A COMPLETE CONCORDANCE

TO

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

TOGETHER WITH AN
INDEX TO THE MARGINAL HEADINGS
AND A LIST OF
THE SCRIPTURAL QUOTATIONS
CONTAINED THEREIN

REVISED FROM THE
NINETEEN HUNDRED AND EIGHT EDITION OF
SCIENCE AND HEALTH
AS REVISED BY ITS AUTHOR
MARY BAKER EDDY

FIFTEENTH THOUSAND



BOSTON, U.S.A.
PUBLISHED BY ALLISON V. STEWART
FALMOUTH AND ST. PAUL STREETS

UNIVERSITY PRESS · JOHN WILSON
AND SON · CAMBRIDGE, U S A.

PREFACE

For many years there have been calls for a more complete index to "Science and Health With Key To The Scriptures," and although the index prepared by the late Rev. J. H. Wiggin about the year 1885 was quite large, neither it nor subsequent indices fully met the requirements of the students of our textbook. It finally became apparent that the only satisfactory way to meet this need was to prepare a complete Concordance, which should include all prominent words and phrases which the student may desire to find. I am confident that this work will fully meet his demands.

Following this is a preface prepared by the individual whom I employed as compiler of this Concordance, in which he sets forth his plan of arrangement, with an explanation of abbreviations used in this work

Mary Baker G. Eddy.

Pleasant View, Concord, N. H., May 15, 1903

COMPILER'S PREFACE

This Concordance contains every noun, verb, adjective, and adverb i
SCIENCE AND HEALTH, together with certain pronouns, prepositions, and con
junctions, which were deemed of sufficient importance to be introduced.

The numbers indicating page and line refer to the word under consideratio
and not necessarily to the beginning of the line quoted.

The letters preceding the numbers are abbreviations of the chapters wher
the references are to be found. A * following a page number indicates that th
reference is in the quotation in italics at the head of the chapter indicated.

A special feature of the work is to be found in the fact that every noun o
frequent occurrence is provided with sub-titles. These sub-titles are arranged i
alphabetical order, under their respective nouns, and consist of adjectives o
other qualifying words or phrases, preserving in every case the exact phraseolog
of SCIENCE AND HEALTH. By this method, all that the author of the Christia
Science textbook has said on any given subject will be found grouped in one place
For example: the spiritual man is often referred to as the "idea of God." Mor
than twenty references to this subject will be found in the sub-title "idea of"
under the principal word "God." The sub-titles also enable those who ar
familiar with the text to look up passages by means of such words as God, Life
Truth, Love, Mind, matter, error, etc., without searching through several hun
dred references.

A few adjectives also, such as human, material, mortal, spiritual, etc., ar
furnished with sub-titles.

Certain words occurring in some places as nouns, are used in other place
as verbs or adjectives. For example: the word "healing" is used as a noun, a
adjective, and a participle. All such words appearing more than fifty times ar
classified and grouped under their respective parts of speech. If used less tha
fifty times in all, these words are not so separated.

Every reference to the author of SCIENCE AND HEALTH will be found unde
the heading "Eddy, Mrs. Mary Baker G."

An index to the Marginal Headings in SCIENCE AND HEALTH will be foun
in Appendix A.

Every Scriptural quotation is indexed under every important word in it, i
the same manner as other words, and is followed by the book, chapter, and vers
where it may be found in the Bible. A separate list of all the books, chapters

and verses of the Bible from which quotations have been taken for use in SCIENCE AND HEALTH will be found in Appendix B.

In the hope that this work may be of service to the many thousand students of our beloved textbook, and an incentive to a more profound study of the life-giving Science elucidated therein, and in grateful acknowledgment of the loving wisdom of its Founder and our Leader, which has alone made this book a possibility, the following pages are committed to the public.

THE COMPILER.

PREFACE TO THE NEW EDITION

IN this edition of the Concordance, compiled from the 1908 edition of SCIENCE AND HEALTH, the plan of the original Concordance has been retained *in its entirety In preparing the references great care has been exercised to* select the context which would most successfully suggest the entire sentence in which the indexed word occurs, and increased facilities for the topical study of the textbook have been provided in a rearrangement of some of the sub-titles. All references not found in the current edition of SCIENCE AND HEALTH have been omitted; and about five thousand new references have been inserted. Of these nearly sixteen hundred were needed for new words not hitherto indexed; and more than thirty-four hundred were required to index the changes in SCIENCE AND HEALTH which have been made by its author since the first Concordance was printed.

Mrs. Eddy has said · "I have revised SCIENCE AND HEALTH only to give a clearer and fuller expression of its original meaning." (S. AND H., 361–21.) Some idea of the extent of her recent revisions may be gained from the above figures, which thus serve to enhance an appreciative recognition of the indefatigable labors of our Leader in the interests of humanity.

ALBERT F. CONANT,
Compiler.

This Concordance agrees with the edition of SCIENCE AND HEALTH printed in March, 1908. Subsequent changes in SCIENCE AND HEALTH will be indexed in an Addendum to this work.

LIST OF ABBREVIATIONS

The abbreviations made use of in this Concordance are as follows: —

Chapter Titles in Science and Health.

pref.	Preface.	*s*	Science, Theology, Medicine.	*t.*	Teaching Christian Science.
pr.	Prayer.	*ph*	Physiology.	*r.*	Recapitulation.
a.	Atonement and Eucharist.	*f.*	Footsteps of Truth.	*k.*	Key to the Scriptures.
m.	Marriage.	*c.*	Creation.	*g.*	Genesis.
sp.	Christian Science and Spiritualism	*b*	Science of Being.	*ap.*	The Apocalypse.
an.	Animal Magnetism	*o.*	Some Objections Answered	*gl.*	Glossary.
		p.	Christian Science Practice	*fr.*	Fruitage.

The words "Christian Science" have been abbreviated in the lines to C. S.

Books of the Bible.

Gen.	Genesis.	*Ezek.*	Ezekiel	*Eph.*	Ephesians.
Exod.	Exodus.	*Dan.*	Daniel	*Phil.*	Philippians.
Lev.	Leviticus	*Hos.*	Hosea.	*Col.*	Colossians.
Deut.	Deuteronomy.	*Hab.*	Habakkuk.	*I Thess.*	I Thessalonians.
I Kings	I Kings.	*Matt.*	Matthew.	*II Thess.*	II Thessalonians
Job.	Job.	*Mark*	Mark.	*I Tim*	I Timothy.
Psal.	Psalms	*Luke*	Luke.	*II Tim.*	II Timothy.
Prov.	Proverbs	*John*	John.	*Heb.*	Hebrews.
Eccl.	Ecclesiastes	*Acts*	Acts	*Jas.*	James.
Song	Song of Solomon	*Rom.*	Romans.	*I Pet.*	I Peter.
Isa.	Isaiah	*I Cor.*	I Corinthians	*II Pet.*	II Peter.
Jer.	Jeremiah.	*II Cor.*	II Corinthians.	*I John*	I John.
Lam.	Lamentations.	*Gal.*	Galatians.	*Rev.*	Revelation.

A COMPLETE CONCORDANCE

TO

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

A

Aaron's
gl 595-13 The Urim and Thummim. on *A* breast

abandon
s 129-21 We must *a* pharmaceutics, and take up
f 234-21 *a* so fast as practical the material,
o 345-23 would it not be well to *a* the defence,
p 400-11 and *a* their material beliefs
g 534- 1 Hence she is first to *a* the belief in the

abandoned
pref x 13 *a* as hopeless by regular medical attendants.
b 304-32 is *a* to conjectures, left in the hands of
p 382-30 medicines I had taken only *a* me to

abandonment
p 374-31 expels it through the *a* of a belief,

abashed
p 439-15 turned from the *a* witnesses,
g 532-19 Ashamed before Truth, error shrank *a*

abate
ph 196-24 help to *a* sickness and to destroy it.
p 373-25 decomposition, or deposit will *a*,
406-14 Sin and sickness will *a* and seem less real

abatement
f 219-31 but we may look for an *a* of these evils;

Abel (*see also* Abel's)
g 540-26 And *A*, he also brought of the — *Gen.* 4 : 4
540-31
541- 7
541-14
541-20
gl 579- 8

Abel's
g 541- 4 Cain seeks *A* life, instead of

abetted
p 439-24 You aided and *a* Fear and Health-laws.

abeyance
p 405- 6 to hold hatred in *a* with kindness,

abide
a 50-16
55-28
b 274-12
p 331-27
t 453-19
456-23
462-14
r 495-18

abides
b 304-17 produced by its Principle, . . . and *a* with it
p 384-25 fear subsides and the conviction *a* that

abideth
b 325- 5 Such a one *a* in Life,

abiding
b 280-11
327- 1
p 390-21
405-24
r 495-30

abiding-place
f 244- 9 goodness would have no *a*
b 282-14 straight line finds no *a* in a curve,

abilities
s 128-15 the latent *a* and possibilities of man.

ability
God-given
ph 182-26 God-given *a* to demonstrate Mind's sacred
healing
p 410-29 until the practitioner's healing *a* is
t 458-12 registers his healing *a* and fitness to teach.
human
a 52-25 speaking of human *a* to reflect divine power,
infinite
r 494-17 Jesus demonstrated . . . the infinite *a* of Spirit,
lesser
sp 95-14 greater or lesser *a* of a Christian Scientist
one's
c 260-15 distrust of one's *a* . . . often hampers
your
ph 182- 1 will diminish your *a* to become a Scientist,

sp 92-21
s 128-11
139-22
ph 187- 9
f 218-19
p 370-14
401-25
406-27
428-11
g 524-29
555-27

able
a 40-23
sp 85-10
91- 1
95- 9
s 127-27
137-10
145- 3
161- 6
ph 191-31
196-11
10 29
f 217-24 you will be *a* to demonstrate this
235-24 physicians should be *a* to teach it.
249- 8
253-13
b 304- 8
323- 2
329-16
o 343- 9
345-21
345-22
352- 2
359-24
p 385- 3
387-11
423- 2
r 488- 4
493-19
g 530-11
547-12
553-31
ap 568- 4

accident

p 397-12 When an *a* happens, you think or exclaim,
397-15 Your thought is . . . more powerful than the *a*·
r 486- 4 Suppose one *a* happens to the eye,

accidents

p 402-16 You say that *a* , injuries, and disease kill man,
424- 5 *A* are unknown to God,
424-10 Under divine Providence there can be no *a*·,

accompanied

sp 94- 8 with the demonstration which *a* it,

accompaniments

sp 78-16 Spiritualism with its material *a*
b 310- 8 but without material *a* .

accompany

f 223-21 Spiritual rationality and free thought *a*·
243-11 must always *a* the letter of Science
p 375- 4 belief that inflammation and pain must *a*·
g 553- 1 and *a* their descriptions with important

m 63-16
s 129- 9
f 202-16
b 314-31
337- 9
p 408-16
t 455- 1
g 515-23
515-28
545-15

accordance

a 27-11
36- 8
sp 96-26
ph 168-22
f 208-12
231-26
b 276- 7 in *a* with the Scriptural command
p 440-26 in *a* with the divine statutes,
g 537-25 in *a*· with the first chapter of the
gl 597- 1 in *a* with Pharisaical notions

accorded

r 474- 4 reception *a*· to Truth in the early Christian era

according

pr 5-13
6-20
7-12
15-8, 9
a 22-19
27-32
m 57-31
sp 77-17
97- 7
an 100- 2
105-15
s 108- 3
110-28
113-23
127-11
131-17

according

s 149-31
155- 5
157-16
158- 5
161-25
ph 168-10
170- 1
173-22
175-22
183- 8
183-10
188-26
189-16
189-27
199-16
f 208-28
213-28
230-22
233-25
236-16
239- 9
242-21
245-30
250-17
c 256-20
b 284-28
320-22
327- 3
334-22
337-10
o 341-15
342-19
342-30
344-16
355-15
357-23
p 362-12
370-23
404- 2
416-19
423-12
423-17
423-25
425- 7
429-23
435-26
441-12
t 443-11
449-23
457-16
r 473-22
478- 4
490-16
g 502-19
516- 1
519-28
520-11
523-14
526-29
529-28
533-17
543-22
545- 4
549-13
ap 565-19
gl 584- 6

[illegible]ly

and he recovered *a*·.
and you are thirsty *a*·,

this teaching *a* with Science and harmony

account

all
f 245- 6 became insane and lost all *a*· of time
continued
g 521-20 but the continued *a* is mortal and material.
its own
m 65-25 is never desirable on its own *a* .
scientific
g 523-24 spiritually scientific *a*· of creation,
Scriptural
g 523- 2 perusal of the Scriptural *a*
second
g 526-24 second biblical *a* is a picture of error
537-20 second *a* in Genesis — is to depict the falsity of
this
g 538-26 This *a* is given, not of immortal man, but
your
p 405-16 until you have balanced your *a* with God

sp 90- 2 how then can we *a* for their primal origin?
s 123-31 but not on that *a* is it less scientific.
b 290- 6 on *a* of that single experience,
o 357-11 or makes man capable of suffering on *a* of

act
f 250- 4 suppose unintelligence to a like intelligence,
c 204-11 we must a· as possessing all power
b 283- 9
p 303-25
384- 2
394- 9
397-23
402-25
424-17
435- 9
gl 582- 8

acted
a 18-10 a boldly, against the accredited evidence
20- 4 a and spake as he was moved, . by Spirit
s 143- 5 a in direct disobedience to them

acting
a 43-25 a· under spiritual law in defiance of matter
m 67-11
s 160-23
ph 172-32
178-18
p 397- 2
417-13
435-33
436- 8
t 452-25
452-28
r 495-11

action
all
ph 187-23 divine Mind includes all a and volition,
p 419-20 Mind produces all a
basis of
s 160- 5 forsake the material for the spiritual basis of a,
being and its
s 151-18 Fear never stopped being and its a
belief and
f 253-23 you can alter this wrong belief and a
call into
ph 173-32 call into a less faith than Buddhism
cause
s 160-15 and so cause a, but what does anatomy say
changed the
ph 185- 4 My metaphysical treatment changed the a· of
classify
ph 187-25 The human mind tries to classify a as
devoid of
p 399-21 Without this force the body is devoid of a·,
diminishes the
p 420-20 It increases or diminishes the a,
discordant
f 239-25 produces every discordant a of the body.
diseased
p 428- 1 no inaction, diseased a, overaction,
divine
an 104-15 which indicates the rightness of all divine a,
effect or
t 463-30 Such seeming medical effect or a is
entire
r 494- 2 and to govern man's entire a?
error in
f 207- 7 Error of statement leads to error in a·.
error of
g 550-15 Error of thought is reflected in error of a.
every
p 407-24 perfect, harmonious in every a
excited
p 377-23 the morbid or excited a of any organ.
feeling and
p 393-11 and govern its feeling and a.
form, and
b 301- 3 mirror, repeats the color, form, and a
God rests in
g 519-25 God rests in a·.
harmonious
[illegible]- 6 its perpetual and harmonious a.
[illegible]- 3 no metastasis, no stoppage of harmonious a·,
r 480-14 Harmonious a· proceeds from Spirit, God
higher plane of
c 256- 2 Advancing to a higher plane of a·,
impedes
ph 166- 4 Mind is all that feels, acts, or impedes a.
injurious
t 451-29 It is the injurious a of one mortal mind
involuntary
p 402-30 The involuntary a of the person under
is erroneous
r 480-15 Its a· is erroneous and presupposes
is harmonious
f 239-25 If . . . a· is harmonious
latter
ph 187-17 Anatomy allows the mental cause of the latter a,

action
law of this
p 422-14 explain to them the law of this a·.
life or
ph 187-28 body loses all appearance of life or a·,
materialistic
ph 187-19 the cause of all materialistic a?
mental
an 104-13 C. S. goes to the bottom of mental a,
p 401-22 effect . . . is dependent upon mental a·.
404- 1 physician should be familiar with mental a·
modus and
f 213- 1 would reverse the immortal modus and a,
muscular
s 152-10 Anatomy describes muscular a as produced
no involuntary
ph 187-22 There is no involuntary a.
normal
f 212-30 The realities of being, its normal a·, and
nullify the
s 161- 7 able to nullify the a of the flames,
of a water-wheel
p 399-18 the a· of a water-wheel is but a derivative
of divine Principle
s 121-29 imitates the a· of divine Principle;
of error
r 484-22 voluntary or involuntary a of error
of man
f 207-28 The spiritual fact, repeated in the a of man

of Soul
sp 89-23 a of Soul confers a freedom, which explains
of the divine Mind
f 225-28 rooted out through the a of the divine Mind.
of the human mind
pref xi- 3 a phase of the a· of the human mind,
f 234-30 the a of the human mind, unseen to the senses.
of the lungs
p 415-20 the a· of the lungs, of the bowels,
of the mortal body
s 108-31 the organism and a· of the mortal body,
ph 187-20 a· of the mortal body is governed by
of the system
p 415- 6 quickens or impedes the a· of the system,
of this Mind
g 519-27 No exhaustion follows the a of this Mind,
of thought
p 384-13 Through this a of thought and its results
of Truth
ph 169-27 Only the a· of Truth, Life, and Love can give
183-18 legitimate and only possible a of Truth
p 386-13 the a· of Truth on the minds of mortals,
organic
s 126- 1 through its supposed organic a·
160-10 the organic a and secretion of the viscera.
or stagnation
s 159-27 how much pain or pleasure, a· or stagnation,
physical
p 420-27 power over every physical a and condition
power of
s 157-15 power of a is proportionately increased.
recuperative
t 447-14 The recuperative a of the system,
represent the
p 415-23 represent the a of all the organs
reverse this
c 261- 1 Now reverse this a·.
ripen into
ph 188- 9 hatred, revenge ripen into a,
salutary
p 414- 6 It yields . . . to the salutary a of truth,
scientific
f 210-14 the scientific a of the divine Mind
speech and
t 454-21 strength and freedom to speech and a
spring into
gl 597- 9 crime, . . which was ready to spring into a·
thought and
c 265-13 a wider sphere of thought and a·,
torpid
p 378- 9 no inflammatory nor torpid a of the system.

pref xi- 3
pr 3-26
an 104-17
s 136- 6
ph 167-21
199- 1
199-31
f 211-17
239-25

action
p 400-26 The a of so-called mortal mind must be
401-26 or restore will and a to cerebrum
419-20 *If the a proceeds from Truth,*
r 480-10 Consciousness, as well as a, is governed by
gl 586-8 FAN that which gives a to thought.

actions
p 393-5 ignorant of itself, of its own a,
413-23 these a convey mental images to

active
b 327-29 Reason is the most a human faculty
p 387-3 Because mortal mind is kept a, must it pay
387-8 when we realize that immortal Mind is ever a,
ap 570-5 certain a yet unseen mental agencies

actively
c 261-14 walking about as a· as the youngest member

activities
ph 185-31 material mentality and its suppositional a·.
ap 562-15 yield to the a of the divine Principle

activity
b 298-3 With like a have thought's swift

actor
c 261-12 *a noted a was accustomed*
p 399-15 If Mind is the only a, how can mechanism

acts
pr 12-11
s 155-22
162-6
ph 166-4
197-31
f 206-8
238-1
251-21
b 273-26
p 436-13
r 473-27
g 520-30
gl 595-18

actual
pr 14-7 but the a demonstration and
s 110-3 contradict . the belief that matter can be a.
122-6
ph 183-27
f 254-23
b 281-23
297-30
p 387-4
410-12
r 478-24
491-4

actuality
a 52-20
s 130-9
b 290-16
321-12
r 481-22
g 502-13

actually
p 397-6 a injuring those whom we mean to bless.

acute
sp 85-23 Jew and Gentile may have had a corporeal
s 162-13
ph 176-29
f 246-32
247-1
p 369-16
390-28

acuteness
s 128-10 gives them a· and comprehensiveness

Adam (*see also* Adam's)
alias error
g 523-24 *A — alias* error — gives them names.
and Eve
sp 92-12 serpent . . . speaking to A and Eve
and his progeny
g 532-10 A and his progeny were cursed, not blessed,
as in
g 545-31 "As in A [error] all die, — *I Cor* 15.22.
called unto
g 532-14 Lord God [Jehovah] called unto A, — *Gen* 3.9
hypnotic state in
g 528-16 inducing a sleep or hypnotic state in A
innocent as
ph 175-29 They were as innocent as A, before he
knew it not
g 532-29 the body had been naked, and A knew it not,
like
f 214-11 The material senses, like A, originate in
name
b 338-14 Divide the name A into two syllables,
gl 580-21 The name A represents the false

Adam
or error
ph 177-16 A or error, . . . had the naming of
prior to
c 267-9 must have had children prior to A·.
race of
o 345-25 and the sinning race of A.
where art thou
ph 181-24 "A, where art thou?" — *Gen* 3 9
b 307-32 Truth still calls "A, where art thou?
308-8 demand, "A, where art thou?" — *Gen* 3 9.

f 214-9
249-23
b 338-12
338-28
338-30
o 346-2
g 506-28
506-29
527-23
527-24
528-4
528-10
529-30
532-1
533-4
533-14
533-23
534-13
535-19
538-23
553-17
553-18
556-18
ap 560-4
gl 579-15

adamah
b 338-12 word *Adam* is from the Hebrew a·,

adamant
f 242-17 *a· of error, — self-will, self-justification,*

Adam-belief

553-19 Eve was formed from A rib,
554-24 This he said of Judas, one of A race.

Adams
ph 176-4 and unmanly A attributed their own downfall

adaptation
pr 13-2 Love is impartial and universal in its a·
s 116-11 correct view of C. S and of its a·

adapted
m 58-1 intercourse with those a· to elevate it,
an 101-14
s 146-32
b 318-26
p 403-22
ap 574-3

add
s 130-19 cannot a to the contents of a vessel already full.
ph 180-15 invalid may unwittingly a more fear to
t 462-6 and a continually to his store of spiritual

added
a 50-6
51-5
m 66-3
f 237-5
b 295-3
o 342-11
344-4
p 399-4
t 454-1
gl 579-4

adding
p 375-18 a to his patient's mental . . . power,

addition
pr 16-13 whether the last line is not an a· to the prayer
s 128-29 The a of two sums in mathematics
b 329-18 To be discouraged, is to resemble a pupil in a·,
g 524-24 Is this a· to His creation real or unreal?

additional
m 58-14 With a joys, benevolence should

address
s 160-1 should a· himself to the work

addresses
p 433- 3 *a* the jury of Mortal Minds.

addressing
a 38-12 He was *a* his disciples, yet he did not say,
p 400-20 When we remove disease by *a* the

adds
sp 99- 7 he straightway *a* , "for it is God — *Phil* 2 13
g 551-11 but he *a* that mankind has ascended

adequate
f 234-23 *a* to the right education of human thought
c 256-24 No form nor physical combination is *a* to
p 412-14 It is indeed *a* to unclasp the hold

adhere
s 112- 9
141- 5
ph 181-23
t 459-32
r 471-24
495-28

adhered
a 54-22 There *a* to him only a few unpretentious

adherence
m 65-28 permanence and peace in a more spiritual *a*.
ph 166-23 Failing to recover health through *a* to
f 222-18 as was believed, only by the strictest *a* to
p 382-31 *A* to hygiene was useless
t 456- 5 Strict *a* to the divine Principle and

adherents
s 112- 7 become *a* of the Socratic, the Platonic,
r 497- 3 As *a* of Truth, we take the inspired Word

adheres
t 448-26 If the student *a* strictly to the teachings of
462- 3 any student, who *a* to the divine rules

adhering
p 387-19 By *a* to the realities of eternal existence,

adhesion
s 124-20 *A* cohesion, and attraction are properties of
b 293-15 whose *a* and cohesion are Life,

adjective
r 466- 2 *Omni* is adopted from the Latin *a* signifying

adjudged
p 442- 1 There, Man is *a* innocent of

adjusted
a 40- 8 adjusts the balance as Jesus *a* it.
ph 168- 4 If the scales are evenly *a* ,

a 40- 8 *a* the balance as Jesus adjusted it
t 449- 8 Right *a* the balance sooner or later.

administer
s 153-20 Now *a* mentally to your patient
ph 174-26 why treat the body alone and *a* a dose of
p 424-13 if one doctor should *a* a drug to counteract

b 278-17 requires another *a* , — namely, that Spirit
p 388-14 and there follows the necessity for another *a*

proportionate
ph 167- 8 Our proportionate *a* of the claims of

sp 75-15
90-24
f 224-25
b 278-16
308- 9
p 394-10
t 450-18
gl 596-18

admissions
f 220- 4 Such *a* ought to open people's eyes
244-28 Such *a* cast us headlong into darkness
p 394-13 such *a* are discouraging,

admit
pr 3-17 We ...
a

an 1
s 1
1
1
ph 1
1

admit
f 202-27
237-28
244-16
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b 298-22
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o 347- 2
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t 461- 5
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admits
s 118-31
ph 174-23
f 202-31
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b 283-12
p 401-27
g 551-10

admitted
f 204-12
b 270-12
276-17
p 428-29
r 471-13
481-22

admittedly
ph 187-15 the hand, *a* moved by the will

admitting
p 376-29 you cannot check a fever after *a*
392-25 *A* only such conclusions as you wish realized
397-10 You cause bodily sufferings . . . by *a* their
r 469-26 *a* that God, or good, is omnipresent

admonition
a 25-20 Hence the force of his *a*,

adopt
sp 99-13 individuals, who *a* theosophy, spiritualism,
s 112- 9 they *a* and adhere to some particular
145-14 It matters not what . . method one may *a*,
154-32 method for any mother to *a*
f 248-23 and *a* into your experience the
p 441-21 recommend that Materia Medica *a* C. S.
t 452-31 and then should *a* C S ,

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an 101-19
s 164- 7
f 220-22
221- 1
p 378-19
r 466- 2
g 553-20

adoption
s 141-27 The *a* of scientific religion and of
c 255- * the *a* , to wit, *the redemption* — *Rom* 8 23

Inspired thought . , *a* the spiritual and

A One.

and the individual manifests profound *a* .
Did he repel her *a* ?

adore
a 26- 1 While we *a* Jesus, and the heart overflows
s 140- 9 We shall obey and *a* in proportion
r 497- 5 We acknowledge and *a* one supreme and

adored

ment,

a,

adult
p 371-14 The *a*, in bondage to his beliefs,
371-16 the *a*· must be taken out of his darkness,

the Science
e meaning

adulteries
an 105- * evil thoughts, murders, *a*, — *Matt* 15 19

adulterous
pr 11- 3 When forgiving the *a* woman he said,
sp 85-25 Jesus knew the generation to be wicked and *a*,

adultery
m 56-19 "Thou shalt not commit *a*," — *Exod* 20 14
an 106-21 *A*, fornication, uncleanness, — *Gal* 5 19
f 252-19 says I can cheat, lie, commit *a*, rob,
b 330-30 hypocrisy, slander, hate, theft, *a*,

adult's
s 130-20 Laboring long to shake the *a* faith in matter

adults
f 236-25 Children are more tractable than *a*,
o 353-17 Children, like *a*, ought to fear a reality which

advance
pr 10-20
a 41- 3
m 61-30
s 158-28
f 207- 3
239- 3
o 361-23
p 371-24
412- 3
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t 449-14
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g 542-25

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a 23-18
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45-32
sp 76-12
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f 230- 7
b 324- 2
p 391- 8
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a 21- 9
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m 65-15
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p 401-27
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a 42- 5
sp 77-18
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b 269-18
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advantages
p 369-28 of the *a* of Mind and immortality?

advent
a 30- 5 Born of a woman, Jesus' *a*· in the flesh
43- 7 The *a* of this understanding is
b 333-16 The *a* of Jesus of Nazareth marked

adversary
s 161-32 agrees with his "*a*· quickly," — *Matt* 5 25.
p 390-19 "Agree with thine *a* quickly, — *Matt* 5 25
391-23 your *a* will deliver you to the judge
gl 580-28 definition of
580-28 An *a* is one who opposes, denies,
581- 2 name . . . in Scripture, the "*a*." — *I Pet.* 5 : 8.

adverse
p 419-16 Meet every *a* circumstance as its master,
t 456- 1 to influence mankind *a* to its highest

adversity
m 64-12 some noble woman, struggling alone with *a*·,
66- 3 Sweet are the uses of *a*,

advertisements
ph 179-32 Descriptions of disease . . . and *a* of quackery

advertises
p 439- 5 and *a* largely for his employers

advice
p 394-14 *a* to a man who is down in the world,
424-19 either by giving antagonistic *a* or

advise
s 149-19 *a* our patients to be hopeful and cheerful

advised
f 220-24 and *a* others never to try dietetics for
t 444-13 Students are *a* by the author to be

advising
pr 5- 3 not sufficient to warrant him in *a* God

advocate
s 154- 2 and certainly we should not be error's *a*.

advocates
ph 179-12 Every medical method has its *a*.

advocating
s 153-31 as we would avoid *a* crime

Æon
b 335-11 the Logos, the *Æ* or Word of God,

aeriform
g 511-23 To mortal mind, the universe is liquid, solid, and *a*

Æsculapius
s 150-31 The hosts of *Æ* are flooding the world
152- 6 endeavored to make this book the *Æ* of mind

afar
g 538- 8 the sword of Truth gleams *a* and indicates

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p 430-31 the superintendence of human *a*,

affect
pr 16-14
a 55- 5
s 123- 5
125-24
125-32
p 379-23
383-13
388-22
395-31
401-25
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408-19
g 553-31

sun is not *a* by the revolution of the earth
The body is *a*· only with the belief of disease

If the Scientist has enough Christly *a* to

m 57-25 may uproot the flowers of *a*, and scatter them

grave of
m 68- 9 Jealousy is the grave of *a*.

higher
m 65-19 human mind will at length demand a higher *a*·.

human
m 57-22 Human *a* is not poured forth vainly,
65- 7 If the foundations of human *a* are consistent
p 364-28 expressed by meekness and human *a*,
366-13 physician who . . . is deficient in human *a*,

ineffable
p 364- 8 the higher tribute to such ineffable *a*,

justice and
gl 592-13 the union of justice and *a*·,

kindly
gl 594-14 SUEM . . . A corporeal mortal, kindly *a*;

links of
m 60- 7 welding indissolubly the links of *a*.

maternal
m 60-11 maternal *a* lives on under whatever

mother's
m 60- 8 A mother's *a* cannot be weaned from

one
f 201- 4 knowing too that one *a*· would be supreme

practical
a 24-27 efficacy of the crucifixion lay in the practical *a*·

promotes
an 103- 1 promotes *a* and virtue in families

pure
a 54- 3 Out of the amplitude of his pure *a*,
s 147-29 A pure *a* takes form in goodness,
gl 589-21 pure *a*· blessing its enemies

purity and
pr 15-27 purity, and *a* are constant prayers.
a 36- 1 They, who know not purity and *a*

affection
spiritual
p 366-17 Not having this spiritual *a*, the physician
unrequited
a 49-12 sublime courage, and unrequited *a*·?
pr 8-29
9-20
s 115-26
ph 183-22
b 327- 2
p 363-32

affections
and aims
c 265- 6 their *a* and aims grow spiritual,
centre for the
m 60-18 strength to man, and a centre for the *a*.
famished
pr 17- 5 *Give us grace for to-day, feed the famished a*,
her
s 134-24 and her *a* need better guidance,
his
a 52- 4 His *a* were pure, theirs were carnal
human
m 61- 4 good in human *a* must have ascendency
interests and
m 59-15 hallowing the union of interests and *a*,
renewal of
gl 582- 9 *Renewal of a, self-offering*,
sensualist's
unselfish
p 365-11 but if the unselfish *a* be lacking,
whole
b 326-10 his whole *a* on spiritual things,
worldling's
t 459- 8 have nothing in common with the worldling's *a*,
a 13- •
m 57-16
58-23
ph 182-11
f 239-17
t 451-16
gl 587-23
597- 4

affects
pr 12-16
s 149-18
ph 197- 3
f 222- 4
b 297-10
p 317- 2
423- 6
r 483-11

affiliation
sp 81- 9 maintain their *a* with mortal flesh,

affinities
ph 191-28 illusive senses may fancy *a* with their

affinity
ph 191-30 Mind has no *a* with matter,

affirm
s 140- 4
f 219-14
c 255-15
b 274-19

affirmation
p 392-11 The physical *a*· of disease should
421-16 mortal mind's *a* is not true
p 418-20 Truth is *a*, and confers harmony.
432-19 and Governor Mortality replies in the *a*·.
r 483-21 An *a*· reply would contradict the

affirmed
a 42- • whereas priest and rabbi *a* God to be a
r 483- 2 It may be *a* that they do not heal,

affirms
f 215-16 but Science *a* darkness to be
218- 2
b 307- 7
p 421-13
t 456-10
g 549-32

affixed
r 483-13 she *a*· the name "Science" to Christianity,

affixes
ph 184- 7 the penalties it *a*· last so long as the belief

affliction
m 64- 6 visit the fatherless . . in their *a*, — *Jas* 1 : 27.
p 377- 4 *a*· is often the source of joy,
gl 586-13 *a*· purifying and elevating man

afflictions
a 41- 5 as well as through their sorrows and *a*·.

afflictive
ap 574-29 suffering sense deems wrathful and *a*,

affluence
a 54- 4 With the *a*· of Truth, he vanquished error.
s 140-11 but rejoicing in the *a* of our God.

afford
pr 8- 1
m 64-16
sp 99- 3
s 144-10
f 232- 6
b 268-15
t 413-19
r 471- 8
492-21

afforded
c 255- 9 *a* no foundation for accurate views
258- 5 craving for something . . . holier, than is *a*· by
t 460-28 through the meagre channel *a* by language

affording
r 473-19 *a* the proof of Christianity's truth

affords
sp 81-10
s 112-24
ph 194-31
f 208- 1
o 356- 4
gl 583-14

affrighted
p 366-26 sinners should be *a* by their sinful beliefs,
...itimate C. S., *a*· with divine Love.
the *a* basis of C. S.
...ndicates malice *a*·, a determination to
...practice arises from ignorance or malice *a*·.

aforetime
xi-18 coming now as was promised *a*·,
131-22 *As a, the spirit of the Christ,*
171-28 have the opportunity now, as *a*, to learn
...st
— *Mark*
t 447-30 A sinner is *a* to cast the first stone.
g 532-15 I was *a*, because I was naked, — *Gen* 3 : 10

African
f 225-32 when *A* slavery was abolished in our land.
226- 5 The voice of God in behalf of the *A* slave

after
pref xii- 2
pr 2- 5
16- 8
16- 9
a 21-29
24-32
27-11
41-13
43- 2
45-13
45-22
46- 2
46-14
46-20
47- 5
m 59-23
59-25
62-10
sp 74- 5
85-11
85-18
91-15
s 107- •
109-11
111-26
131-15
137- 4

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- *s* 156-21
- 159- 2
- *ph* 168-11
- 180-10
- 195- 2
- *f* 217-14
- 221-10

afternoon
- *ph* 193-15 between three and four o'clock in the *a*·

afterward
- *s* 163- 2 marking Nature with his name, and *a* letting

afterwards
- *pr* 6-10 supposition that *a* we shall be free to
- *a* 42-24 *A* he would show it to them unchanged.
- *s* 110-16 *a* the truth of C. S. was demonstrated.
- 132-32 yet *a* be seriously questioned
- *ph* 188- 7 but *a* it governs the so-called man.
- 190- 2
- 190-16
- 196-29
- 198-13
- *f* 230-19
- *p* 374-27
- 386-30
- 421- 8
- *t* 452-21
- *g* 514- 2
- 528-25
- 531-16
- 532- 2
- 547-21
- *ap* 562- 5

again
- *pr* 5-12
- *a* 31- 6
- 31-28
- 34-24
- 37- 4
- 46-11
- 52-17
- 55- 9
- 65-13
- *sp* 71-14
- 75-16
- 97-29
- *s* 110-27
- 132- 5
- 152-14
- 150-23
- *ph* 167-10
- 185- 5
- 198-18
- *f* 212- 3
- 232-16
- *b* 306-15
- 310-12
- *p* 425-26
- 436-13
- *t* 444-21
- *r* 480-19
- 489- 3
- *g* 529- 3
- 556-11
- *ap* 560-17
- 570-20

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- *a* 18-10 *a* the accredited evidence of the senses,
- 18-11
- 29- 2
- 47-10
- 49-29
- 52-18
- *m* 57-17
- 60-17
- 65-15
- *sp* 79- 2
- 97-21
- *an* 106- 3
- 106- 4
- 106-28
- *s* 116-15
- 118-27
- 130-17
- 131-10
- 1.3-25
- 138- 1
- 155-15
- 155-18
- 159- 4
- 160- 3
- 160-19
- *ph* 167-20
- 168- 9
- 177-23
- 182-24
- 200-22
- *f* 234-10
- 234-11
- 236-13
- 238-11
- 242-19
- 246-19
- 252- 2
- 253-20
- *b* 269- 2
- 274-22
- 307-23
- 339-14
- 339-15
- 339-16
- *o* 347- 1
- 347- 1
- 354- 1
- 354- 5
- 358-16
- 358-31
- *p* 368-10
- 374-18
- 380- 9
- 380-14
- 380-31
- 384-12
- 388-19
- 389-18
- 391- 2
- 391- 8
- 392- 9
- 394-22
- 395- 1
- 395-25
- 401- 2
- 405-10
- 405-12
- 411- 5
- 412-20
- 414-13

ago
sp 82- 5 Chaucer wrote centuries *a*, yet we still
87-29 may reproduce voices long *a* silent
93- 3 Jesus, who over nineteen centuries *a*
s 122- 9
138-26
f 224-12
232-18
p 380-22
r 487-12
495- 3

agony
a 26- 4 in speechless *a* exploring the way
48- 6 struggling in voiceless *a*,
48-10 Remembering the sweat of *a*
b 327-14 to be effaced by the sweat of *a*.
p 416- 1 At last the *a* also vanishes
g 548-13 Every *a* of mortal error helps error to
gl 588- 3 self-imposed *a*, effects of sin,

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s 113-12
b 320- 6
p 390-18
390-27

agreeable
s 153-20 An odor becomes beneficent and *a*

agreed
p 442- 5 The Jury of Spiritual Senses *a* at once

agreement
b 333- 1 illustrates the coincidence, or spiritual *a*,

agreements
m 63-31 enter into business *a*, hold real estate,

agrees
s 161-31 *a* with his "adversary quickly," — *Matt.* 5 25
162- 2 the matter-physician *a* with the disease,
162- 2 the metaphysician *a* only with health
b 313- 9 With this *a* another passage
g 553-24 If consentaneous human belief *a* upon

agriculture
r 485-29 controlled war and *a* as much as

agriculturist
s 125-22 The *a* will find that these changes
ph 183- 8 Can the *a*, according to belief, produce a

aid
divine
o 354- 6 Why do they invoke the divine *a* to enable
no
s 132-17 received no *a* nor approval from other sanitary or
r 492-21 Matter can afford you no *a*.
of Mind
ph 182-23 forthwith shut out the *a* of Mind
outside
sp 89- 9 Destroy her belief in outside *a*, and
ready
m 64-15 debarred, from giving the ready *a*
receive
t 444- 7 If Christian Scientists ever fail to receive *a*
r 483-26 if any system honors God, it ought to receive *a*,
without the
sp 80-20 mind, without the *a* of hands,
your
p 439-22 unfortunate Mortal Man who sought your *a*·

a 19-19
22- 1
sp 86- 6
97- 2
b 208-15
307-10
p 420- 6
t 447-10
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aided
a 19- 6 Jesus *a* in reconciling man to God
p 394-24 unless it can be *a*· by a drug or
406-12 spiritual perception, *a* by Science,
439-24 You *a*· and abetted Fear and Health laws.

aiding
c 266-21 material sense, *a*· evil with evil,
t 458-12 to think of *a*· the divine Principle

aids
sp 91-18
ph 186-21
b 296-29
p 383- 9
t 461-23
g 533-19
543-14

ailed
s 135- 1 "What *a* thee, O thou sea, — *Psal.* 114 : 5.

ailment
ph 179-19
197- 3
p 381-24
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392- 4
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ailments
s 140- 3 effectual in the treatment of moral *a*.
ph 174-23
f 219- 3
p 398-28
413-31
416-29
421- 3

ails
t 460-23 superficial and cold assertion, "Nothing *a* you"

aim
f 241-23 One's *a*, a point beyond faith, should be
f 547-23 Our *a* must be to have them understood

t 51-26 *a*· at the divine Principle, Love,

m 61- 8
63-26
sp 95- 3
f 234-31
c 265- 6
p 405- 3
t 459- 8

air
and exercise
ph 166-27 less than in drugs, *a*·, and exercise,
f 232-19 never taught that drugs, food, *a*, and exercise
change of
f 219-27 impute their recovery to change of *a* or diet,
draught of
p 384-16 If exposure to a draught of *a*·
exercise and
ph 174- 6 baths, diet, exercise, and *a* ?
fowl of the
(*see* fowl)
fowls of the
s 125-27 the fish of the sea and the fowls of the *a*·.
f 237-13 like "the fowls of the *a*," — *Luke* 8 5
native
s 128-18 It raises the thinker into his native *a* of insight
of Eden
ph 176-18 would load with disease the *a*· of Eden,
open
f 220- 1 said: "I exercise daily in the open *a*.
pure
a 44-14 He did not depend upon food or pure *a*·
undulations of the
f 212-27 that the undulations of the *a* convey sound,
wind or
gl 598-13 It might be translated *wind* or *a*,

sp 90-19 through the *a* and over the ocean
p 375- 3 painlessly as gas dissipates into the *a*
392-28 whether it be *a*, exercise, heredity, contagion,
gl 598-15 What Jesus gave up was indeed *a*,

alabaster
p 363- 1 She bore an *a* jar containing

alarm
b 321-16 The illusion of Moses lost its power to *a*·
o 352-29 The objects of *a* will then vanish
p 424-19 such opinions as may *a* or discourage,
t 446- 7 may either arise from the *a* of the physician,

alarmed
s 130- 1 The petty intellect is *a*· by
p 422-12 ignorant that it is a favorable omen, may be *a*.

alarming
p 395-29 and it may appear in a more *a* form

albeit
g 512-30 *a* God is ignorant of the existence of

alchemy
p 422-20 C. S., by the *a* of Spirit,

alcoholic
p 406-28 The depraved appetite for *a*· drinks,

alias
ph 172-20 obtains in mortals, *a*· mortal mind,
p 391- 2 the plea of mortal mind, *a*· matter,
399-10 mortal thought, *a*· mortal mind
400-14 conscious thought, *a* the body,
409- 9 Unconscious mortal mind — *a* matter,
432- 8 from my residence in matter, *a*· brain,
432-27 justice, *a* nature's so-called law,
g 528-24 Adam — *a* error — gives them names
533-15 Adam, *a* *mortal error*, charges God
gl 591-27 suppositional material sense, *a*

all
g 545-32 shall a be made alive" — I Cor 15 22
546-30 Principle which a may understand
547- 1 one example would authenticate a the others
547- 3 contains the proof of a here said of C S
551-11 through a the lower grades of existence
551-16
551-20
551-27, 28
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556- 7
ap 559- 2
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566- 6
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571 20
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574- 4
575-20
577 22
577 25
578-16
gl 583-21
583-24
587 7
588-15
592-22
fr

all-absorbing
c 264-27 peace which comes from an a spiritual love

all-acting
gl 587- 6 a, all-wise, all-loving, and eternal,

allay
a 44-13 He took no drugs to a inflammation.

allayed
s 159-18 They would either have a her fear

allaying
p 411-27 begin your treatment by a the fear
412- 9 a the tremor which Truth often brings to error

alleged
sp 81-14 Nor is the case improved when a· spirits
o 345-32 as is a by one critic
p 434-28 shows the a crime never to have been
436- 8 on the night of the a offence

allegiance
a 32- 4 soldier was required to swear a
f 226-21 man's birthright of sole a to his Maker

allegorical
ap 564-31 this a·, talking serpent typifies mortal mind,
575-16 Taken in its a sense,

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ph 177-15
b 290-21
p 430-13
430-15
g 531- 2
532-28
533-12
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544-26

all-embracing
an 102-10 pointing of the needle . . . symbolizes this a power

alleviate
an 101-26 If animal magnetism seems to a·

alleviates
p 411-31 it a the symptoms of every disease.

alleviating
an 100- 6 as a means of a· disease

all-harmonious
pr 16-27 *Our Father-Mother God*, a,

all-hearing
pr 7-24 It is the a and all-knowing Mind,

allied
s 121-31 and is a· to divine Science as displayed in
g 512-14 their natures are a· to God's nature;

All-in-all
God being
s 142-28 God being A, He made medicine;
...veals incontrovertibly that Mind is A,
...rived from God, the infinite A,
God, the A, be the creator
...arting-point . . is that God, Spirit, is A·,
...akes Him better known as the A,
...nerge from this notion of material life as a·.
...e mighty actuality of a· God, good.
and must of necessity be, — a.
...od being everywhere and a·,
331-20
g 514- 4

all-inclusiveness
o 331-25 the a of harmonious Truth

all-loving
gl 587- 6 all-acting, all-wise, a, and eternal,

all-might
b 519-11 must yield to the a· of infinite Spirit.

allness
pr 15-18
c 267- 5
b 328-13
336-23
o 346-12
p 424-25
t 450-21
r 497-22
ap 563-17

allopathic
p 416- 9 Yet any physician — a, homœopathic,

allopathy
s 158-28 Homœopathy, a step in advance of a,
o 344-30 Is it because a and homœopathy are more

allow
a 30-27 to a Soul to hold the control,
c 259-10 higher than their poor thought-models would a,
p 434- 8 urges the jury not to a their judgment to be
r 495-15 A nothing but His likeness to abide

allowed
a 51- 9
m 62-17
63-30
p 431- 2
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437-30

allowing
s 108-12 My conclusions were reached by a the evidence
159-28 how much . . . one form of matter is a·

allows
ph 187-16 Anatomy a the mental cause of the
o 343-28 Hence the mistake which a words, rather than
g 549-29 and a matter and material law to usurp

All-power
f 231-10 no lesser power equals the infinite A;
t 454- 6 The understanding . . . of the divine A
gl 581- 3 ALMIGHTY A, infinity, omnipotence

all-power
pr 17-14
s 130-14
f 203- 4
228-26
r 466- 3
469-27

all-powerful
s 108-23 Life, Truth, and Love are a
t 450- 4 belief . . . in a natural, a devil

all-presence
b 278-22 Spirit is supreme and a
r 466- 4 all-science or true knowledge, a·.

all-science
r 466- 3 God combines all-power or poten

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an 106-25
s 112-26
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b 297- 4 no circumstance can *a* the situation, until
p 382- 8 bathing and rubbing to *a* the secretions

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p 408- 2 This view is not *a* by the fact that

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b 298-16 This human belief, *a* between a

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f 221-14 informed her that death was indeed her only *a*.
p 436-21 You have left Mortal Man no *a*.

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g 538- 1 Love infinitely wise and *a* lovely,

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b 317-14 "Lo, I am with you *a*,"—*Matt* 28 20.
t 446-22 "Lo, I am with you *a*,—*Matt.* 28 20.

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5-14 but not *a* in this world
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g 550-27 A is deemed monstrous

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o 355- 2 and then the a will vanish.

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s 141-28 divine healing will a sin, sickness, and death.
t 458-22 but Science will a mortal malice

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b 268- * I can do no otherwise, so help me God ' A '
o 343- 1 The people are taught in such cases to say, A

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b 320- 6 theologians in Europe and A agree that

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f 245-12 Some A travellers saw her when she was

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an 100- 3 According to the A C, he regarded this

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m 66-17 A gratitude for conjugal felicity,
66-18 A conjugal infelicity, it is well to hope, pray,
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pr 10-28 receive not, because ye ask a , — Jas. 4 · 3.
10-32 Then " ye ask a ." — Jas 4 3

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m 56- 8 generation a human kind
65-22 Impurity and error are left a· the lees.
65-26 which was once a fixed fact a us,
an 101- 9 a whom were Roux, Bouillaud, and
106- 8 a· which are self-government, reason,
s 129-28 reformatory mission a mortals.
133-16 in captivity a foreign nations,
150-10 a permanent dispensation a men ,
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ph 196-32 diseases a the human family.

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p 375-31 fear so excessive that it a to fortitude.
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f 212- 5 A limb which has been a has continued

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b 315-10 brought upon him the a of the age.

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ph 173-17 A declares man to be structural,
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s 152-10 A describes muscular action as
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s 160-14 A finds a necessity for nerves to
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s 160-29 only to learn from a that muscle is not
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t 462-32 Scientist, through understanding mental a ,
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ph 175-27 empurpled the plump cheeks of our a ,

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g 551-20 by which all peculiarities of a ,

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a 40-32 the a· of hope must be cast beyond the

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a 32- 3 In a Rome a soldier was required to
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43-10 and is now repeating its a history.

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o 343-25 *A* those apostles who were

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ap 574- 6 came unto me one of the seven *a* — *Rev* 21 . 9
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g 512- 9 These *a* of His presence, which have the
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g 525- 2 a mortal sinner, *a* by the breath of God ?

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ph 172-27 and worms *a* it
f 252-27 the law of God, may at any moment *a*·
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r 490-21 would, by fair logic, *a*· man
g 540-15 that Truth may *a* all sense of evil

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s 119-13 but to *a*· Him as their source,
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b 298-19 When the real is attained, which is *a*· b
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b 328-20 hundreds of persons die there *a* from

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r 491-13 Spirit, which *a* the claims of matter,

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ap 578-14 [LOVE] *a* my head with oil, — *see Psal* 23 5.

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f 218-11
b 327- 4
p 398-23
406-28
r 490- 9

appetites
a 53- 5 so far removed from a and passions
s 115-21 Evil beliefs, passions and a, fear,
ph 188- 8 Passion, depraved a, dishonesty,
f 201-10 false a, hatred, all sensuality, yield
b 327- 7 all the sinful a of the human mind
p 404- 8 there is no real pleasure in false a.
g 526-11 The a and passions, sin, sickness,
536-20 Passions and a must end in pain

applause
pr 7-16 may embrace too much love of a

apples
ph 165- 1 Physiology is one of the a from

applicable
t 463-27 There is a law of God a to healing,

application
s 126-22
126-32
147- 4
ph 198-17
b 271-16
o 341-13
p 421-29

applications
s 118- 4 and formal a of the illustration

applied
s 116-25 words *person* and *personal* . . . when a to
116-28 If the term personality, as a to God,
127-16 relates especially to Science as a to

applied
s 147- 8
150- 2
o 344-32
t 457-30
gl 597-26
593- 3

applies
a 24- 1
m 68-26
sp 93-24
f 219- 3

apply
an 105-17 and no longer a· legal rulings wholly to

applying
f 218-30 that passage is not perverted by a it literally
p 401-24 by a the drug to either?

appointed
an 100-15
101- 8
c 261-14
b 332-23
ap 560-17

appointing
s 131-15 has come already, after the manner of God's a,
b 326- 4 it must be in the way of God's a
r 483-29 and it does this in the way of His a·,

apportion
g 505-30 human beliefs, which a to themselves a task

appreciable
a 39-12 Jesus would not have been a to

appreciated
a 37-14 not seen and a by lookers on

apprehend
a 31-18
s 140- 9
ph 167- 6
179- 8
f 222- 2
231-28
b 280-12
323-13 In order to a more, we must
o 350-17
353-32
g 510- 2
545-25

apprehension
clear
t 459- 4 Paul and John had a clear a that,
deific
ap 576-29 not yet elevated to deific a·
human
of mortals
p 368- 7 nearer than ever before to the a· of mortals,
our
sp 80- 1 in proportion to our a of the truth,
93-31 This belief tends to becloud our a of the
quick
sp 86- 7 His quick a of this mental call
rejoice in the
o 354-28 I rejoice in the a of this grand verity,
rests on the
t 460- 6 Mind healing rests on the a· of the
right
pref vii-13 only guarantee of obedience is a right a· of
t 460-17 to be dealt with through right a· of
scientific
pr 16-17 This reading strengthens our scientific a·
spiritual
o 343-28 as thought is educated up to spiritual a,
g 506-13 calm and exalted thought or spiritual a·

apprehension
their
a 34-26 and ascend far above their a·.
g 509- 5 to their a he rose from the grave,

r 487-10 The a· of this gave sight to the blind
g 548-14 and so aids the a of immortal Truth
gl 583-16 to the a of spiritual ideas

approach
sp 95- 6
ph 170-25
f 234-11
b 278-15
p 374-17
406-14
t 450-10
r 483-12
ap 559-24

approaching
a 47-16 A period was a which would reveal
f 223-22 accompany a Science,
241-29 and are a spiritual Life
p 390-27 " Agree to disagree " with a symptoms

approbation
... endorsed pre-eminently by the a of God,
s 132-17 received no aid nor a from other
p 382- 3 having only human a for their sanction

approve
o 348- 5 Ought we not, then, to a any
r 488-12 Scriptures often appear . . . to a and

approved
p 363-20 Jesus a· the answer, and so brought

approves
a 22-31 Mercy cancels the debt only when justice a.

approximation
sp 94-30 An a of this discernment

a priori
r 467-25 a p reasoning shows material existence to be

apt
p 384-21 are not a to follow exposure,

arbiter
... of life

g 516-15 The modest a· sends her sweet breath

arch
a 40-23 through the triumphal a· of Truth and Love.

arches
f 247-25 a the cloud with the bow of beauty,

architect
m 68- 5 learn how Spirit, the great a·,

architectural
s 142-11 a· skill, making dome and spire

archpriests
r 481- 5 Like the a of yore, man is free

arctic
f 240- 2 A regions, sunny tropics, giant hills,

Arcturus
c 257-21 guideth " A with his sons " — Job 38 : 32

arduous
p 396-16 refutation becomes a·, not because the

arena

argue
p 380-12 as though the defendant should a· for the
395- 1 The sick unconsciously a· for suffering,
395-25 while you a against their reality,
412-20 A at first mentally, not audibly,

arts
p 369-24 preventive and curative) a belong emphatically to

ascend
a 34-25 and a far above their apprehension
ph 189-24 we constantly a in infinite being.
f 222- 2 and a the ladder of life
p 407-19 a a degree in the scale of health,

ascended
a 46-16 was not changed until he himself a,
g 551-11 but he adds that mankind has a

ascendency
m 61- 4 good in human affections must have a·
67-20 remember that through spiritual a

ascending
ph 189-30 goes on in an a· scale by evolution,
c 265-27 brightens the a path of many a heart.
g 508-22 last in the a order of creation
509- 6 on the third day of his a· thought,

ascends
g 509-16 rarefaction of thought as it a· higher

ascension
a 34-28 which has since been called the a
35-17 his spiritual and final a above matter,
46-23 explained his a, and revealed
46-26 his final demonstration, called the a,
b 292-31 In his resurrection and a, Jesus showed
314- 2 and no less material until the a·
334-15 continued until the Master's a,
g 509-25 periods of spiritual a are the days

ascertain
s 152-17
159-25
f 230-16
b 337-31
r 495-31
g 547- 7

ascetic
a 53- 3 Jesus was no a·.

ascribe
a 34- 2 why a this inspiration to a dead rite,
o 348-15 when we a to Him almighty Life and

ascribes
c 262- 7 but it a· to Him the entire glory

ashamed
a 21-32 By-and-by, a of his zigzag course,
g 532-19 A before Truth, error shrank abashed

Asher
gl 581-15 definition of

Asia Minor
b 324-25 A M, Greece, and even in imperial Rome

aside
a 20-28 "Let us lay a every weight, — Heb 12 1
20-30
44- 2
49-31
52-15
sp 83-18
s 141- 8
ph 166-18
f 237- 8
b 286-12
304-31
338-26
p 409-23
g 521-30
555-24

ask
pr 1- • before ye a Him — Matt 6 8
2-23
3- 8
6- 9
6-17
7-31
8-25
9-24
10-23
10-26
10-27
10-27
10-29
10-31
10-32
13- 8
13-11 we labor for what we a·,
a 24-22 sinners who a for it and are willing
m 67- 7 We a the helmsman "Do you know your
62-20 Some day the child will a his parent
62-23 the child may a, "Do you teach that

ask
ph 177-28
181- 4
191-18
f 250-22
o 349- 4
355-32
p 371-22
416-27
435-34
437-18
438-15
440-23
r 496- 9
g 521-18
551-17
553-31

asked
a 31- 6
sp 86- 1
s 132-26
ph 195- 3
f 216-26
245-15
b 308-29
o 349- 3
p 369-16
395-15
399-29
411-13
g 539-24

asking
pr 2-31
4-17
9- 7
9-14
s 135-19
f 222-30
226- 8
p 366-14
g 527-27

asks
b 281- 9 Science . rebukes mortal belief, and a·
p 432-16 The Judge a if by doing good to his neighbor,

asleep
sp 95-28
ph 193-13
b 291-22
p 416- 8
442-31
r 491-13

aspect
t 457-17 no good a, either silvern or golden

aspersion
p 437- 5 This is a foul a on man's Maker

aspiration
If we feel the a, humility, gratitude,
reach the heaven-born a and
The a after heavenly good comes even before
Kindred tastes, motives, and a
to still the desires, to satisfy the a·?
correspond to a· soaring beyond and above
p 419-26 the mental a, who, in attempting to slay
t 445- 4 the attacks of the would-be *mental a*,

assassins
s 164-20 or produced by mental a·,
t 447-11 and save the victims of the mental a·.

assent
r 471-11 but yield a to astronomical propositions

assert
Mortals will some day a their freedom
a your prerogative to overcome the belief in
a· its claims over mortality and disease
a that Mind controls body and brain
like a that the products of eight multiplied by five,
myth represents error as always a its
sp 81-11
81-13
s 136-26
137-21
p 383-24
386-30
t 460-23
r 478-17

asserts
ph 186-30 but when Mind at last a its mastery
f 226-21 birthright of sole allegiance to his Maker a·

asserts
b 277-19 Error . . . a that Spirit produces matter
p 423-26 which ultimately a· its absolute supremacy.

assiduously
f 233-14 the goal of goodness is a· earned

assigning
s 122- 3 a· seeming power to sin, sickness,
f 244-30 instead of a· to man the everlasting grandeur

assigns
s 123- 7
f 233- 4
p 400-17
g 522- 5
ap 566-29

assimilate
pr 4-20 striving to a more of the divine character,
t 462- 2 Some individuals a truth more readily
r 466-13 which neither dwell together nor a .

assimilated
b 272- 4 This sense is a· only as we are honest,

assist
p 432-26 endeavoring to a the prisoner to escape
g 529- 5 were needed to a the birth of mortals.

assistants
p 431-16 all these a· resigned to me,

associates
p 377-32 a sickness with certain circumstances
t 449-19 baneful effect of evil a is less seen than

association
s 154- 3 like other mental conditions, from a .
154- 6 this law obtains credit through a ,

associations
sp 87-10 leagues apart and their a forgotten,
87-11 their a float in the general atmosphere

assume
sp 96-17
s 119- 7
b 313-15
o 344- 8
t 447-32
r 481-20
481-21
g 553-11

assumed
a 27-32 according to certain a· material laws
s 145-30 continually weaken its own a power
b 323-26 Thought a a nobler outlook,
r 470- 7 a the loss of spiritual power,

assumes
p 421-28 not build it up by wishing to see the forms it a

assuming
g 540-22 representing error as a a divine character,

assumption
sp 75- 1 truth lays bare the mistaken a
g 546- 7 this a of error would dethrone the
552- 9 proof requisite to sustain this a

assurance
m 69-15 brings the sweet a of no parting,
ph 176-32 Truth handles contagion with perfect a
f 223-15 the a which comes of understanding,

assurances
p 387-12 the a of immortality, opposed to mortality

assure
p 416-28 A them that they think too much about

assured
a 38- 2 men are a that this command was
sp 98- 2 spiritual recompense of the persecuted is a
o 352-23 should he a that their fears are groundless,
358-24 Sometimes it is said "Rest a that

assuredly
pr 15-30 they a call down infinite blessings.
m 65-30 will a throw off this evil,

assures
r 489-32 It a mortals that there is

assuring
ph 169- 5 a me that danger was over,
p 394-21 a him that all misfortunes are
t 447-23 A sinner is not reformed merely by a him

Assyrian
an 103- 5 Sin was the A moon-god

astonished
ap 563- 3 We may well be a· at sin,

astonishing
s 134-19 its a· and unequalled success in the

astounded
m 56- 2 came to him for baptism, John was a .
s 130-29 a at the vigorous claims of evil
ap 563- 5 and still more a at hatred,

astray
b 309-17 If these children should go a ,

astrography
s 121- 5 before he spake, a was chaotic,

astronomer
stars

astronomy
s 119-27
ph 188-31
189- 2
195-16
f 235-16
r 471-11

astutely
p 378-26 nor a self-constituted . . power, which copes a·

asunder
m 56- * *let not man put a — Matt* 19 6
60-14 wisdom will ultimately put a what she hath not
f 226-20 Science rends a these fetters,

asylum
ph 193-26 threatened with incarceration in an insane a·

asylums
p 408-11 people who are committed to insane a

ate
a 32-28
ph 175-29
195- 7
197-21
f 221- 3
221-24

atheism
s 139-28 A , pantheism, theosophy, and
gl 580-27 and then disappeared in the a of matter

atheistic
s 139-31 does not follow that the profane or a invalid

Athenians
gl 596- 8 Referring to it, he said to the A

Athens
gl 596- 7 Paul saw in A an altar dedicated

athirst
ap 570-15 weary wanderers, a in the desert

athlete
ph 172-30 may present more nobility than the . . a ,

atmosphere

damp
ph 175-26 Damp a and freezing snow empurpled the

earth's
g 547 12 was able to see in the egg the earth's a ,

general
sp 87-11 float in the general a of human mind

immoral
t 452-15 Never breathe an immoral a , unless

of intelligence
ph 192- 1 aroma of Spirit, the a of intelligence.

of Mind
g 512-11 abound in the spiritual a of Mind,

of Soul
gl 587-26 HEAVEN bliss, the a of Soul

of Spirit
sp 70- 6 can never enter the a of Spirit.
gl 590- 3 the a of Spirit, where Soul is supreme.

surrounding
s 128-21 its escape into the surrounding a·

this
b 273-31 this a cannot be destructive to morals

a 37 11
s 125-26
128-16
f 220-14
220-14
p 386- 9
392-21
gl 585-19

atom
c 263-29 A sensual thought, like an a of dust
gl 583-25 could not create an a . . the opposite of

atone
a 19- 4 Man cannot exceed divine Love, and so a· for

atonement

in the
a 19-21 has little part in the a ,
24-13 This is having part in the a ,

atonement
Jesus'
a 19-19 will help us to understand Jesus' *a·* for sin
r 497-13 We acknowledge Jesus' *a* as the
of Christ
a 18-13 *a* of Christ reconciles man to God,
requires
a 23- 4 The *a* requires constant self-immolation
views of
a 24-16 ordinary theological views of *a* will

a 18- 1 *A* is the exemplification of man's unity with
23- 8 The *a* is a hard problem in theology,

at-one-ment
a 19-22 in the *a* with God,
21- 5 This is having our part in the *a*
45-20 hath elevated them to possible *a* with

atrocities
an 105-23 to commit fresh *a* as opportunity occurs

attach
p 385-10 penalty which our beliefs would *a* to our best
410-11 to which you *a* penalties,

attached
a 31-13 He *a* no importance to dead ceremonies

attaches
s 117- 7 C. S. *a* no physical nature and significance to

attack
a 27-30 Jesus' persecutors made their strongest *a* upon
p 379- 1 If disease can *a* and control the body
392-16 liable to an *a* from that source

attacks
f 236- 8 infuriated *a* on individuals, who
t 445- 4 to guard against the *a* of the

attain
pr 9-27
m 57- 3
ph 181-20
f 251-29
254- 5
c 262-22
p 366- 5
g 536-27 Through toil, . what do mortals *a* ?

attainable
r 487- 4 never *a* through death, but gained by

attained
m 60-30
s 117-12
ph 167- 4
167-27
f 237- 9
b 297-16
298-19
o 350- 3

attaining
c 260- 9 human beliefs will be *a* diviner conceptions,
b 273-14 impossibility of *a* perfect understanding till

attainment
a 39-28 bts
m 61- 6
f 235-17
p 428-11
t 455-31

pr 2-16 Goodness *a·* the demonstration of

attempt
any
t 450-12 Any *a* to heal mortals with erring
every
ph 186-20 Every *a·* of evil to destroy good
mental
g 517- 6 mental *a* to reduce Deity to corporeality.
to purify
t 452-15 Never . . . unless in the *a* to purify it.
to trace
g 533-10 an *a* to trace all human errors
unwitting
f 212-11 I have seen an unwitting *a* to

a 51- 9 he allowed men to *a* the destruction of
ph 178-29 may *a* to unite with it hypnotism,
182-13 If we *a* it, we shall presently
187-20 and suffers from the *a*
f 230- 2 Would you *a·* with drugs, or without,
231- 8 What God cannot do, man need not *a* .
238-16 when we *a* to claim the benefits of an
o 357-15 how dare we *a* to destroy what
p 395-23 and then to *a* its cure through Mind.

attempt
p 439-11 manacling . . . in the *a·* to save him.
t 447- 4 no moral right to *a·* to influence the

attempted
o 351-28 in their *a·* worship of the spiritual
g 513- 3 and is an *a·* infringement on infinity.

attempting
p 419-26 assassin, who, in *a* to slay mankind,
r 480-18 thus *a·* to separate Mind from God.

attempts
pref ix- 7
ix-14
f 238-22
c 263-25
b 300- 1
318-25
329-18
t 445- 5
447- 7

attend
pr 13-22
a 31-29
33-29
sp 98- 1
f 235- 4
t 463- 6
g 549-22

attendants
pref x-19 abandoned as hopeless by regular medical *a·*.

attended
a 39-29
s 133-13
139- 9
f 224- 9
p 422-23
431- 6

attends
g 555- 2 and that health *a* the absence of

attention
m 59- 5
ph 198-14
p 369-17
382- 5
396- 8
g 556-14
556-25

attenuated
s 153- 1 is frequently *a·* to such a degree that
153- 5 The author has *a* *Natrum muriaticum*

attest
pr 4-15 *a·* our worthiness to be partakers of
15-24 and let our lives *a* our sincerity
s 150-15 to *a·* the reality of the higher mission
ph 193-28 I cannot *a* the truth of that report,
p 272-24 which really *a* the divine origin and

attested
sp 80-23 *a·* the control of mortal mind over its

attorney
p 430-22 False Belief is the *a* for Personal Sense.
437-32 The *a·*, C. S., then read from the
438-23 False Belief, the *a* for Personal Sense,
440- 8 Mortal Minds were deceived by your *a* ,
441-28 Your *a* , False Belief, is an impostor,

attract
t 452-12 may provoke envy, but it will also *a* respect.

attracted
a 21-26 and will be *a·* thitherward
t 449-23 a mind which is *a* or repelled according to

attracting
ph 169-12 fosters disease by *a* the mind to the subject

attraction
m 57-11
sp 73-12
an 102- 9
102-11
s 124-20
f 213-13
213-14
b 293-15
g 536-12

attractive
p 407- 4 *a* to no creature except a loathsome worm,
r 491-27 may have an *a·* personality

attribute
m 62-20 must not *a* more and more intelligence
s 111-22 tendency of the age to *a* physical effects to
ph 199-21 the unscientific might *a* to a lubricating oil,
b 319-30 for instance, to name Love as merely an *a*

attributed
ph 176- 5 unmanly Adams *a* their own downfall
b 284-27 the effects commonly *a* to them.

attributes
ph 187- 9
f 210-11
b 275-16
301- 1
r 465-14
473-11
g 555-13

attuned
p 411- 8 was not perfectly *a* to divine Science,

audible
pr 4-15 which, even if not acknowledged in *a* words,
4-27 *A* prayer can never do the works of
7- 8 *A* prayer is impressive,
8-18 Professions and *a* prayers are like
11-31 Such a desire has little need of *a* expression
ap 559- 8 exercised upon visible error and *a* sin
gl 594- 9 first *a* claim that God was not omnipotent

audibly
pr 12-31
p 376-22
412-11
412-21
412-30
417-27

audience
pr 15-12 that man may have *a* with Spirit,

audience-chamber
p 412- 6 resounded throughout the vast *a*

auditor
p 424-22 you need the ear of your *a*.

auditory
pr 7-24 The "divine ear" is not an *a* nerve
ph 194-10 Destruction of the *a* nerve and

aught
sp 93-13
s 120-18
ph 181-25
f 203-14
207-22
b 234-14
291- 4
302- 9
p 391-14
412- 2
419-17
429- 1
441- 4
r 479- 6
g 504- 2
543-25
553-30 before they think or know *a* of their origin,
555-25 author of *a* that can become

augury
m 58-20 a poor *a* for the happiness of wedlock

Australia
sp 82-29 When wandering in *A*, do we look

authentic
ph 194-17 The *a* history of Kaspar Hauser is

s 127-17 C. S. reveals God, not as the *a* of sin, sickness,
not the
sp 89-26 The tree is not the *a* of itself
f 231-16 God is not the *a* of mortal discords
249-12 Mind is not the *a* of matter,
o 339-12 God is not the *a* of sickness
p 381-16 He is not the *a* of barbarous codes
of all things
g 519- 1 eternal Mind, the *a* of all things,
of the unreal
r 474-28 error, not Truth, is the *a* of the unreal,
the only
a 29-16 perception that God is the only *a* of man.

b 313-15 we may assume that the *a* of this
p 390-23 God is no more the *a* of sickness than

author
r 474-18
480-24
g 512-30
548-31
554-27
555-25
ap 567-27

authorities
a 29-13 tradition that Publius Lentulus wrote to the *a*

authority
better
p 438- 1 remarking that the Bible was better *a* than
divine
(*see* divine)
my only
s 126-29 The Bible has been my only *a*.
no
t 447- 3 We have no *a* . to attempt to
of this science
ph 189- 1 yield to the *a* of this science,
Scriptural
o 342-20 Shall it be denied that has Scriptural *a*?
ap 573-24 This is Scriptural *a* for concluding

pr 14-30
a 26-15
ph 168-18
168-19
c 267-13
o 357-14
p 393-10
395- 7
r 471-12
g 517-11 not as much *a* for considering

author's
(*see* Eddy, Mrs. Mary B. G.)

authors
c 263- 2 independent workers, personal *a*, and
p 387-15 If printers and *a* have the shortest span of

automatic
p 399-16 how can mechanism be *a*?

autopsy
s 159- 2 After the *a*, her sister testified that

auxiliaries
t 454-32 letter and mental argument are only human *a*

auxiliary
pref xii-19 as *a* to her church.

avail
pr 3- 9
3-23
12-32
ph 167-18
183- 2
p 406-21
g 550-10

availability
f 236-19 *a* of good as the remedy for every woe

available
s 143-23 deprives you of the *a* superiority of
f 237-22 This makes C. S. early *a*

availed
f 222-12 *a* herself of the fact that Mind governs man,

avenue
b 280-22 urges through every *a* the belief

avenues
b 293-32 The five physical senses are the *a* and

aver
o 348-29 this I do *a*, that, as a result of teaching C. S.,
354- 3 "utter falsities and absurdities," as some *a*?
359-11 *a* that the material senses are indispensable
r 474-20 *a*, "I am not come to destroy, — *Matt.* 5: 17

avers
b 320-20 *a* that this fact is not forever to be humbled

avert
a 40-20 could not *a* a felon's fate,

avoid
s 153-30
153-31
ph 169-14
f 230-15
234-14
b 329-16
p 396- 5
396- 9

avoidance
g 542-10 The *a* of justice and the denial of truth
ap 571- 5 necessary to ensure the *a* of the evil?

await
a 28-30 *a*, in some form, every pioneer of truth

await
m 66-22 It is better to *a* the logic of events
sp 97- 3 *a* the certainty of ultimate perfection

awaited
a 20-20 scourge and the cross *a*· the great Teacher.

awaiting
ph 183- 9 *a*· its germination according to the laws of
p 439-28 *a*· the sentence which General Progress

awaits
m 67-13 the mariner works on and *a* the issue.
b 291-26 No resurrection from the grave *a* Mind
291-28 No final judgment *a* mortals,

awake
pr 4-22
sp 75-13
75-31
ph 190-29
f 249-27
b 291-23
323-19
p 420-30
442-32
r 491-13
491-28

awaken
b 291-10 need not fancy that death will *a* them
327-30 *a* the man's dormant sense of moral
g 553- 3 which should *a* thought to a higher and

awakened
p 417-21 from which the patient needs to be *a* .
r 493-28 If Jesus *a* Lazarus from the dream,

awakening

ph 196- 6 Better the suffering which *a* mortal mind
o 342-21 C S *a* the sinner, reclaims the

award
pr 5-14 Saints and sinners get their full *a* ,

away
pref vii-17
pr 8-22
a 21-10
22-18
27-26
35- 5
39-24
45-17
48- 8
sp 87- 8
87-31
89-29
95-29
s 122-25
131-23
147-12
150-16
152- 4
155- 6
ph 168- 7
172-25
187-27
191-15
f 201- 8
206-20
212-15
232-29
237-13
238-12
239- 5
241-10
f 241-14
247-11
250-25
c 261- 2
261- 9
261-24
265-31
b 268- 8
273-11
276-22
278- 3
288-16
294- 7
296-26
299-29
312-28
323-21
323-26
323-30
334-18
o 347-23
p 362-14
365- 3
376-10
376-12
377- 8
401-19
403-20
416-31
428-12
439-10
t 462- 9
r 479-13
484- 4
493-22
g 510-12
521-13
522- 9
536- 4
536- 8
539- 7
548-11
556- 9
ap 570-10
571-31
572-21
573-31
574-11

48-28 ignorant of the consequences of his *a* decision
50- 7
110- 8
151-14
207- 9
223-30
226-30
307-31
308- 8
339-16
472-28
536-10
563-16
566-18

300- 1 Human logic is *a* when it attempts to
151-11 will either . . . or be turned sadly *a* .

27-18 He laid the *a* of Science at the root
393-16 Divine Science lays the *a* at the root of the
358- 1 Is the woodman's *a*·, which destroys a tree's

105-28 foretells its doom, and confirms the ancient *a* :

121-27 besides turning daily on its own *a*
310-12 when the earth has again turned upon its *a*·.

B

Baal
sp 83- 3 the worshippers of *B* failed to do;
g 524- 2 seen in the Phœnician worship of *B*·,

babbling
ph 195- 2 After the *b* boy had been taught to speak

babe
pref vii- 6
ph 154-25
p 371-21
413- 6
g 556-31

Babel
gl 581-17 definition of

babes
m 62- 8 If parents create in their *b* a desire for
s 131-21 hast revealed them unto *b* — *Luke* 10 21.
o 354-22 and out of the mouth of *b*· He

Babylonian
s 161- 8 Hebrew captives, cast into the *B* furnace,

back
a 22-16
sp 75- 9
s 115-10
135- 3
ph 195- 3
195-13

back
f 200-22
b 303-20
321-10
o 350-19
p 377- 7
378-12
425- 1
t 450- 8
g 543- 1
557-19
ap 569-22

backward
sp 74-20 a b transformation is impossible in Science

backwardness
ap 571- 4 Why this b, since exposure is necessary

bad
s 156- 3
157-19
f 222- 9
c 260-22
b 329-16
330-22
p 377-18
384-24
391- 7
413-10
t 446- 2
r 489-32

bade
sp 79-13 Paul b men have the Mind that was
s 117-29 Jesus b his disciples beware of the
b 321-19 b him come back and handle the serpent,
o 342-13 He b the seventy disciples, as well as the

badly
pr 6- 8 Calling on Him to forgive our work b done
f 237- 2 A little girl, . . b wounded her finger

baggage
g 514-17 They carry the b of stern resolve,

balance
a 40- 8 Divine Science adjusts the b as
ph 166-28 The b of power is conceded to be
f 239- 6 weigh not one jot in the b of God,
p 392- 7 must be cast out to readjust the b
t 449- 6 Right adjusts the b sooner or later.

balanced
m 61-13 better b minds, and sounder constitutions
p 405-16 until you have b your account with God.

bald
sp 99-21 are seen to be a b imposition,

baneful
ph 181-17
p 400-30
408-12
418- 1
t 449-19
g 525-21

banish
f 208-32
o 353-25
p 381-27
391- 9
r 488- 4

banished
s 158-14 Apollo, who was b from heaven

banishes
s 128-25 should not resist Truth, which b — yea,

banishment
f 226- 2 the b of a world-wide slavery,

banner
f 224-28 On its b is the Soul inspired motto,
225- 8 time bears onward freedom's b
p 426-26 and would enable us to hold the b of
r 492-32 Victory would perch on neither b

baptism
a 35-19
m 56- 1
f 241-27
242- 1
ap 558-17
565-20
gl 581-23

Baptist
(see John the Baptist)

Baptist's
a 53- 4 He did not fast as did the B disciples,

baptize
a 18- * for Christ sent me not to b, but — I Cor 1 17
ap 562- 2 Messiah, who would b with the Holy Ghost,
565-20 according to the Revelator, . . . will b with fire,

baptized
a 20-11 He knew that men can be b, . . . and yet be
31-19 are b with his purity;
b 333-25 which b these seers in the divine nature,

bar
f 234-11
p 432- 5
434-13
434-22
437- 8
437-24
437-30
440- 5
440-26
441- 6
t 452- 1

barbarism
ph 173-31 more fatal to health . . . than are the idols of b.

barbarisms
ph 195-23 It is the tangled b of learning which

barbarity
a 43-24 Out of reach of the b of his enemies,
ap 564-16 brutal b of his foes could emanate from

barbarous
p 381-16 but He is not the author of b codes.

bard
ph 190-21 Hebrew b, swayed by mortal thoughts,

bare
pr 8-25 and ask that it may be laid b before us,
sp 75- 1 This simple truth lays b the mistaken
p 362-14 and his b feet away from it
t 459-15 the b process of mental healing
g 538-24 she conceived, and b Cain, — Gen 4 1

Bar-jona, Simon
s 137-22 "Blessed art thou, Simon B — Matt 16 17
137-27 called only by his common names, Simon B,

bark
f 254-27 If you launch your b upon the

barometer
s 122-18 The b, — that little prophet of storm and

barrel
s 156- 8 the patient looked like a b

barren
pr 4- 2
a 36-11
s 146- 9
o 354-15
g 537-16

barrenness
p 366- 8 while his own spiritual b debars him

barrier
m 60-17 becoming a b against vice, a protection to

barriers
c 266-29 does not cross the b of time into

basal
ph 189-29 lower, b portion of the brain,

162-10 stir the human mind to a change of b,
423-16 changes the material b of thought,
430- 6 enlarge its borders and strengthen its b

pref x-10 A few books, . b on this book, are useful
s 114- 7
124- 1
147- 3
164-12
ph 178-15
191-25
191-26
f 209-27
249- 1
b 268-16
269-26
273- 9
274-14
302-18
304- 3
312-23
o 341- 5
341-15
r 484- 1
496-18
g 522-27

bases
b 279-28 there are not two b of being, matter and mind
340-21 divine Principle b the Science of bein
p 378-21 represented by two material erroneous b
g 551-25 so long as it b creation on materiality

basic
s 164-21 the truth of its *b* proposition
p 405- 1 The *b*· error is mortal mind.
r 470- 6 the *b* error of idolatry.

basis
and support
f 223- 3 but is their b and support
better
g 553- 7 Mortal thought must obtain a better *b*·,
boundless
c 258-15 rising higher and higher from a boundless *b*·.
change our
p 370-30 change our *b* from sensation to C S,
divine
p 338- 7 Apostle John testified to the divine *b* of
establish a
b 335- 6 would . . establish a *b* for pantheism
false
m 60-26 physical sense, places it on a false *b*·.
g 523- 3 Because of its false *b*, the mist of
higher
t 453-10 and a higher *b* is thus won,
impossible
r 492-31 uniting on some impossible *b*.
its
an 102- 4 Its *b* being a belief and this belief
material
(*see* material)
metaphysical
b 268- 8 slowly yielding to the idea of a metaphysical *b*,
mortal
p 424- 6 and we must leave the mortal *b* of belief
naturalist's
g 553-15 Why, then, is the naturalist's *b* so
no
sp 84-27 spiritualism has no *b* upon which to build
no other
f 201-19 Christian perfection is won on no other *b*
no real
r 480-23 evil is but an illusion, and it has no real *b*.
of all health
b 339-23 *b* of all health, sinlessness, and
of Christian Science
a 44-10 He met and mastered on the *b* of C S,
p 412-30 met on the aforesaid *b* of C S
of evidence
gl 581-19 on the *b* of evidence obtained from the
of health
s 120-22 Truth, which is the only *b* of health,

irituality.

ph 19?-13 We should forsake the *b* of matter
b 316-30 resting on the *b* of matter,
of one God
ph 183- 4 thus departing from the *b* of one God,
of operation
p 423-19 making Mind his *b* of operation
of physical sense
s 124-16 but when explained on the *b* of physical sense
of practice
t 456-21 So long as matter is the *b* of practice,
of Science
ph 182-17 to those who heal the sick on the *b* of Science
of sensation
ph 178-18 Mortal mind, acting from the *b* of sensation in
of thought
c 259-14 as the *b* of thought and demonstration
of true healing
ph 192-29 Christianity is the *b*· of true healing
of true religion
m 68- 1 understanding . . . will be the *b* of true religion
one
b 269-14 categories of metaphysics rest on one *b*,
same
p 383-14 mind and body rest on the same *b*.
scientific
sp 71-22 having no scientific *b* nor origin,
94-29 Our Master read mortal mind on a scientific *b*·,
s 138- 9 On this spiritually scientific *b* Jesus
p 414-20 on the Christianly scientific *b*· of being.
spiritual
(*see* spiritual)
sure
t 460- 2 rest his demonstration on this sure *b*·.
this
pref viii-14 On this *b* C. S. will have a fair fight
s 143-16 On this *b* it saves from starvation by
143-23 how from this *b*· of division and discord

sp 71-27 The *b*· and structure of spiritualism are
ph 170- 2 Truth is not the *b* of theogony
173-28 Ignorant of the methods and the *b*· of

basis
f 234-13
244- 5
c 255-17
o 360-31
r 473- 7
482-28
g 524-20
528-25
539-13
539-32

bathed
p 363-27 She *b*· his feet with her tears

bathes
g 516-13 Love, . . . *b*· all in beauty and light.

bathing
p 382- 8 Constant *b*· and rubbing to alter the secretions

baths
ph 174- 6 to flannels, to *b*, diet, exercise, and air?
f 220- 2 said: . . . I take cold *b*, in order to overcome

battle
a 22-18
37-14
f 254- 7
b 268-12
292- 2
r 483-16

battle-axe
p 389-27 totters to its falling before the *b* of Science

battling
f 236-30 While age is . . . *b* with false beliefs,

bay
pr 5-19 flourish "like a green *b* tree;" — *Psal.* 37 : 35.

bayonet
f 225-11 Science, heeding not the pointed *b*, marches on.
226-12 not through human warfare, not with *b* and

beam
f 205-28 Selfishness tips the *b* of human existence
t 455-14 "First cast out the *b*· out of — *Matt* 7 5.

beaming
p 442-12 contenance *b*· with health and happiness.

beams
pref vii- 3 beholds the first faint morning *b*·,
vii-10 should dawn the morning *b*
g 504- 8 solar *b* are not yet included in the record

bear
pref xii-24
a 31- 2
s 120-16
f 201- *
202- 6
254-30
b 298-10
330- 9
p 411-10
417-28
436-13
441-13
t 451-13
ap 561-31

beards
g 549-25 and *b*· the lion of materialism in its den.

beareth
b 272- 7 else it *b*· not much fruit, for the

bearing
ph 130- 9
f 202-31
b 299-19
p 391-31
438-12
r 494-28
g 518- 6

bears
ph 197- 9
f 207-31
225- 7
b 271- 1
o 361-29

beast
any
g 529-14 more subtle than any *b*· of the — *Gen* 3 1.
ap 564-32 "more subtle than any *b* of the — *Gen.* 3. 1
every
g 518- 9 And to every *b* of the earth, — *Gen* 1: 30
527-22 formed every *b* of the field, — *Gen.* 2 19
ferocious
sp 78- 2 the gnarled oak, the ferocious *b*·,
p 378-15 man's gaze, fastened fearlessly on a ferocious *b*·,

f 244-24 not a *b*·, a vegetable, nor a migratory mind.
b 327-14 Sin is the image of the *b*·

because

f 212-25 *B* all the methods of Mind are not
215- 9 *b* matter and mortality do not reflect
215-27 *B* he understood the superiority and
216- 1 *b* of his faith in Soul and his
227-10 *b* some public teachers permit
231-20 To hold yourself superior to sin, *b*
236-28 Jesus loved little children *b* of their
238-20 *b* we suffer severely from error.
243-28 *b* they declare nothing except God.
245-21 Years had not made her old, *b*
253- 8 *b* I AM THAT I AM.
c 263-10 *b* he has not tasted heaven.
b 273- 9 *b* they are not based on the divine law,
274- 8 not really natural nor scientific, *b*
278-29 We define matter as error, *b* it is the
289-32 *B* Life is God, Life must be eternal,
291-16 immortal, *b* sin is not there
292-13 *b* this so-called mind has no
292-21 Even *b* ye cannot — *John* 8 43.
292-24 *b* there is no truth in — *John* 8 44.
301-14
302-20
302-22
305-27
310-30
311- 7
312- 2
314- 1
314-23
316-18
317-16
317-17
329- 7
329-19
330-23
335- 2
335-20
o 341- *
343-21
344- 6
344-29
346-20
346-23
349-17
349-17
350-16
351-22
352- 1
352-27
355-27
358-21
359- 6
360- 1
p 364-30
367-30
367-31
368-24
371-23
373- 7
374- 6
374-24
375-31
376-18
377-16
379-10
383-13
385-27
386-11
387- 3
387-13
387-16
387-24
388- 6
388-24
390- 6
390-22
393- 4
396-17
397-27
401- 1
401- 9
402-27
407-31
411- 8
415- 7
426-30
431-19
442- 2
t 447-23
456-27
456-30
457- 4
457-15
461- 6
461-13
t 461-20 *b* of the different effects
464-26 "The hireling fleeth, *b* — *John* 10 13.
r 468- 4
468- 5
468- 6
469-18
471-15
472-19
472-30
475-11
479-27
479-29
481-21
483-22
485- 8
489-25
g 501- 3
507-19
507-20
517-16
520-25
520-28
523- 3
523-17
523-19
527-20
529-28
532-16
535-19
544-11 man exists *b* God exists.
546-19 *b* they cannot possibly be
554- 6 *b* being is immortal, like Deity,
554-10 *b* it is destitute of any knowledge
555-14 *b* error is neither mind nor the
556-26 *B* *mortal mind must waken to*
557-10 has its suffering *b* it is a false belief.
ap 559-27 *b* you must share the hemlock cup
560-27 *B* it has hid from them the true idea
561- 6 *B* of his more spiritual vision,
567-11 *b* the dragon cannot war with them.
568-22 *b* he knoweth that — *Rev* 12 12
571- 5 *B* people like you better when
573-19 *B* St John's corporeal sense of the

beck

a 21-26 the worldly man is at the *b* and call of error,

beckons

sp 76- 3 and the hand which *b* them,

becloud

sp 93-31 This belief tends to *b* our apprehension

beclouds

b 315-17 sin, which *b* the spiritual sense of Truth,

become

pr 7-28
14-12
a 22-16
m 59- 8
61-18
62-18
65-31
sp 73-31
84- 9
89- 5
96- 8
97-10
an 105-19
s 112- 7
139-26
158-23
160-16
160-20
160-24
ph 172-16
182- 1
f 201- 9
234- 9
240-23
c 264-15
b 270-25
282-20
295-22
309-12
311-23
321- 9
323-32
336-22
o 352-19
354-26
356- 2
p 368- 8
369- 6
380- 2
397-30
409- 7

become

p 430-16
432- 9
428-27
431-28
432-17
t 455-32
r 467-11
g 523-27
524-16
524-20
524-21
525- 1
528- 1
528-25
531- 2
535-31
537-31
545- 3
547-21
550- 8
550- 9
552-20
553- 9
553-22
555-26
ap 573-26 we can *b* conscious, here and now, of
gl 587-17 God . cannot *b* finite and imperfect.
590-26 statements of the Scriptures *b* clouded

becomes

sp 72-23
97- 7
97-11
97-16
s 123- 8
128-12
128-20
146-11
157-12
160- 7
160-12
ph 164-15
199-13
f 207- 2
251- 5
c 263-15
b 290-26
291-25
297-29
312- 6
319-18
327-12
o 342-17
p 377-12
388-23
396-16
400-15
400-25
420-23
421- 2
t 460-19
r 467-12
490- 4
g 513-13
524-10
531- 1
531- 6
543- 6
544-31
ap 565- 2

becometh

m 56- 3 it *b* us to fulfil all —*Matt* 3 15

becoming

m 60-16
sp 96-12
f 239-18
b 297-24
324- 7
are *b*
p 395-32 would prevent the brain from *b* diseased,
406-32 *b* a fool or an object of loathing,
t 458-24 thus *b* a law unto himself

bed

sp 90-17
s 154-11
154-15
156- 7
ph 193- 1
p 390-17 nor laid upon a *b* of suffering in payment of
427-26 Called to the *b* of death, what material remedy

bedside

ph 193-10 I went to his *b*.

Beelzebub

saying . . . *B* is his patron.
casteth out devils through *B*," —*Luke* 11 15
Jesus said "If I by *B* cast out —*Matt.* 12 27.
and cast out devils through *B*.

This was even more strikingly true of *B*,
B in error (the error of believing that
is taught how to make sleep *b* reason

b he cast it out
that it may be laid bare *b* us,
b we can enjoy the fruition
demands restitution *b* mortals can
knows our need *b* we tell Him
no other gods *b* me," —*Exod* 20 3
kingdom of God *b* you" —*Matt* 21 31
race that is set *b* us," —*Heb* 12 1
32-29 on the night *b* his crucifixion,
33- 9 Their Master had explained it all *b*,
35-12 They bow *b* Christ, Truth,
36- 5 sufficient suffering, either *b* or after
37- 8 falls only *b* the sword of Spirit
39-28 the interval *b* its attainment
41- 2 into which Jesus has passed *b* us,
41-23 *b* it was understood,
43- 4 his material disappearance *b* their eyes
44- 1 *b* the thorns can be laid aside
44-19 that he might employ his feet as *b*
45-29 same body that he had *b* his crucifixion,
48-20 was silent *b* envy and hate
49-26 priests and rabbis, *b* whom he
49-31 *b* the face of the —*Lam* 3 35
50- 2 a sheep *b* her shearers —*Isa* 53 7
50-20 *b* the evidence of the bodily senses,
m 59-25 understanding should exist *b* this union
64- 4 undefiled *b* God —*Jas* 1 27
sp 76- 1 those who have gone *b*
76-31 must be overcome, . *b* immortality appears
82-20 *b* the change we call death,
86-32 *b* the artist can convey them to canvas
87-31
89-16
96- 5
97-27
an 104-11
104-27
106-24
s 110- 8
116- 6
119-26
121- 4 *b* he spake, astrography was
125-30 will find his flower *b* its seed
129-16 torment us *b* the time?" —*Matt* 8 29.
131- 7 false evidence *b* the corporeal senses
137- 5 immaculate Teacher stood *b* them,
137-26 *B* this the impetuous disciple had
143-12 *b* it could be considered as medicine.
161-21 she knelt *b* a statue of Liberty,
164-14 *b* all mankind is saved
ph 168-25 *b* the so-called disease made its
169- 5 *b* the patient felt the change,
174-29 holding it *b* the thought of both
175-29 as innocent as Adam, *b* he
176- 3 *b* inquisitive modern Eves took
176-11 was not paraded *b* the imagination
180-19 even *b* they go to work to
181- 2 *B* deciding that the body, matter, is
185- 7 *B* this book was published,
187-32 a body like the one it had *b* death
191-20 is not mute *b* non-intelligence
196-28 and from the image brought *b* the mind,
198-15 is formed *b* one sees a doctor
198-15 *b* the doctor undertakes to
199-30 fear must have disappeared *b* his
f 213-30 *B* human knowledge dipped to its
214- 6 evidence *b* his material senses,
215-20 flee as phantoms of error *b* truth
219-18 *b* it can be made manifest on the body,
222-30 and eat what is set *b* you,
226-22 I saw *b* me the sick,
226-29 I saw *b* me the awful conflict,
233-11 *b* we arrive at the demonstration of
234-14 avoid casting pearls *b* those who
234-25 Sin and disease must be thought *b* they
237- 7 It might have been months or years *b*
237-13 snatches away the good seed *b* it

before

f 238- 1 not rightly valued *b·* they are understood.
238-27 People with mental work *b* them
245- 9 she stood daily *b* the window
247-20 *b* they are perceived humanly
248-15 What is the model *b* mortal mind?
248-21 The world is holding it *b* your gaze
251- 4 grows more painful *b* it suppurates
251- 5 becomes more severe *b* it ends
251-29 *b·* we can attain harmony
254- 9 *b* the spiritual facts of existence are
c 264- 2 *b* the permanent facts and their
264-14 which *b* were invisible,
265-25 *b* we discover what belongs to
b 272- 3 *b* Truth can be understood
272-18 your pearls *b* swine" — *Matt* 7 6.
280-19 no other gods *b* me'" — *Exod* 20 3.
290- 4 are not in the least understood *b*
290- 7 as material as *b* the transition,
297-13 that disappears which *b* seemed real
303-31 *b* the material senses yielded to
314-21 presented to her, more than ever *b·*,
317-13 *b* it hated you," — *John* 15 18.
317-23 had loved *b·* the tragedy on Calvary.
320-32 in celestial perfection *b* Elohim,
321- 9 Moses fled *b* it,

before

ap 568-27
578-13
gl 579- *
585-20
593- 5
595-14 when he went *b* Jehovah,
595-19 TIME. . . . that which begins *b·*, and

beforehand

p 396-10 Never say *b* how much you have to

began

pref viii-28 As early as 1862 she *b·* to write down and
ix- 1 She also *b* to jot down her thoughts on the
s 133-15 when . their demoralization *b*.
156-14
ph 200- 2
f 245-32
249-15
p 429-20
g 532-27
534-26
557-23

begets

ph 169-12 faith in rules of health or in drugs *b·*
g 550-26 A serpent never *b* a bird,

begin

f 234-19 We must *b* with this so-called mind and
246-27 and *b* the demonstration thereof.
252- 8
254-13
c 258-32
262-28
262-29
b 275-11
283- 1
322-29
p 411-27
429- 4
429- 6
r 467-30
g 531-26
549-14

beginning

and end

b 282- 8 which has both *b* and end.
338- 5 belief — that man . has *b* and end,
gl 580-22 supposition that Life . . . has *b* and end,

any

p 429-23 for if Life ever had any *b*,

from the

sp 89-31
ph 186-32
b 268- *
292-23
296-31
p 409-23
441-33
r 476-16
g 539- 3
ap 564-29
567-26
580-30

in the

an 103- 9 As in the *b*, however, this liberation
s 140-28 In the *b* God created man in
ph 188- 6 is an unconscious error in the *b*,
b 308- 7 belief will be afraid as it was in the *b*,
p 379- 3 announced as partners in the *b*
r 479-18 "In the *b* God created the — *Gen* 1 1.
g 502-22 In the *b* God created the — *Gen* 1 1.
531-15 If, in the *b*, man's body originated in

its

t 463-15 Its *b·* will be meek, its growth sturdy,

no

b 307-25 Truth has no *b*.
g 502-24 The infinite has no *b*.

of the Old Testament

g 501- 2 starts with the *b·* of the Old Testament,

of the world

s 129-14 not since the *b* of the world," — *Matt* 24·21

of wisdom

p 373-16 fear of the Lord is the *b* of wisdom," — *Psal.* 111 10

scientific

f 219-31 this scientific *b* is in the right direction

this word

g 502-24 This word *b·* is employed to signify *the only*,

to end

s 139- 4 From *b·* to end, the Scriptures are full of
r 478-24 From *b* to end, whatever is mortal is composed

ap 559-21 Read this book from *b·* to end

with Genesis

g 502- 1 A second necessity for *b* with Genesis is

beginning
without
f 253- 6
b 282- 7
333-18
p 393-32
r 468-27
g 521- 5
gl 585- 6

b 331- 9 falsely testifies to a b· and an end
r 469- 6 If Life ever had a b , it would also have
g 529-19 B creation with darkness instead of
538-28 As both mortal man and sin have a b ,
550-17 as b and ending, and with birth, decay,
gl 585-23 LIFE. A b , mortality.
592- 4 the belief that life has a b·

beginnings
p 384-14 will prove to himself, by small b ,

begins
m 57-29
f 216-12
c 262-30

b 297-23
p 410-29
r 476- 3
g 529-31
530- 3
544-31
550-11
gl 595-19

begotten
c 257-19 "who hath b the drops of dew," — Job 38 28
b 292-30 for it is not b of the Father
325-24 But he, who is b of the beliefs of the

beguiled
g 533-23 She says, "The serpent b me, — Gen. 3 . 13.

beguiles
g 533-14 first voluble lie, which b the woman

begun
sp 96-22 This mental fermentation has b·,
b 326-18 You have b at the numeration-table of C. S ,

behalf
pr 12-27 ...er,
f 220- 5
p 364- 5
389- 3
431-11
t 455-13

behavior
p 441- 8 to give heavy bonds for good b

beheaded
s 136-27 "John have I b . but who is this ?" — Luke 9 9

beheld
a 45-23
s 110- 8
c 259-16
b 320-23
326-30
r 476-32
479- 5
ap 561- 9
gl 583- 8

behest
g 533- 2 Had he lost man's rich inheritance and God's b ,

behests
r 495-29 and follow the b of God,

behind
pr 7- 2 "Get thee b me, Satan." — Matt 16 23.
s 138- 4 lay b Peter's confession of the
b 299- 1 It has b it no more reality than
o 353-24 those things which are b " — Phil 3 13
p 362-15 to come b the couch
g 542- 6 Though error hides b a lie

behold
pref vii-11
a 39-18
sp 93- 7
93- 8
ph 190-28
f 243-23
c 264- 5
264-29
b 290-19
334-27 b , I am alive for evermore, — Rev. 1 18
o 346-18
347-13
347-28
357- 5
360-26
p 438- 5

behold
k 499- * b , I have set before thee an open— Rev 3 8
g 517-21 Who shall b it?
518- 5
518-25
525-24
534- 3
536-31
545- 3
p 562-30
574-22
574-26
575- 2
gl 579- *
585-11

beholding
m 65-16 B the world's lack of Christianity
b 323- 9 B the infinite tasks of truth,
g 528-22 B the creations of his own dream
ap 573- 4 b· what the eye cannot see,

beholds
pref vii- 2 wakeful shepherd b· the first
sp 95-26
98- 4
s 126- 5
r 479-10
ap 563-16
571-26

Being
Divine
pr 3-12 The Divine B must be reflected by man,
o 357-18 false notions about the Divine B
omnipresent
r 466- 1 omniscient, and omnipresent B ,
Supreme
sp 93-23
s 117- 9
127-18
f 202-24
b 285-22
g 523-18
524- 8
527-29

b 290- 1 Life is the everlasting I AM, the B

being
actuality of
b 296-16 spiritual sense, and the actuality of b .
all
s 131- 5
f 244- 1
b 302-22
p 407-23
414-27
t 460- 7
g 528- 1
ambiguities of
s 114-27 disentangles the interlaced ambiguities of b ,
and Deity
g 554- 6 b and Deity are inseparable
basis of
p 414-21 rests on the Christianly scientific basis of b
cannot be lost
f 215- 6 b· cannot be lost while God exists
capacities of
ph 200- 6 illustrated the grand human capacities of b·
celestial
a 26-17 to reveal the Science of celestial b ,
b 337-18 and perfection is the order of celestial b
charms of
f 247-29 are poor substitutes for the charms of b ,

concord of
s 129-26 or learn from discord the concord of b·?
consciousness of
r 261-28 you will rise to the spiritual consciousness of b ,
continuity of
s 123-29 the scientific order and continuity of b .
corporeal
sp 71-31 a corporeal b , a finite form,
s 140- 4 That God is a corporeal b , nobody can truly affirm
b 309- 2 for the messenger was not a corporeal b·.
ap 577- 8 God as Father-Mother, not as a corporeal

being

deflection of
g 502-11 This deflection of b, rightly viewed, serves to

demonstration of man's
b 290- 3 If the Principle, rule, and demonstration of man's b

divine Principle of
g 530- 6 sustained by God, the divine Principle of b·,

economy of
p 423-25 Both . are now at work in the economy of b·

entire
s 151-27 the entire b is found harmonious

eternal
f 232- 8 the claims of harmonious and eternal b
g 521- 3 spiritual harmony and eternal b

fact of
f 228- 5 if this great fact of b were learned,
249-26 night-dream is sometimes nearer the fact of b
b 285- 5 the great fact of b for time and eternity
320-18 text declares plainly the spiritual fact of b,

facts of
s 120- 9
147-22
f 221-18
242-22
b 279-18
293-16
312- 3
315-22
323- 3
p 370- 4
423-10
424-28
r 471- 9
491 12
g 546-24
ness,
ap 574-12 became conscious of the spiritual facts of b
gl 584 16 for it contradicts the spiritual facts of b

false sense of
g 545-22 translators entertained a false sense of b

functions of
p 387-14 faithfully perform the natural functions of b

genuine
sp 91-13 and his genuine b will be understood

glorified
b 291-11 not death will awaken them to glorified b

God's
r 470-24 Man is the expression of God's b·
481- 3 God's b is infinity, freedom, harmony,

happiness of
m 60-2 not discerning the true happiness of b,
b 286- 1 relates most nearly to the happiness of b.

harmonious
m 63-32 the unbroken links of eternal, harmonious b
p 376-24 the true facts in regard to harmonious b,
412-25 Realize . the fact of harmonious b,

harmony of
(see harmony)

his original
sp 97-20 in the likeness of Spirit, his original b

human

and an image of his b. — see also

immortal
ph 174-27 understanding of the status of immortal b.
190-18 it never merges into immortal b·,
p 429-32 harmonious facts of Soul and immortal b·.

individual
p 427- 5 Man's individual b· can no more die nor

infinite
ph 189-21 constantly ascend in infinite b

is eternal
s 122-27 Life goes on unchanged and b· is eternal.

is holiness
r 492- 7 B is holiness, harmony, immortality.

is immortal
g 554- 6 because b· is immortal, like Deity,

is Spirit
a 29 26 the full recognition that b is Spirit

is sustained
f 221-23 Science, in which b is sustained by God,

keynote of
f 240-14 and you lose the keynote of b·,

law of
ph 186-27 and if so, harmony cannot be the law of b·.
r 485-22 by fulfilling the spiritual law of b·,

law of his
m 63-11 and Life is the law of his b·.

being

Life and
an 103-31 Life and b· are of God.
o 355-13 the harmonious and true sense of Life and b·

material
ph 172-11 this supposed chain of material b·.
172-15 If man was first a material b,

mysteries of
sp 90-29 improve our time in solving the mysteries of b·

narrative of
g 521- 4 inspired record closes its narrative of b

one's
m 60- 2 Science inevitably lifts one's b higher

our
f 208- 6 and move, and have our b·." — *Acts* 17. 28
c 264-12 in whom we have our b.
o 361-20 and move, and have our b·." — *Acts* 17. 28
p 381-19 we live, move, and have our b in
g 536-13 and move, and have our b," — *Acts* 17 28.

perfection of
f 253- 2 The beauty of holiness, the perfection of b,

perpetuates
f 235-23 divine Truth which is Life and perpetuates b·,

possibilities of
f 203-14 brings out the possibilities of b·,

Principle of

problem of
(see problem)

real
a 26 29 It was the divine Principle of all real b
s 108-22 all real b· is in God, the divine Mind,
129-22 ontology, — "the science of real b·."
p 371-15 no more comprehends his real b than
r 491-22 material man as never the real b.

realism of
s 144-20 and is not a factor in the realism of b.

realities of
f 212-29 The realities of b, its normal action, and
229- 6 but if sin and suffering are realities of b,
c 264-20 Spirit and its formations are the only realities of b·

reality of
(see reality)

reality or
g 538-14 is significant of eternal reality or b.

real sense of
b 295-14 the real sense of b, perfect and forever intact,

recognition of
ap 573-25 such a recognition of b is, . . possible

Science of
(see Science)

scientific
f 233-12
c 259-12
b 271- 2
332- 2
r 494-24

scientific statement of
r 468- 8 What is the scientific statement of b?

sense of
a 41- 7
55- 1
ph 172-14
191-13
c 265-10
b 298-24
309- 5
r 490-26
g 545-22
548-17
550-12

solution of
b 314- 8 Our Master gained the solution of b,

source of
m 63-10 Spirit is his primitive and ultimate source of b;

spiritual
(see spiritual)

star of
pref vii-10 and shine the guiding star of b·.

state of
r 476-14 They never had a perfect state of b,

superabundance of
f 201-11 superabundance of b· is on the side of God.

true
s 120- 9 never projected the least portion of true b.
128-19 are antagonistic to true b
r 496-19 overlying, and encompassing all true b·.

true idea of
b 325- 8 Jesus gave the true idea of b,
o 353-29 true idea of b· is spiritual and immortal,

belief

chronic
f 247- 2 is not so disastrous as the chronic *b*.
cling to a
f 237-26 They . . . cling to a *b* in the life and
combines in the
t 450-31 all evil combines in the *b* of life, . . . in matter,
controlled by
b 304-28 Controlled by *b*, instead of understanding,
controlled by this
s 143-21 Controlled by this *b*, you continue in the
corporeal
gl 587-21 HAM (Noah's son) Corporeal *b*,
589- 1 ISSACHAR (Jacob's son) A corporeal *b*;
coupled with the
p 389- 2 for the penalty is coupled with the *b*.
customary
f 229-17 This customary *b* is misnamed material law,
darkness of
ap 569-17 dwellers still in the deep darkness of *b*.
defined as a
s 129-11 Pantheism may be defined as a *b* in the
destroys the
a 37- 1 which destroys the *b* called sin
sp 84-24 true conception of being destroys the *b* of
destroy the
p 368-30 you can destroy the *b* in material conditions

disease being a
ph 168-27 Disease being a *b*, a latent illusion
doctor's
ph 198-24 moulded and formed by his doctor's *b*
doctrine, or
a 26-28 Our Master taught no mere . . doctrine, or *b*
dream or
r 491-22 The dream or *b* goes on,
drive
f 251- 8 as to drive *b* into new paths.
educated
a 39-10 The educated *b* that Soul is in the body

erring
r 472-29 seem real to human, erring *b*,
erroneous
ph 184-11
b 297-12
p 389- 5
415-16
420-23
g 541-15
544-28
error of
(*see* **error**)
error of a
a 47-32 Jesus realized the utter error of a *b* in
g 530-13 error of a *b* in intelligent matter
errors of
sp 96-23 until all errors of *b* yield to understanding
t 450-25 knows that they are errors of *b*,
evolves, in
s 108-27 this false sense evolves, in *b*, a
experiences of
b 322-26 The sharp experiences of *b* in the
faith and
pr 12-18 borrows its power from human faith and *b*.
false
sp 97-14 The nearer a false *b* approaches truth
an 103-30 the false *b* that mind is in matter,
ph 184-17 Whatever is governed by a false *b*
194- 8 When one's false *b* is corrected,
f 222-32 We must destroy the false *b* that
b 283-21 false *b* as to what really constitutes life
297-14 seemed real to this false *b*,
298- 5 false *b* silences for a while the voice of
298- 6 false *b* cannot destroy Science
304- 3 It is ignorance and false *b*,
o 348-24 hence pain in matter is a false *b*,
p 379- 4 turn from the lie of false *b* to Truth,
376-22 destroy the patient's false *b* by
379-14 he would have risen above the false *b*.
381-27
385-31
r 489-24
g 546- 1
557-10
gl 592- 7

belief

finite

forms of
g 531- 4 in all the subsequent forms of *b*.
freed from the
ph 178-24 freed from the *b* of heredity,
fulfils
b 297-32 A mortal *b* fulfils its own conditions.
general
s 155- 4
155-11
155-17
g 554-29
give up the
b 283- 2 they give up the *b* that there is
p 397-28 Give up the *b* that mind is,
her
sp 89- 9 Destroy her *b* in outside aid,
89-10
ph 185- 4
f 245-23
p 379-21
379-23
389-29
plaint,
his
ph 197-31
199-27
b 325- 2
o 346-23
p 425-21
human
(*see* **human**)
illusion of
r 490-31 Under the mesmeric illusion of *b*,
improved
b 296-28 An improved *b* is one step out of error,
p 442-19 An improved *b* cannot retrograde.
in a bodily soul
c 257- 9 it is the *b* in a bodily soul and
in a diseased brain
p 421- 2 insanity implies *b* in a diseased brain,
in a human doctrine
b 286- 2 To seek Truth through *b* in a human doctrine
in a material basis
b 268- 6 *B* in a material basis, from which
in a self-made
b 282-10 a *b* in a self-made and temporary
in consumption
p 375-32 *b* in consumption presents to mortal thought
in death
(*see* **death**)
in disease
p 377-31 It is latent *b* in disease, as well as
414- 2 the foundations of the *b* in disease
419- 3 or even create the *b* in disease.
r 482-31 mortal mind . . . causes the *b* in disease
in error
b 297-27 A belief in Truth is better than a *b* in error,
in evil
g 540- 7 stirring up the *b* in evil to its utmost,
in feebleness
f 219-17 for the *b* in feebleness must obtain in
in illusion
g 555-32 not the *b* in illusion or error
in many gods
gl 591- 2 mythology,—*b* in many gods,
in material life
pr 6-13 until *b* in material life and sin is destroyed.
g 533-23 *b* in material life and intelligence is

in matter.

A *b* in other gods, other creators,
in pain
s 153-19 The boil simply manifests, . . . a *b* in pain,
153-24 that is, its own *b* in pain
in sickness
pr 12- 9 casting out a *b* in sickness
14-15 If suffering from a *b* in sickness,
f 218-24 Treat a *b* in sickness as you would sin,
b 297-10 a health-belief or a *b* in sickness
p 430- 9 *B* in sickness and death, as certainly as

belief

in sin
f 219-29 ...ing,
253-16
253-2
b 290- 3
290-16
p 430-10
r 497-11
gl 584-15 a b in sin sickness, and death,

in something
sp 92 20 is laid on a b in something besides God.

in the experience
b 291 10 need not fancy that b in the experience of

in their reality
o 352 27 If b in their reality is destroyed,

in the material origin
g 543-31 coming down to a b in the material origin of

in the necessity
f 251-18 a b in the necessity of sickness and death,

in the plagues
s 133 saved the Israelites from b in the plagues.

in the unknown
pr 12 9 a b in the unknown casting out a

intruding
p 393- 2 we admit the intruding b, forgetting

in Truth
b 297-26 A b in Truth is better than a belief in error,

involves
g 520- 9 B involves theories of material hearing,

is changeable
sp 96-23 B is changeable, but

Jew's
o 361-11 Thus he virtually unites with the Jew's b

latent
p 377-31 It is latent b in disease, as well as

leads to
sp 92-30 leads to b in the superiority of error.

lord of the
g 518- 2 He is lord of the b in earth and heaven,

lost in the
t 455-11 If you are yourself lost in the b and fear of

man's
s 159-30 Ignorant of the fact that a man's b produces
ph 175-23 A man's b in those days was not so severe upon

material
(see material)

matter is a
ph 190- 3 all this while matter is a b,

melts
p 442-21 b melts into spiritual understanding,

mere
a 23-16 Faith, if it be mere b, is as a pendulum
b 330- 2 understanding of being supersedes mere b.
r 487-22 Mere b is blindness without Principle

mistaken
p 377-27 a helpless, mistaken b or
g 554-19 Mind sets at naught such a mistaken b.

Mohammedan's
ph 166-12 Mohammedan's b is a religious delusion;

mortal
(see mortal)

mortal in
r 495-22 will continue mortal in b and subject to chance

nation's
ph 200- 2 the gods became alive in a nation's b.

new
f 251-11 they have but passed the portals of a new b.

no
a 19-31 Thou shalt have no b of Life as mortal,

not
pr 15-29 Practice not profession, understanding not b,

nourishes the
pr 6-25 If prayer nourishes the b that sin is

of corporeal sense
sp 77- 6 continues to be a b of corporeal sense

of danger
p 374-23 You cannot forget the b of danger,

of disease
ph 173- 8 remote cause or b of disease is not
p 390-18 The body is affected only with the b of disease
393-27 change the b of disease to a belief of health

of grief
p 386-27 under the influence of the b of grief,

of having died
sp 74-14 the b of having died and left a material body

of health
p 393-27 change the belief of disease to a b of health.

of intense pain
ph 195- 1 gave him a b of intense pain

of life
sp 74-10
89-30
f 203-21
g 542- 1
gl 584-14

belief

of material mind
g 529-30 Adam, . . . stands for a b of material mind

of mortal mind
f 229-29 transgression of a b of mortal mind,
p 384-10 this is but a b of mortal mind,

of pain
f 217-32 to retreat from the b of pain or pleasure
o 346-23 there is no reality in his b of pain,
p 416- 3 the b of pain will presently return, unless
t 464-18 when the b of pain was lulled,

of sickness
f 229-30 which causes the b of sickness

of sin

of the flesh
b 310-22 It is the b of the flesh . . . which sins.

old
b 281-30 The old b must be cast out

one
pr 12- 8 This, however, is one b casting out another,
p 370-16 produces through one b,
gl 583-28 one b pressing upon another
584-13 that which frets itself free from one b

one's
f 234-32 and do no more harm than one's b permits.

only in
gl 591-15 feels, hears, tastes, and smells only in b.

opposite
f 205-11 the opposite b is the prolific source of
b 338- 4 the opposite b — that man originates in matter

p 375-21 Palsy is a b that matter governs mortals,

pantheistic
b 279-24 infected with the pantheistic b that

patient's
ph 198-23 A patient's b is more or less moulded

perpetuates the
pr 2-20 perpetuates the b in God as humanly

phase of
p 419-22 mortal mind is liable to any phase of b.

physical
p 395-27 erroneous . . . to feel these ills in physical b.
418-26 include moral as well as physical b in
gl 582- 4 BENJAMIN . . . A physical b as to life,
586-18 FLESH An error of physical b,

plane of
sp 75-19 would have stood on the same plane of b

popular
s 155-21 must mightily outweigh the power of popular b
b 316-15 and the blindness of popular b,

postulate of
sp 91-25 The first erroneous postulate of b is,

potent
g 553-25 this potent b will immediately supersede

primitive

produced the results of belief,

product of
r 490- 3 Will power is but a product of b,

relinquish the
o 357- 9 If mankind would relinquish the b that

removing the
p 421-14 removing the b that this chemicalization

results of
ph 184- 6 Belief produces the results of b,

reverse the
p 408-26 Reverse the b, and the results would be

sensual
gl 590-11 LEVI . . . A corporeal and sensual b;

sensuous
gl 582-24 C e son of Ham) ous b,
592-26 I Corporeal and b,

separated by
ap b from man's in
se te from the

believe

sp 93-10
s 110-30
119-26
147-15
150-18
154-10
ph 168-17
168-18
177-31
178-2
186-30
189-4
192-10
f 203-17
203-22
212-21
215-15 We are sometimes
218-19
218-25
222-6
253-18
253-22
253-25
c 263-1
b 271-18
277-29
285-32
302-30
311-20
312-19
312-20
318-1
321-27
321-28
328-23
o 341-*
341-*
346-26
349-32
352-26
359-27
p 362-*
368-32
372-20
380-28
381-23
384-22
392-15
395-24
402-25
425-4
425-27
428-32
429-25
t 461-2
461-16
463-20
r 469-27
474-21
487-16
487-17
488-9
494-5
g 540-23

believed

pr 6-29 It is b· by many that a certain magistrate
a 43-6
44-28
45-26
53-13
m 68-16
sp 75-17
95-25
an 104-12
s 133-11
136-18
154-22
ph 199-25
f 203-7
222-19
b 305-32
328-26
339-27
o 348-28
350-9
p 371-9
403-9
409-16
425-2
r 482-22
g 545-22 in the existence of matter,
gl 596-12 The rabbins b· that the stones in

believer

r 487-18 The b· and belief are one and are mortal

believers

s 141-20 The Bible declares that all b· are

believes

a 38-12 Who b· him?
39-31
sp 80-29
86-29
86-30
89-14
ph 166-8
166-9
166-10
171-17
171-18
199-6
f 250-10
c 263-15
b 294-28
294-29
o 360-32
361-1
361-6
361-9
p 375-10
377-1
402-19
422-30
427-7
r 487-14
g 517-15

believeth

pr 14-19 "He that b· on me, — *John* 14:12
a 22-27 Whosoever
42-30
52-27
sp 93-4
ph 170-11
b 315-1
324-32
326-4

believing

m 69-6 can never while
sp 89-6
s 134-29
156-11
ph 187-1
f 205-7
205-15
218-14
245-6
245-25
b 290-29
p 385-23
388-9
397-11
r 487-16
gl 582-1

belittle

c 255-11 to b· Deity with human conceptions.
g 536-22 Their narrow limits b· their gratifications,

belittles

sp 83-19 this belief b· omnipotent wisdom,

belly

ap 559-18 It shall make thy b· bitter, — *Rev.* 10:9.

belong

forfeit their claims to b· to its school,

b· to him in common with other Hebrew

the sensations b· to the body.
b· to no lesser parent
all peculiarities of ancestry, b· to either sex,

To suppose that
past,

265-26
r 475-22

belongs
r 490-11 since all power b· to God, good
ap 572-10 b not to His children,

beloved
a 23- 6
36-13
b 319-32
ap 566-15
576- 9

bench
p 430-26 and Judge Medicine is on the b .

beneath
a 36-14
55-16
b 281-11
281-19
313-24
t 451-17
g 516-13
520-28
523-11
539-18

benefactor
t 450- 8 and they never fail to stab their b in the back.

beneficent
s 128-20 An odor becomes b and agreeable
p 394-31 till they feel its b influence

beneficial
pr 12- 5 The b effect of such prayer for the sick
s 156- 3 what made them . . b or injurious?
p 367-27 increase the b effects of Christianity.

beneficially
p 397- 2 acting b· or injuriously on the health,

benefit
any lasting
pr 7-10 But does it produce any lasting b ?
any seeming
an 101-31 Any seeming b derived from it is
great
ap 570-27 the great b which Mind has wrought
to man
r 471-22 Are doctrines and creeds a b to man?
pr 2- 2
11- 6
s 151-12
ph 185-26
f 238- 3
p 392-12
395-16
t 447- 5
449-10
ap 567-20

benefited
pr 2- 4
b 324-30
p 375-14
t 443-15
463-32

benefiting
ap 571-10 for the sake of doing right and b our race

benefits

benighted
pref vii- 7 would make plain to b· understanding

benign
p 365- 7 The b· thought of Jesus,
440-34 the Chief Justice . . . with b and imposing

Benjamin
gl 582- 4 definition of

Benjamin Franklin
an 100-15 B F was one of the commissioners

bereft
p 374-27 body, when b· of mortal mind, at first cools,

Berna, Monsieur
an 101-14 facts which had been promised by Monsieur B·

beset
a 20-29 'sin which doth so easily b us,— Heb 12 1.
22-15 If your endeavors are b by fearful odds,
s 152-12 Such errors b every material theory,
126-21 destroy the great fear that b· mortal existence.
p 414-22 none else b· Him " — Deut 4 35.
421-17 and that there is none b Him
435-19 Watching b the couch of pain
g 514-13 b the still waters " — Psal. 23 2.
ap 578- 7 b the still waters — Psal 23 2.

besides
sp 92 27
s 121-26
ph 181-25
190-31
g 548-31

besottedness
b 322-19 cannot make the inebriate leave his b·, until

besought
s 158- 2 pagan priests, who b the gods to heal the sick

p 395-15 but is b to take the patient to Himself,

best
pref viii-15
pr 10-30
11- 6
11-32
a 52-16
52-19
sp 81- 7
s 111-20
125- 2
ph 170-15
176-20
f 201- 1
c 259- 7
266-12
b 317- 7
o 360-29
p 364- 2
383- 8
385-10
deeds
394- 3
403-22
416-28
420-23
433-31
g 523-15
550-16

bestial
b 293-22 wind, wave, lightning, fire, b ferocity

bestow
pr 2-10
a 25-27
25-31
36-23
48-15
f 202- 7
t 455-23

bestowals
pr 13- 3 universal in its adaptation and b·

bestowed
a 42-22 glory which God b on His anointed,
55- 7 than the later centuries have b upon
ph 200- 6 capacities of being b by immortal Mind
p 387-28 protecting power b on man by
393-14 the ability and power divinely b on man
g 533- 3 This had never been b on Adam
541- 9 the homage b through a gentle animal

bestows
pr 6- 6
11-17
14-19
b 275-19
r 488-22
g 555-26
ap 573- 8

Bethlehem
pref vii- 6 the B babe, the human herald of

betoken
sp 82-27 different awakenings b a differing consciousness

betray
c 266-13 Friends will b· and enemies will slander,
g 542- 8 Truth causes sin to b· itself, and

betrayal
a 33- 4 anticipating the hour of their Master's *b*·,
47-11 hatred towards that just man effected his *b*·.
47-23 and so he plotted the *b* of Jesus
sp 94-19 evoked denial, ingratitude, and *b*,

betrayed
p 439-25 You *b*· Mortal Man, meanwhile declaring

betrayer
a 43-14 the treason and suicide of his *b*,
47-19 placed a gulf between Jesus and his *b*·,

betraying
p 436- 3 After *b* him into the hands of your law,

betrays
ph 192-25
t 456-16
r 485- 6
ap 560-30

better
pr 2- 2
4-18
6-26
7-20
9- 6
9- 9
a 21- 4
25-16
34-19
47- 6
47-23
m 57-17
61-12
63- 2
66-22
66-25
sp 91-23
94-25
s 114-18
130-29
154-25
154-31
155-32
157-32
ph 168-31
175- 5
186-29, 30
194- 7
196- 6
198-12
f 210-16
220- 8
220-27 makes
222- 1
224- 5
235- 4
239- 9
c 258- 5
260-16
b 285-21
286- 8
295-22
297-26
297-26
315- 5
323-24
343-14
o 355- 6
p 367- 5
370- 1
375- 9
377- 7
383-25
389-11
394- 1
394-13
397-31
401-28
402-27
404-32
405-22
407-18
420-21
425-23
429- 6
438- 1
442-21
t 452-15
r 466-30
473-23
485-16
486-17
489- 1
g 537-31
553- 7
554-21
557-15
ap 560-25
571- 6
gl 583- 2
596- 5

between
pr 16- 5
a 22- 3
23-16
30-10
30-23
34-29
36-16
47-17
47-19
53-21
m 57-12
63-12
sp 73-32
74-13
75-28
81- 2
82-23
82-26
83-22
83-24
an 100- 8
s 110-32
126-15
141- 1
143-14
145- 9
145-28
ph 171-23
171-24
173- 2
193-15
f 202- 3
236-30
240-32
244- 8
246- 2
254- 7
b 273-12
288- 3
288- 4
288- 6
288-11
293- 5
294-19
298-16
312-27
315-31
315-32
316-13
316-14
332-16
333- 1
338-24
o 345-21
345-24
356-18
360-20
p 389-25
403- 2
t 444-26
457-14
462-10
g 505-21
506- 2
523-10
534- 9
534-10
534-14
538- 8
538- 9
ap 567-12
gl 586-16

beware
s 117-29 Jesus bade his disciples *b*· of the
ph 196-14 The command was a warning to *b*, not of Rome,
p 382-11 *b* of making clean merely the outside of

beyond
pr 13- 5
13- 6
27- 2
41- 1
41- 3
44-22
46-24
a 50-26
m 67-23

beyond
sp 98-15
s 116-18
125- 7
126-19
127- 8
151- 6
156-29
ph 177- 4
187-10
194-19
f 213-22
241-23
c 264- 7
b 284-25
298-18
302-16
306- 6
312-24
324-32
p 388-26
394-10
409-30
413- 5
426-23
429- 9
g 512- 1
514- 4

bias
p 381- 3 the *b* of education enforces this slavery.

Bible
pref viii-30 the *B* was her sole teacher;
pr 16-12 some doubt among *B* scholars, whether the
a 24- 8 make the *B* the chart of life,
39-13 The *B* calls death an enemy,
m 58-32 "She that is married . . . says the *B*, — I Cor. 7 34
sp 99- 5 is what the *B* demands
an 104-10 First, people say it conflicts with the *B*.
s 110-14
126-29
131-11
140- 5
141-20
146-23
161- 7
case of
f 241-13
242-21
c 263-17
b 313-22
319-24
320- 4
328-18
335-10
o 342- 9
344-32
p 406- 1
435-29
437-33
438- 1
441- 3
r 480-26
497- 4
g 537-22
546-22
ap 572- 4
577-31
gl 579- 5

biblical
g 526-24 This second *b* account is a

bicuspids
f 247- 6 incisors, cuspids, *b*, and one molar.

bid
p 363-14 the woman's immoral status and *b* her depart,
394-20 Will you *b* a man let evils overcome him,

bidden
s 130- 4 When all men are *b* to the feast,
160-18 or has it *b* them to be impotent?
b 307-28 nor *b* to obey material laws which

bidding
b 321-14 The serpent, evil, under wisdom's *b*, was

bids
pr 5- 8 Temptation *b* us repeat the offence.
a 29- 8 It *b* us work the more earnestly in times of

big
pref vii- 2 to-day is *b* with blessings

bigot
a 52-30 The *b*, the debauchee, the hypocrite,

bigoted
a 48- 2 staves of *b* ignorance smote him sorely.
p 366-21 swallow the camels of *b* pedantry

bigotry
t 450- 1 whose *b* and conceit twist every fact
464-23 weapons of *b*, ignorance, envy, fall
r 484- 3 neither pride, prejudice, *b*, nor envy, can
gl 597-13 tore from *b* and superstition their coverings,

Bill of Rights
s 161-14 harmony with our Constitution and *B of R*,

billows
f 240- 4 giant hills, winged winds, mighty *b*,

a 44-16
f 229-16
p 366-31
372-12
399-31

binds
sp 96- 2 unwillingness . . . *b* Christendom with chains.
f 225- 1 What is it that *b* man with iron shackles
ap 575-31 which *b* human society into solemn union;

biographical
ef viii-25 *b* sketch, narrating experiences which

s 121-11
c 261-28
g 550-26
551- 7
552- 1

birth
any
f 206-25 Can there be any *b* or death for man,
as untimely
c 265-16 senses represent *b* as untimely
before
p 429-22 If we must have lived before *b*,
human
ph 190-14 Human *b*, growth, maturity, and decay
new
t 463-17 When this new *b* takes place,
g 548-15 This is the new *b* going on hourly,
origin and
a 30-11 Had his origin and *b* been wholly apart
prior to his
ph 178-14 produced prior to his *b* by the fright
spiritual
t 463-12 this idea . . in the travail of spiritual *b*.
time-tables of
f 246-18 Time-tables of *b* and death are

ph 185-13
191-12
f 244-13
244-24
b 298-25
302-11
305-28
t 463- 7
463- 9
g 529- 5
539-31
544- 7
548-20
549-14
550-18
ap 562-23
562-27

birthright
f 226-20 man's *b* of sole allegiance to his Maker
g 518- 1 His *b* is dominion, not subjection.

birth-throes
g 557- 6 Mind controls the *b* in the lower realms

bit
f 222-25 if eating a *b* of animal flesh could
237- 6 "Mamma, my finger is not a *b* sore."

bite
g 534-27 The serpent, material sense, will *b* the heel
ap 563-20 that he may *b* the heel of truth

bites
f 216- 7 Error *b* the heel of truth, but cannot kill

bitter
a 32-12
b 287-13
t 455-30
r 489-23
ap 559-18
559-23
559-28

bitterness
a 43-22 because of the cup of *b* he drank.
54-21 His earthly cup of *b* was drained
s 139-13 wisely to stem the tide of sectarian *b*,

black
ph 195- 7 All that he ate, except his *b* crust,
r 479-27 We admit that *b* is not a color,

blackboard
pr 3- 4 Who would stand before a *b*, and
t 453- 2 among the examples on the *b*,

blackness

Blackstone
p 438- 2 the Bible was better authority than *B*.

blade
sp 70-12 from a *b* of grass to a star,
ph 191-21 By its own volition, not a *b* of grass springs

blades
ph 190-15 grass . . . with beautiful green *b*,

blameworthy
p 414-30 whereas imperfection is *b*,

blanches
p 433-14 His sallow face *b* with fear,

blandly
t 450- 7 while looking you *b* in the face,

blank
c 266- 7 Would existence . . . be to you a *b*?

blanket
ph 179-17 that he will take cold without his *b*,

blasphemer
sp 94-27 what would be said . . . of an infidel *b*

blasphemes
sp 83-23 Excite the opposite development, and he *b*.

blasphemies
an 100- * *thefts, false witness, b —Matt* 15 19.

blast
t 451-32 malpractice tends to *b* moral sense,

blasts
m 57-25 The wintry *b* of earth may uproot the
f 220-12 snowbird sings and soars amid the *b*,

blaze
b 296-15 and they must go out under the *b* of Truth,

blazons
f 247-26 *b* the night with starry gems,

bleeding
pr 10- 2 even though with *b* footsteps,
a 41- 9 though it be with *b* footprints,
p 379-10 fancied himself *b* to death,
379-13 Had he known his sense of *b* was an

blend
m 58- 7 they should be concordant in order to *b*
59-13 their sympathies should *b* in sweet confidence
sp 74-23 different beliefs, which never *b*.
gl 588-14 numbers which never *b* with each other,

blending
b 308-11 a *b* of false claims, false pleasure,
316-22 Christ illustrates that *b* with God,
g 552-25 *b* tints of leaf and flower show the

blends
c 263- 7 When mortal man *b* his thoughts of

bless
pr 9-12
13-17
a 30-29
50-11
m 60-29
c 263-14
p 397- 7
t 453-19

blessed
pr 2- 6 is *b* of our Father,
ap 571- 8 requires the spirit of our *b* Master
573-18 but as the *b* child of God.

blessedness
pr 2-30
10-25
c 264-25
b 329-27

blesses
pr 5-23
a 30-13
33-23
sp 73-28
an 103- 8
f 206-16
234- 5
g 507- 6
512-20
516-19
517-30

blessing
pr 3-10 in order to receive His *b*,
a 20-17
50-17
f 238- 3
r 488- 6
g 545-20
ap 570-23
gl 589-21

blessings
all
pr 3-28 yet return thanks to God for all *b*,
great
a 25-30 else we are not improving the great *b*
infinite
pr 15-30 and they assuredly call down infinite *b*.
b 325- 8 which results in infinite *b* to mortals
our
pr 3-32 put the finger on the lips and remember our *b*.
spiritual
a 53-17 spiritual *b* which might flow from such
g 512-15 spiritual *b*, thus typified, are the

pref vii- 2
pr 3-24
4-14
4-14
10-23
o 343-11
r 489-16
gl 597- 7

blest
m 57-31 Marriage is unblest or *b*, according to

blight
f 246-31 rather than into age and *b*.

blighted
sp 77-29 a state resembling that of *b* buds,
78- 1 The decaying flower, the *b* bud,

blighting
f 236-22 *b* the buddings of self-government

blind
pref
pr
a
s
ph
f
b
o
p
t
r
g
gl

blinded
f 223-17 but more are b by their old illusions,

blindly
b 305-32 not so b as the Pharisees,
p 377-18 that it may not produce b its bad effects

blindness
mortal
p 374-13 This mortal b and its sharp consequences
pagan
ph 187- 8 With pagan b, it attributes to

ph 194-11
f 205- 5
c 263-30
b 316-15
324-22
t 448- 2
448-15
r 486-18
486-29
487-22

bliss
all
f 253- 5 include and impart all b,
attain the
c 262-22 and attain the b of loving unselfishly,
boundless
r 481- 4 freedom, harmony, and boundless b.
eternal
ap 577-10 there is no impediment to eternal b,
spiritual
gl 582-15 a sense of Soul, which has spiritual b

a 36- 2
39-12
ph 175-32
f 203-25
b 328- 1
337- 7
ap 574-15
gl 587-26

blister
ph 198-17 by a counter-irritant,—perhaps by a b,

Blondin
ph 199-25 Had B believed it impossible to walk the rope

blood
all the
p 376-14 than in all the b, which ever flowed through
and nerves
s 160-19 Can muscles, bones, b, and nerves rebel
bayonet and
f 226-12 won, not with bayonet and b,
brother's
g 541-28 The voice of thy brother's b — Gen 4. 10
consumption of the
p 376-11 with consumption of the b,
drink his
a 25-11 they truly eat his flesh and drink his b,
essence of
a 25- 3 The spiritual essence of b is sacrifice
flesh and
a 25-10 His true flesh and b were his Life,
s 137-23 flesh and b hath not revealed it — Matt 16 17
b 321- 4 " Flesh and b cannot inherit the — I Cor 15 50
r 478-29 conferred not with flesh and b " — Gal 1 16
her
p 379-15 inspecting the hue of her b
379-21 not dying on account of the state of her b,
his
a 30-16 by man shall his b be shed " — Gen 9 6
p 379-18 when not a drop of his b was shed
human
a 25- 6 than can be expressed by our sense of human b
humor in the
p 424-32 may tell you that he has a humor in the b,
man's
a 30-15 " Whoso sheddeth man's b, — Gen 9 6
material
a 25- 6 The material b of Jesus was no more efficacious
of the Lamb
ap 568 13 by the b of the Lamb, — Rev 12 11

went down in
f 225-29 but oppression neither went down in b,

s 143-19 but you conclude that the stomach, b,
151-19 b, heart, . . . have nothing to do with Life,

blood
ph 172-23
172-32
f 220-31
b 308-10
p 372- 8
376-11
379-21
408-20

r 475- 7 brain, b, bones, and other material elements.

bloodshed
sp 94-14 Tyranny, intolerance, and b, wherever found,
s 139-10 Reforms have commonly been attended with b

blossom
m 62-23 The divine Mind, which forms the bud and b,
s 121-11 bird and b were glad
g 518-21 as the b shines through the bud
gl 596-27 maketh the valley to bud and b as the rose.

blot
p 391- 3 B out the images of mortal thought

blots
p 437- 6 It b the fair escutcheon of omnipotence.

blow
sp 97-10 the flight of one and the b of the other
f 201-15 Then, when the winds of God b,
g 535-10 Divine Science deals its chief b at

bloweth
gl 598- 3 b where it listeth — John 3 8.

blue
f 220- 9 violet lifts her b eye to greet the early spring

blunder
s 125- 5 Ptolemaic b could not affect the harmony of
g 549- 7 a b which will finally give place to

blundering
p 386-16 A b despatch, mistakenly announcing

blunders
f 230-19 Does wisdom make b

bluntly
pref x-12 b and honestly given the text of Truth.

blush

boast
t 450-18 evil will b itself above good.

bodies
animal
an 100- 9 Animal b are susceptible to the influence of
celestial
an 100- 9 celestial b, the earth, and animated things.
s 123- 1 theory as to the relations of the celestial b,
f 209-20 and revolutions of the celestial b,
g 509-13 creates no other than heavenly or celestial b,
material
sp 73-19 The belief that material b return to dust,
minds and
s 110 26 power of C S to heal mortal minds and b
f 210-15 action of the divine Mind on human minds and b
p 408 13 effects of illusion on mortal minds and b
mortal
sp 92- 8 decomposition of mortal b in what is termed
o 341- • shall also quicken your mortal b — Rom 8 11
organic
sp 74- 4 must be free from organic b,
our
c 261-31 We should forget our b in remembering good
our own
p 402-22 we rarely remember that we govern our own b
spiritual
sp 73-20 belief that rise up as spiritual b
terrestrial
s 123- 3 the greater error as to our terrestrial b.
their
sp 90-21 yet their b stay in one place
p 396-23 which their beliefs exercise over their b.
409-15 knowing how to govern their b
416-31 Turn their thoughts away from their b
their own
ph 199-15 Mortals develop their own b
f 228-16 Then they will control their own b
these
g 551-18 transmitted through these b called eggs,
unseen
p 429-17 with b unseen by those who think that
your
b 325-22 " Present your b a living — Rom 12:1

sp 87-10 Though b are leagues apart
87-22 the b which lie buried in its sands

bodiless
s 116-22 God is not *corporeal*, but *incorporeal*, . . . b.

bodily
a 43- 2 they did understand it after his b· departure.
45-13
50-20
sp 76-24
80- 5
s 136- 8
161-24
ph 166-19
172- 1
f 217-10
219- 3
228-21
245-23
c 257- 9
b 302-27
334-12
p 368-20
382-32
387-32
389- 9
392- 4
392-26
394-10
397- 9
398-28
413-20
416- 1
t 443- 5

Body
p 432-11 I am Mortality, Governor of the Province of B,
437- 1 Nerve, testified that he was a ruler of B,
438-10 Instead of being a ruler in the Province of B,
439- 7 absent from the Province of B,

body
f the b

affects the
s 149-18 "We know that mind affects the b
f 222- 4 learned that food affects the b only as
p 397- 2 not seeing how mortal mind affects the b·,
affect the
p 402-21 and in this way affect the b,
and mind
ph 190- 5 producing mortals, both b and mind;
b 302- 3 The material b and mind are temporal,
and Soul
r 477-19 *Question.* — What are b· and Soul?

p 425-23 Consciousness constructs a better b· when
brain or
p 401-24 produce any effect upon the brain or b
brings to the
s 162- 4 C. S. brings to the b· the sunlight of Truth,
bulk of a
ph 190-13 and the bulk of a b·, called man
buried the
sp 75-19 plane of belief as those who buried the b,
bury the
p 429-18 unseen by those who think that they bury the b·.
called man
sp 81-21 give to the worms the b called man,
called the
b 313-29 Jesus called the b·, which by
cannot believe
r 487-17 The b cannot believe
cannot be saved
sp 98- 7 B cannot be saved except through Mind.
cannot die
p 435-30 Man is immortal, and the b· cannot die,
cannot suffer
p 392-32 then the b· cannot suffer from them.

body
cause the
p 415-27 will apparently cause the b· to disappear.
clean

p 400- 1 mind, which directly controls the b·
control the

corrupt
p 404- 9 A corrupt mind is manifested in a corrupt b.
dead

divine
ap 569-25 when you eat the divine b of
dosing the
ph 169-14 and by dosing the b in order to avoid it.

even in
p 404-31 nor Mind can help him . even in b, unless

p 386- 5 Expose the b to certain temperatures,
feeds the
f 248- 8 Immortal Mind feeds the b with
fettered by the
b 292-10 belief that Mind, . . can be fettered by the b·,
finite
b 309-25 impossible for . . . Soul to be in a finite b·
flee from
p 405-31 to flee from b to Spirit,
foe of the

s 111-28 Mind governs the b·, not partially but wholly
162-13 the fact that Mind governs the b,
ph 180-14 Ignorant that the human mind governs the b,
f 251-16 learn how this mortal mind governs the b,
govern the
f 251-18 should learn whether mortals govern the b
greater than
f 223-12 Soul is Spirit, and Spirit is greater than b·.
guillotined
p 427-17 bone is broken or the b guillotined

s 146-14 even the might of Mind — to heal the b.
p 399-32 In other words: How can I heal the b, without
his
a 45-26 *for they believed his b· to be dead*
46-15 his b was not changed until he

body

his
- *a* 53-25
- *sp* 75-16
- 75-18
- *ph* 188-16
- *f* 216-17
- *b* 290-29
- 290-31
- 314-13
- 314-16
- 320-31
- *p* 383- 8
- 388- 9
- 414- 1
- 416-22
- *r* 486-14

his own
- *s* 150-28 doctrine . . . then thrust out of his own *b*

human
- *m* 62-24 will care for the human *b* , even as it
- *s* 125- 4 now considered . . . health in the human *b*·
- *t* 458-13 trying to sustain the human *b*

imaged on the
- *p* 379-31 the fever-picture, . . . imaged on the *b*·

improves under
- *p* 370- 5 The *b*· improves under the same regimen

indifference to the
- *f* 216- 2 his faith in Soul and his indifference to the *b*·.

influences the
- *s* 143-18 You admit that mind influences the *b*·

inharmonious
- *ph* 166-16 From it arises the inharmonious *b* .

innocent
- *p* 437-16 the helpless innocent *b*· tortured,

instead of
- *f* 223- 5 illusion that he lives in *b* instead of in Soul,
- *b* 315- 8 He knew that the Ego was Mind instead of *b*
- *p* 419-17 Observe mind instead of *b*·,
- *g* 536-15 governed . by *b* instead of by Soul,

intact in
- *r* 492- 1 the dream leaves mortal man intact in *b*

is affected
- *p* 380-17 *b*· is affected only with the belief of disease

is controlled
- *pr* 14-17 when the *b* is controlled by spiritual Life,

is devoid
- *p* 390-21 Without this force the *b* is devoid of action,

is disintegrated
- *p* 429-20 after the *b* is disintegrated

is not controlled
- *s* 143-24 *b*· is not controlled scientifically by a negative

is not first
- *f* 207-15 *B* is not first and Soul last,

is the substratum
- *p* 371- 2 The *b* is the substratum of mortal mind,

its own
- *ph* 196- 5 power of mortal mind over its own *b*·

justice to the
- *p* 434-32 Denying justice to the *b* ,

keeping the
- *p* 413-18 only for the purpose of keeping the *b* clean.

keep the
- *p* 383-19 mind must be clean to keep the *b* in proper

leaving a
- *r* 479- 6 has never beheld Spirit or Soul leaving a *b*

lies listless
- *f* 250-20 To the observer, the *b* lies listless,

light of the
- *p* 393-25 "the light of the *b* is the eye," — *Matt* 6 22.

limited
- *b* 284- 7 would seem to spring from a limited *b* ,
- 335-18 never . in a limited mind or a limited *b* .

little

. . . *b* ,

makes . tributary
- *s* 119-31 C S makes *b* tributary to Mind

making the

man's

body

material
- (*see* **material**)

Mind and
- *b* 285-13 Spirit and matter, Mind and *b*·,

mind and
- *s* 149-29
- 151- 1
- 157-27
- 157-29
- 158-12
- *ph* 169- 1
- 177- 8
- *b* 293- 9
- 316-10
- *p* 383-13
- 388-32
- 405-15
- 406- 9
- 409- 4

Mind controls
- *sp* 79-28 asserting that Mind controls *b* and brain.

mind or
- *p* 365-31 unchristian practitioner is not giving to mind or *b*
- *r* 473- 1 inharmony of mortal mind or *b* is illusion,

Mind over
- *ph* 169-16 understood the control of Mind over *b* ,
- *p* 380-10 against the control of Mind over *b* ,

mortal
- (*see* **mortal**)

mortality of the
- *ph* 191-27 infers the mortality of the *b*·.

move the
- *an* 104-32 human mind must move the *b* to a wicked act

my
- *a* 32-17 Take, eat, this is my *b* . — *Matt* 26 26
- *p* 374- 9 until it appeared on my *b* ?"
- 383- 5 One says "I take good care of my *b*·"

no heed to the
- *p* 400-21 giving no heed to the *b* ,

not in
- *pr* 13-32 not cognizant of life in Soul, not in *b* .

not in the
- *g* 510-17 representation of Soul outside the *b*·,

over the
- *s* 152-17 to ascertain the temperature of the patient's *b* ;

physical
- *s* 124-32 The elements and functions of the physical *b*

poor
- *p* 383-30 pinching and pounding the poor *b*·,

- *p* 399- 7 and puts the *b* through certain motions

reach the
- *s* 157-26 quiet mortal mind, and so relieve the *b* ,

rendered pure
- *p* 383- 3 a *b* rendered pure by Mind

responds
- *sp* 89-15 the *b* responds to this belief,

results upon the
- *p* 384-13 and its results upon the *b*·,

same
- *a* 45-29 He presented the same *b* that he had before

says of the
- *f* 218- 5 what the human mind says of the *b* ,

bondage
continued
f 227-12 ignorance . . . the foundation of continued b
human
f 227- 8 law of the divine Mind must end human b,
land of
ap 566-16 Out of the land of b came,
oppressive
s 151-15 oppressive b now enforced by false theories,
out of
ap 559-30 prefigured this perilous passage out of b

ph 191-17 from self-imposed materiality and b.
f 225-30 are still in b to material sense,
226-29 hold the children of Israel in b.
227-22 Escape from the b of sickness, sin, and
b 337- 7 Sensualism is not bliss but b.
p 368-13 hope of freedom from the b of sickness
371-14 The adult, in b to his beliefs,

bonds
b 284- 9 It can never be in b,
p 372-12 and then call his b material and
434-24 not proved "worthy of death, or of b." — Acts 23 29
441- 8 to give heavy b for good behavior

bone
ph 193- 5
193- 7
b 280-11
281-19
p 402-19
423- 2
423-32
427-17
g 533-22

bone-disease
p 422-22 Let us suppose two parallel cases of b,

bones
broken
p 401-29 adjustment of broken b and dislocations
402- 6 broken b, dislocated joints, and
carious
s 162- 9 restores carious b to soundness
162-22 carious b have been restored to healthy
flesh and
a 45-27 "Spirit hath not flesh and b, — Luke 24 39
b 313-30 Jesus called the body, "flesh and b" — Luke 24 39
o 352- 7 a mortal and material belief of flesh and b,
p 372- 8 One theory about blood, flesh, and b
muscles and
sp 84-21 nor upon muscles and b for locomotion,
nerves, nor
f 219-11 Not muscles, nerves, nor b,

s 143-19 the stomach, blood, nerves, b
160-13
ph 172-23
173-19
f 216-16
220-31
p 423-29
424- 4
r 475- 7

Book
p 441-31 is recorded in our B of books as a liar

book
little
ap 558- 6 he had in his hand a little b open — Rev 10 2
559- 1 angel had in his hand "a little b," — Rev 10 2
559-17 "Go and take the little b — Rev 10 8
of Ecclesiastes
b 340- 4 This text in the b of Ecclesiastes
of Genesis
g 502- 9 Spiritually followed, the b of Genesis is
521-19 about creation in the b of Genesis
523-16 in the early part of the b of Genesis
of Hebrews
ap 575-12 as we read in the b of Hebrews,
of Job
b 321- 2 as may be seen by studying the b of Job
of Revelation
ap 558- 1 in the tenth chapter of his b of Revelation
perusal of the
t 446- 9 Perseverance in the perusal of the b
same
ap 559- 2 Did this same b contain the revelation of
this
pref x-10
xii 21
an 104- 5
s 110-18
110-20
129-32

book
this
s 138-32
147-17
152- 6
ph 185- 7
b 330- 3
p 422- 5
t 446- 7

457- 3
457- 4
g 546-27
547- 4
ap 559-20

pref vii-22 A b introduces new thoughts,
s 147-17 The b needs to be studied,
p 422- 8 Continue to read, and the b will become
t 456-30 Because it was the first b known,

booked
p 382-19 A patient thoroughly b in medical theories

books
pref x- 4
x- 9
sp 88-30
ph 170-12
185- 7
196-20
p 441-31
t 457- 6
ap 572- 3

borders
p 430- 6 Faith should enlarge its b

bore
a 20-14 Jesus b our infirmities;
50-30 The real cross, which Jesus b up the hill of grief,
53-25 Jesus b our sins in his body.
p 363- 1 She b an alabaster jar

born
a 30- 5
m 57-19
61-17
s 109-26
f 227-17
250-10
c 258-27
b 274-10
295-32
296- 4
332- 9
t 463-14
463-18
g 529- 3
535-17
552-15
557-20
ap 563-26

gl 598- 4

borne
a 33-10 had b this bread from house to house,
s 109-24 When a new spiritual idea is b to earth,
p 383-18 could not be b by the refined

borrow
a 21-32 would b the passport of some wiser pilgrim,

borrowed
s 112-12
c 267-21
p 367- 6
t 457- 3
g 511- 2

borrows
pr 12-17 b its power from human faith and belief
ap 562- 9 the universe b its reflected light,

bosom
a 29-27
sp 87-22
f 201- 9
b 321-21
334- 5
ap 563-22 sin, which one has made his b companion,

Boston
pref xi-29 Massachusetts Metaphysical College in B,
an 105-19 these words of Judge Parmenter of B

Boston Herald
an 102-24 an extract from the B H

botanic
p 416-10 allopathic, homœopathic, b, eclectic

botanist
s 155- 8 The chemist, the b, the druggist,
ap 509-13 The b must know the genus

80-21 ... and head.
80-31
82-15
85-23
85-30
88-25
91-27
91-29
99- 8
an 103-11
103-21
104- 4
s 113-22
114- 1
114- 8
126-18
128-31
130- 5
130- 8
148-12
148-13
150-19
157-27
157-31
158-11
162-18
ph 167-15
170-28
174-29
177- 9
180- 1
182- 9
186-26
188-15
190- 5
196-11
f 206- 8
208-14
216-20
216-20
218-12
223-18
229-11
231-15
b 270- 6
281- 7
282- 8
283-15
287- 6
287-29
293-11
294- 6
303-13
303-13
303-15
307-21
320- 7
320-10
330-22
330 25
333-19
338- 5
338- 6
o 346-30
350 12
355-24
360- 5
360-15
p 366-28
368- 6
370-17
370-23
372-20
373-21
376-22
378-14
379- 2
383-30
385-10
386- 3
389-12
402-30

455-30
456-23
457-12
457-15
458- 7
461-23

poured into the old *b* of the letter.
does not put new wine into old *b* ,

C S goes to the *b* of mental action,
probing the trouble to the *b* ,

among whom were Roux, *B* , and Cloquet,

the centre, though not the *b* , of the affections
without passing the *b* where,
never reaches beyond the *b* of the
This spiritual, holy habitation has no *b*

Mind is infinite, not *b* by corporeality,
The everlasting I AM is not *b* nor
Immortality is not *b* by mortality.

B off with laughing eyes,

b freedom, and sinless sense,
higher and higher from a *b* basis
until *b* thought walks enraptured,
freedom, harmony, and *b* bliss.

cannot . . . be limited within material *b* .

Christians rejoice in secret beauty and *b* ,
pour his dear-bought *b* into barren lives.

They *b* before Christ, Truth,

be *b* in holy submission to the divine decree.
a few women who *b* in silent woe
" He *b* his head, —*John* 19 30.

bowels
ph 176- 8
179-28
p 413- 7
415-21

box
ph 170-30 is the Pandora b, from which

boy
ph 193- 2 caused by a fall . . when quite a b.
195- 2 After the babbling b had been taught to
p 398- 2 as when he said to the epileptic b,

boyhood
a 52- 1 From early b he was about his
ph 193-23 ever since the injury was received in b.

boys
b 333- 6 in common with other Hebrew b and men,
p 379-16 think of the experiment of those Oxford b,

Brahman
p 362-11 the household of a high-caste B,

brain
and nerves
s 122-12 sections of matter, such as b and nerves,
b 290-11 manifested through b and nerves, is false
and viscera
p 415-24 including b and viscera
body and
sp 79 23 Mind controls body and b.
called
ph 165-18 Then you consult your b in order to
diseased
p 421- 3 insanity implies belief in a diseased b,
effect upon the
p 401-23 could you produce any effect upon the b or
is not mind
p 372- 1 Remember, b is not mind.
named
b 295-26 The theoretical mind is matter, named b,
or matter
c 259-24 B or matter never formed a human concept
portions of the
g 531- 8 It is well that the upper portions of the b
prevent the
... ased,
softened
p 387- 4 must it pay the penalty in a softened b ?
substratum of
p 409-29 thought in the corporeal substratum of b
your
sp 79-24 says Your b is overtaxed,
s 127-20
151-19
ph 172-23
172-32
189-16
189-29
190- 7
f 211- 1
210-16
c 262-29
b 294-13
p 408-17
408-25
409- 6
409- 9
411-10
432- 8 for I convey messages from b, to body
r 475- 7 Man is not matter, he is not made up of b,
478-14 Does b think, and do nerves feel,
gl 587-13 theories that hold mind . . existing in b,

brain-lobes
p 395-30 The knowledge that b cannot kill
r 478-22 and b cannot think

brainology
ph 171-10 not needing to study b
b 295-28 B teaches that mortals are created to suffer

brake
a 32-16 b it, and gave it to the disciples, — Matt 26 26

branch
p 402- 2 surgery is the b of its healing which
t 462-24 This b of study is indispensable

brave
chained the limbs of the b old navigator,
when dawns the sun's b light
He answers b, but even the dauntless

brazen
s 133-11 The Israelites looked upon the b serpent,

breach
s 112-30 inculcates a b of that divine commandment
p 382-18 " more honored in the b than the observance,"

bread
and vegetables
f 221- 3 she ate only b and vegetables,
breaking of
a 46- 7 and by the breaking of b,
daily
pr 17- 4 Give us this day our daily b; — Matt 6 11.
diet of
f 220-22 clergyman once adopted a diet of b and water
Jesus took
a 32-15 Jesus took b, and blessed it — Matt. 26. 26.
of Life
f 222-10 feeds thought with the b of Life
our
a 35-26 Our b, " which cometh down — John 6 33
slice of
f 221- 7 only a thin slice of b without water.
their
a 33- 6 Their b indeed came down from heaven.
this
a 31-23 " As often as ye eat this b, — I Cor 11 26.
33-10 this b was feeding and sustaining them
33-11 They had borne this b from house to house,
use of
a 32-21 lost, if . . . confined to the use of b and wine.
a 31-19
32-23
33-32
m 68-20
p 410-10
g 535-26

breadth
g 520- 3 The depth, b, height, might, majesty,

break
a 39-25
41-12
f 225-18
234-29
239- 7
p 412-17
420-28
t 448-27
449- 2
ap 569-15

breakage
p 402-15 no b nor dislocation can really occur

breaketh
b 308-24 " Let me go, for the day b, " — Gen 32 26

breakfast
a 34-30 his last spiritual b with his disciples

breaking
a 33-11
46- 7
sp 96-15
c 261-24
o 349- 5
p 363- 3
381-11

breaks
f 241- 6
b 301-21
p 396-30
r 489-13
494-23
g 542-25

breast
gl 595-14 which were to be on Aaron's b

breast-plate
gl 595-12 the b of the high priest

breath
pr 2- 8
s 120-30
ph 175-13
184-30
192-14
f 223-21
g 516-15
524-15
525- 2

breathe
t 452-14 Never b an immoral atmosphere, unl

breathed
ph 184-28 always *b* with great difficulty when
g 524-14 and *b* into his nostrils — *Gen* 2 7.
gl 598-14 common statement, "He *b* his last."

breathes
sp 76- 4 forgets all else and *b* aloud his rapture.
g 548- 3 and *b* through the sacred pages

breathing
ph 185- 2 her difficulty in *b* had gone
193-12 and the *b* became natural,
f 225-17 *b* the omnipotence of divine justice,

breeds
m 62- 7 master the belief . . which *b* disease.

brethren
a 31- 7 and who are my *b* ," — *Matt* 12 48
s 107- * *But I certify you, b , that — Gal* 1 11.
137-17 Simon replied for his *b* ,
t 444- 8 their *b* upon whom they may call,
444-27 for we be *b* " — *Gen* 13 8
444-30 are discordant and ofttimes false *b*
r 470- 2 the whole family of man would be *b* ,
ap 568-16 accuser of our *b* is cast down, — *Rev* 12 10

bridal
m 65- 3 May Christ, Truth, be present at every *b* altar
f 238-13 From out the *b* chamber of wisdom

bride
m 58-24 Said the peasant *b* to her lover
g 548- 1 Spirit and the *b* say, Come ' — *Rev* 22 17
ap 561-12 a *b* coming down from heaven,
561-13 " the *b* " and " the Lamb" — *see Rev* 21 : 9.
574- 8 I will show thee the *b* , — *Rev*. 21 9.
gl 582-14 definition of

bridegroom
gl 582-17 definition of

bridge
sp 74-26 There is no *b* across the gulf which
gl 598-26 would *b* over with life discerned spiritually

brief
pr 16- 7
a 42-12
ph 194- 3
f 206-20
b 334- 9
p 433-16
r 496-31
g 502- 3
521- 7
ap 565-14

briefly
g 547-17 *B* , this is Darwin's theory,

bright
a 34-31 in the *b* morning hours at the joyful meeting
s 121-11 earth and heaven were *b* ,
f 246-15 dawn with *b* and imperishable glories
ap 558-12 but a *b* promise crowns its brow.

brightens
c 265-27 *b* the ascending path of many a heart.
g 516-18 *b* the flower, beautifies the landscape,

brighter
a 32 26 refresh his heart with *b* , with spiritual views
r 496-13 *b* " unto the perfect day " — *Prov* 4 18

brightness
s 139-11 even when the end has been *b* and peace,
b 313-10 " the *b* of His [God's] glory, — *Heb* 1 3
313-21 " Who, being a *b* from His glory, — *see Heb* 1 3
ap 565- 5 loathing the *b* of divine glory

brim
pr 5-16 Ingratitude and persecution filled it to the *b* ,

bring
pr 2-16
2-29
4-14
4-25
11-21
11-30
a 34-16
sp 97-22
s 128-30
f 202- 6
212-19
230- 5
230-13
c 260-16
261- 5
b 330-10
o 351-16
p 374- 4
380-14
392- 3
400-27
405-29

bring
p 422-15 meet and *b* out a third quality,
424- 9 to change the notion . . . and thus *b* out harmony.
r 483-22
492-12
g 504-24
507-11
511-19
513-14
535- 8
535-24
550-27 nor does a lion *b* forth a lamb
557-18 " In sorrow thou shalt *b* forth — *Gen* 3 16.
ap 570- 2 will *b* the hour when the people will chain,

bringeth
c 257-20 *b* " forth Mazzaroth in his season," — *Job* 38 32
p 442-15 as of one " that *b* good tidings " — *Isa*. 52 : 7

bringing
a 35-23 by *b* forth the fruits of Love,
m 57-13
f 210-14
249- 6
o 360-15
p 435-12
t 454-32
g 529- 1
540- 8
ap 561-15
gl 589-17

brings
pr 11-11
11-20
a 37- 2
37-13
m 69-15
sp 72-13
77- 6
s 133-13
157-29
162- 4
ph 169-24
196- 9
f 203-13
206-27
221-31
224-28
224-30
248-11
b 272-10
276-12
293-29
305-26
336-28
338- 2
o 349-23
p 401-18
404- 7
404-19
407-27
422-10
t 440-27
r 487-31
490-14
g 530- 6
540-31
555- 4
ap 558-17
gl 596- 4

brink
f 235-22 To the tremblers on the *b* of death,

broad
t 451-13 " wide is the gate, and *b* is — *Matt* 7 13

broadcast
m 65-13 *b* powers of evil so conspicuous to-day
ph 197-18 departments of knowledge now *b* in the earth,

broaden
f 235-32 their listeners will . . . *b* their concepts

broadening
c 258-14 developing itself, *b* and rising

broader
s 128-17 access to *b* and higher realms
c 265- 7 must near the *b* interpretations of being,

broadest
sp 97-21 *b* facts array the most falsities against
s 111-30 submitted . . to the *b* practical tests
147- 8 submitted to the *b* practical test,

broken
pr 11-10
a 38- 8
m 66- 7
ph 184-25
p 364-27

buried
a 38-26 [illegible]
sp 75-19
87-23
b 299- 8
p 429-15

buries
g 537-16 and b itself in the ground,

burlesque
sp 92-18 a b of God's man

burn
a 46- 6 by the words, which made their hearts b
ap 565-20 fiery baptism will b· up the chaff of error

burned
s 134-11 the followers of Christ were b, crucified, and
161- 3 You say, "*I have b my finger*"
g 535- 4 the one to be b, the other to be garnered

burning
ap 566-24 A b and a shining light!

burns
s 161- 5 mortal mind, and not matter, b it

burnt
b 286- 8 is better than all b offerings

burst
c 261-29 even as the bird which has b from the egg
b 288-15 lightnings and thunderbolts of error may b

bursting
f 252-28 Like b lava, I expand but to my own despair,

bursts
f 251- 5 before it suppurates and b·,

bury
o 355-11 let the dead b· their dead." — *Matt.* 8 22
p 367- 2 nor b the *morale* of C. S
429-18 unseen by those who think that they b· the body.
r 469-21 We b the sense of infinitude, when we admit

business
Father's
a 25- 9 as he went daily about his Father's b.
52- 1 he was about his "Father's b." — *Luke* 2 49
neighbor's
m 64-13 never well to interfere with your neighbor's b "

m 63-30 enter into b· agreements, hold real estate,
s 128- 7 b men and cultured scholars
p 365- 1 the cook, and the brusque b visitor

busy
ph 180- 6 when he sees his would-be healers b·,

buyer
p 439- 3 False Belief, . . . is a b for this firm.

by-and-by
a 21-31 *B*, ashamed of his zigzag course,

bygone
s 134- 1 To-day the cry of b· ages is repeated,

byways
s 158-19 the b of this wilderness world,

C

Cæsar
a 20- 1 He rendered "unto *C* — *Matt* 22 21
g 540-17 Science renders "unto *C* — *Matt* 22 21.

Cæsar's
a 20- 2 the things which are *C*, — *Matt* 22 21
g 540-18 the things which are *C*, — *Matt* 22 21

Cain (*see also* Cain's)
sp 89 27 [illegible]
g 538-24
540-25
540-28
541- 4
541- 7
541-14
541-19
542-15
542-17
542-27

Cain's
g 541- 3 more . . than does *C* fruit
541-10 than for the worship expressed by *C* fruit?

calamities
f 223 28 Marvels, c, and sin will much more abound
r 486-32 these c often drive mortals to seek and

calculate
sp 85- 1 read the stars or c an eclipse
s 162-32 "it is impossible to c the mischief which
b 319- 5 To c one's life-prospects from a

calculated
s 111-21 an essay c· to offset the tendency of the age

calculations
f 209-26 mundane formations, astronomical c,
p 429-24 even according to the c of natural science

calculus
f 209-29 swallowed up in the infinite c of Spirit
g 520-15 and thought accepts the divine infinite c·

calendar
a 20- 9 Jesus' history made a new c,
g 520-11 according to the c· of time

calendars
f 246- 5 Life and its faculties are not measured by c·.

calf
g 514-24 And the c and the young lion, — *Isa* 11. 6.

California
a 21-16 while I am *en route* for *C*,

call
last
b 291- 7 but this last c· of wisdom cannot come till
lesser
b 291- 8 till mortals have . . . yielded to each lesser c
mental
sp 86- 8 His quick apprehension of this mental c
midnight
p 365- 6 preparing their helpers for the "midnight c·,"
of error
a 21-26 worldly man is at the beck and c· of error,

pr 15-30 they assuredly c· down infinite blessings.

call
a 20- 9 which we c the Christian era;
31- 4 "*C* no man your father upon the earth" — *Matt* 23 9
40- 7 [illegible]
sp 82-20
87-13
92-25
98-25
s 157-14
ph 172- 9
173-27
173-32
189-15
f 219-16
b 285- 4
287- 9
307-12
o 356-27
p 372- 4
372-12
373-28
392-16, 17
408-30
411-14
412-10
416-16
420- 6
t 444- 9
464-16
r 479-16
g 504-27
515-29
515-30
527-24
549-20
555-20

called
pref xi-22 [illegible]
a 27-25
34-28
37- 1
44-20
45-25
46-26
52-31
sp 75-26
80-24
81-22
84-26
86- 5
88-17
90- 6
an 101-30
s 108-24
109-27
110- 9
126-19
127-30
135-14
137-26

called

s 139- 7 by what men *c* miracles;
143-10 The divine Mind never *c* matter *medicine,*
153-19 and this belief is *c* a boil
162-23
162-26
ph 168-21
185-29
190- 8
190-13
192-32
193-28
f 204-13
204-15
206-32
213- 2
245- 4
250-14
254-17
b 274- 7
274-26
281-14
285-10
290-16
293- 9
293-10
293-25
295-25
302-26
309-10
309-15
313-29
319-11
331-27
339- 8
o 343-18
p 362-1
374-13
380- 2
398- 1
398-11
409- 6
411- 4
411-24
414-14
427-26
430-27
431- 1
431-29
432- 9
432-21
436-13
437-20
t 447-10
r 469-16
477-28
478-28
482-16
483-16
485-27
487-
g 504-
504- 4
506-
506-2
506-2
508-
520-1
522-1
523-1
523-1
523-1
523-2
523-2
524-
524-1
527-2
532-1
534-1
535-3
536-
551-
551-1
ap 567-1
568-
572-
gl 580-1
580-1
586-1

calling

pr 6- 7
a 31- 9
s 118-20
154- 6
ph 175-16
f 251-31
b 283-30
p 422- 1
491- 9
g 528-23
528-26
532-20

calls

a 39-13 The Bible *c* death an enemy,
m 60-24 An ill-attuned ear *c* discord harmony,
sp 73- 3 Spiritualism *c* one person, *material,*
s 114- 2 author *c* sick and sinful humanity *mortal mind,*
114- 8 and *c* *mind* both human and divine
124-27 Human knowledge *c* them forces of matter,
ph 170- 4 The discord which *c* for material methods
187-29 this so-called mind then *c* itself dead,
f 229-11 *c* both the offspring of spirit,
b 287-18 Evil *c* itself something, when it is nothing
307-32 the voice of Truth still *c*
311-28 They are only what mortal belief *c* them.
312- 4 That which material sense *c* intangible,
p 399-18 manages it, and then *c* it material
g 507-30 inverts this appearing and *c* ideas material.

calm

sp 99-18
s 109-15
ph 198- 5
f 248- 1
o 358-15
p 366-27
391- 7
393-32
415-25
421-21
r 495-18
g 506-11

calmly

a 41- 8 The God-inspired walk *c* on

calomel

ph 198- 1 harm his patients even more than his *c*

Calvary

a 30- 9 his struggles in Gethsemane and on *C*,
b 317-23 whom they had loved before the tragedy on *C*
ap 575-31 Cross of *C*, which binds human society

cambric

p 379-15 the hue of her blood on a *c* handkerchief,

came

pref vii- 5 yet it traversed the night, and *c* where,
ix-12 she "lisped in numbers, for the numbers *c*."
ix-31 she *c* at length to the solution of the
xi-23 *c* also the charge to plant and water His vineyard
pr 5-29
6-26
a 27-29
30-19
33- 7
47-28
m 56- 1
s 108- 1
109-23
131-17
134-12
135-16
ph 169- 8
184-30
f 214- 2
214-13
224-27
b 319-22
p 362- 7
364-21
389-28
398- 5
439- 7
439-23
r 473- 7
474-18
g 529- 2
529- 4
533-22
ap 560-16
572-26
574- 6

camel

f 241-31 "easier for a *c* to go through the — *Matt.* 19:24.
t 449- 9 "easier for a *c* to go through the — *Matt.* 19:24.

camels

s 140-15 straining out gnats and swallowing *c*.
f 202- 2 straining out gnats and swallowing *c*
p 366-20 while they swallow the *c* of bigot-

camera
c 264- 6 we sometimes behold in the c· of
b 305- 5 A picture in the c . . . is not the original,

campaign
r 492-17 Discussing his c·, General Grant said:

Canaan
gl 582-24 definition of

cancel
pr 5-22 not to be used as a confessional to c· sin.

cancelled
pr 5-26 If prayer nourishes the belief that sin is c·,

cancels
a 22-31 Mercy c the debt only when justice approves.
o 361- 3 c the disagreement, and settles the question,
p 404-15 and reformation c the crime.

cancer
p 390-28 whether it is c , consumption, or smallpox
395-25 a tumor, a c , or decayed lungs,

cannibal
f 214-25 spread their table with c tidbits

cannon's
f 225-21 nor did freedom come from the c· mouth

canon
p 382-18 so-called law of matter a c " more honored

canvas
sp 86-32 before the artist can convey them to c .

capabilities
b 312-25 A personal sense of God and of man's c·
322- 9 is obtained and his c revealed.

capable
sp 89-22 We are all c of more than we do.
92- 5
92- 6
s 128-13
160-23
ph 174- 7
179- 2
182- 8
f 206-10
230-12
o 355-27
357- 3
357-11
p 393-13
432- 5
435- 6
r 480-20
480-22
481-15
g 532-23

capacious
p 425-29 If you have sound and c lungs

capacities
sp 94-31
ph 200- 6
f 202-22
227-28
c 258-22
t 445- 8

capacity
sp 85- 3
s 128-11
ph 165- 6
179- 8
f 209-31
223- 4
o 357- 8
r 475-31
g 519-12

capitalization
b 319-31 by special and proper c·

captive
f 224-30 power of God brings deliverance to the c·,
p 434- 1 open wide those prison doors and set the c· free
r 495-13 sets the c· free physically and morally.

captives
pref xi-19 deliverance to the c· [of sense].— *Luke* 4 18.
s 161- 8 Bible case of the three young Hebrew c·,

captivity
s 133-15 Even in c· among foreign nations,
f 227-29 but evil and error lead into c .

cardinal
a 52-22 These were the two c· points of Mind healing,
ap 577-13 but its four c· points are·

care
best
p 383- 8 Scientist takes the best c· of his body when he

God's
m 66-11 Trials are proofs of God's c·.

care
good
p 383- 5 One says· "I take good c of my body."

His
gl 589-11 man is His idea, the child of His c .

loving
t 454-27 Let your loving c and counsel support all their

omnipotent
f 231-25 To fear sin is to . . . distrust His omnipotent c .

unselfish
m 59-17 Tender words and unselfish c·

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pr 9-29
m 62-23
ph 188-20
b 272-13

career
devious
s 164- 1 said. . . . Dark and perplexed, our devious c·

earthly
a 30-23 throughout the whole earthly c of Jesus,
b 334- 8 the fleshly Jesus, whose earthly c was brief.

glorious
a 32-32 in the twilight of a glorious c·

his
a 51- 4 the sublimest influence of his c·.

sacred
a 37-20 would gladly have turned his sacred c· into

sinless
a 26-24 the precious import of our Master's sinless c·

that
a 37-22 take up the more practical import of that c·!

---

a 40-19 If a c· so great and good as that of Jesus

careful
s 153-29 we shall be more c of our mental conditions,
ph 196-12 A c study of this text shows
t 444-18 be c always to " judge righteous—*John* 7 24.

careless
s 110-21 or by c or malicious students,
p 364-32 Did the c doctor, the nurse, the cook,

care-lined
f 245-14 She had no c· face,

cares
m 58-30 but nothing can abolish the c· of marriage.
59-10 the annoyances and c· of domestic economy,
sp 78-25 not in the medley where matter c for matter,
g 556-27 before it c to solve the problem of being,

careth
m 58-31 "She that is married c —*I Cor* 7 34
t 464-27 and c· not for the sheep." —*John* 10 13.

caring
p 413-21 but in c· for an infant
t 445-29 and c· only for the fees.

carious
s 162- 9 restores c· bones to soundness
162-22 c bones have been restored to healthy
ph 193- 5 said the bone was c for several inches

carnal
a 52- 5
an 105- 6
s 131-10
c 263-11

---

g 544-26 The individuality created by God is not c·,

carpet
s 154-29 thinks she has hurt her face by falling on the c·,

carried
s 133-22
ph 171-19
b 314-25
p 387- 7
ap 570-10
574-11

carries
sp 90-18 c it through the air and over the ocean
s 153-27 mortal mind, . . . contains and c· the infection.
f 204-10 (mortal man) who c out the delusions
241- 7 and c· off their fleeting joys
b 294- 5 c· within itself the seeds of all error.

carry
pr 10-17 One of the forms of worship in Thibet is to c·
s 116-15 nor do they c· the day against physical enemies,
ph 176-26 can c· its ill-effects no farther than
f 243-21 Neither . . . can c· on such telegraphy;

cast out
pr 7- 5 when he *c* out devils and healed the sick
a 34-15 heal the sick, *c* out evils,
41-32 *c* out evils and heal the sick
49- 4 healed the sick, *c* out evil,
51-31 *c* out evil, and raise the dead
m 56-12
sp 79-17
s 130-18
135-15
136- 4
137- 2
138-11
138-22
ph 170-20
185-22
188-27
191-31
b 281-31
322- 1
o 342-12
343-12
p 362- *
392- 6
411-16
418-27
422- 3
442-13 Divine Love had *c* out fear
t 445-23
455-14
455-15
462- 5
r 494-30
ap 564- 1
567-14
567-16
567-17
567-22
567-27
570- 8
570-12

casteth
a 52-32
ph 180-24
p 373-18
406-10
410-13

casting
pr 12- 8
12- 9
a 33- 8
34- 3
35-24
41-15
42-32
46-11
m 68-20
sp 97-31
s 135-29
136-13
138-13
ph 182- 2
184- 9
f 210- 8
234-14
b 271-10
316-28
332-15
o 347-17
p 392- 7
r 482-16
gl 583- 8
583-18

casts
pr 11-28
a 25-15
33-24
s 135-13
135-14
143- 3
ph 183 26
189- 7
f 230- 8
b 275-32
292- 1
o 350-11
t 444-10
r 472- 3
473-30
482-20
495- 2
497-11

catalepsy
f 217-11 even of *c* and hysteria;

cataleptic
s 128-24 waking him from a *c* nightmare,

cataplasms
s 158-16 Drugs, *c*, and whiskey are

cataract
ph 192-13 It is the headlong *c*, the devouring flame,

we can *c* clear glimpses of God only as
Mortal thought does not at once *c* the higher
belief says that you may *c* cold
will waken . . . to *c* this trumpet-word

natural musician *c* the tones of harmony,

c of metaphysics rest on one basis,

The *c*, transformed into a beautiful insect,
nor does the *c* return to fraternize with

Losing her crucifix, the Roman *C* girl said,

cattle
f 222-25 and over the *c*," — *Gen* 1 . 26.
r 475-25 and over the *c*, — *Gen* 1 26
g 513-15 *c*, and creeping thing, — *Gen* 1 24.
513-23 and *c* after their kind, — *Gen* 1 25
514-16 "the *c* upon a thousand hills" — *Psal.* 50 . 10
515-14 and over the *c*, — *Gen.* 1 : 26.

caught
s 145- 1
154-13
ph 171- 2
b 304-22
333-24
r 471-25
477-26
ap 565- 8
565-27

causation
all
ph 180-12 nor take the ground that all *c* is
p 379- 7 recognizing all *c* as vested in divine Mind
417-13 all *c* is Mind, acting through spiritual law.
mental
p 423- 9 Scientist, . . . commences with mental *c*,
physical
b 286-12 Physical *c* was put aside
spiritual
ph 170-22 Spiritual *c* is the one question
170-23 spiritual *c* relates to human progress.

f 208 25 Mind, not matter, is *c*
230-12 arranging law and *c* so as to
g 552- 7 material hypotheses deal with *c* as

causative
ph 195-12 whether it is mortal mind . . . that is *c*.

Cause
g 547-20 evolution implies that the great First *C* must

cause (noun)
and cure
f 220- 6 to look in other directions for *c* and cure.
and effect
sp 83-31
85-30
s 114-23
126-17
161-30
f 211-18
b 275-15
p 370- 9
374-25 and ignorance of mental *c* and effect
g 556-20 In sleep, *c* and effect are mere illusions.
any
p 419- 8 If your patient from any *c* suffers a relapse,
t 446-31 will prevent . . . the ultimate triumph of any *c*.
464-13 If from an injury or from any *c*,
any other
f 207-21 there can be no effect from any other *c*,
common
a 52-18 error and evil again make common *c*
divine
b 286-24 they lack a divine *c*.
exciting
ph 178-11 predisposing cause and the exciting *c* are
f 234-32 the exciting *c* of all suffering,
p 393- 7 remote, and exciting *c* of all bad effects

cease
b 288-14
290-24
318-14
327-13
o 346-14
p 370-28
391-16
418-14
r 467-12
476- 7

ceased
s 160-17 Has mortal mind c speaking to them,

ceaseless
b 322-27 disappointments and c woes,

ceases
m 57-28
68-31
sp 97-16
b 276-18
o 346-20
p 391-16
r 468-29

ceasing
pr 15-21 We must "pray without c." — *I Thess* 5 17.

celebrate
a 35-14 They c their Lord's victory over death,

celebrated
an 104- 8 Agassiz, the c naturalist and author,
g 549-24 In one instance a c naturalist, Agassiz,

celestial
a 26-16
m 61- 7
an 100- 8
s 123- 1
f 209-19
c 267-24
b 298-26
299-29
320-32
337-17
g 509-13
501-14
ap 572-29

cell
ph 191-23 not a flower starts from its cloistered c.
p 433-27 The prisoner is then remanded to his c

cell-division
m 68-24 perpetuation of the floral species by bud or c

cement
m 57- 1 Chastity is the c of civilization
ap 571-19 The c of a higher humanity will

censure
pr 3-29 the sharp c our Master pronounces on
9- 3 *The wrong lies in unmerited c*,

central
s 121-25
131-10
f 209- 6
224-16
238-31
b 305- 7
310-15
t 454-30

centre
a 20-25 The truth is the c of all religion
m 58-22 c, though not the boundary, of the affections
60-18 Marriage . . . a c for the affections
f 204- 1 God is at once the c and circumference of being
c 262-15 absolute c and circumference of his being.

centred
o 351-27 Israelites c their thoughts on the material

centuries
ago
a 46- 9
sp 82- 5
93- 2
s 138-26
f 224-12
r 487-11
435- 3
coming
b 321-30 And so it was in the coming c,
labor of
m 67-27 does not put to silence the labor of c.
later
a 55- 7 no more injustice than the later c have
three
a 41-18 lost, about three c after the crucifixion

pref viii-17 Sickness has been combated for c by doctors

centuries
a 55-15 immortal idea is sweeping down the c,
-22 For c — yea, always — natural science
-11 though c had passed away since
-11 In the record of nineteen c,
-16 For c it has been dormant,

- 5 There was also a certain c of whose faith

- 2
-20
147- 6
b 333-17
o 355-19
p 383-22
ap 560- 2

cerebellum
or restore will . . . to cerebrum and c?

nal
c meningitis, hay-fever, and rose-cold?

or restore will and action to c and

m 64- 9
s 131-23
135-27
f 228-32
gl 597- 3

ceremony
s 152-18 sick man supposed this c was intended to

certain
pref ix-10
ix-12
pr 6-29
a 27-32
m 56- 4
57- 6
sp 81- 8
91-22
s 122-11
133- 5
154- 4
161-16
ph 177- 6
179-13
f 228- 3
230-13
251- 7
o 349-28
p 362- 2
370-11
375-22
378- 1
379- 9
386- 5
386- 9
396- 8
399- 3
399- 8
400-32
417-30
418- 9
422- 6
422-27
424-20
430-29
437-33
t 443-16
449-24
459-30
r 477-28
478- 9
484-17
g 509- 7
548-30
549- 3
ap 569-14
570- 5
gl 581-21

certainly
pr 10-26
a 24- 1
m 63-28
sp 80-28
86-30
90-31
an 101-16
s 154- 1
ph 170- 8
177- 2
f 233- 7
b 324-17

certainly
o 352-31
353-11
p 363-31
393-26
430-10
r 483-20
g 531-27

certainty
sp 81-11
97- 4
s 108-13
f 245-19
p 389-14
r 496-17

certify
s 107- * *But I c you, brethren,* — *Gal* 1 11

cessation
ap 573-27 a c of death, sorrow, and pain.

chafed
p 383-16 symbolized, and not c, by its surroundings;

chaff
b 269- 6 Jesus' demonstrations sift the c from the wheat
r 466-28 to separate the c from the wheat
ap 565-21 fiery baptism will burn up the c of error

chain
ph 172-11 this supposed c of material being
172-12 divine Science reveals the eternal c
b 271- 2 the c of scientific being reappearing
ap 570- 2 people will c, with fetters of some sort,

chained
s 120-31 c the limbs of the brave old navigator,
p 380-16 Gazing at a c lion, crouched for a spring,

chains
sp 96- 3 unwillingness . binds Christendom with c
p 380-19 ignorant of the truth which c disease
t 449- 2 manacled, it is hard to break another's c

chair
c 261-17 and sat aching in his c till his cue was spoken,

Chaldean Wisemen
s 121- 7 The C W read in the stars the fate of

challenge
b 268-10 Materialistic hypotheses c metaphysics

challenges
s 162- 3 agrees only with health and c disease

chamber
f 238-14 From out the bridal c of wisdom

chambers
b 299- 6 artist's own observation and "c of imagery"
p 365-26 finds its way into the c of disease

chance
m 58-29 Wealth may obviate the c for ill-nature
ph 176- 9 and gave the gospel a c to be seen
p 424- 8 in order to change the notion of c
t 452- 6 before it has a c to manifest itself
r 486-22 subject to c and change

chances
sp 77-30 where the c of the departed for improvement
p 394-25 material means the only refuge from fatal c?

change (noun)

a 24-17 a c as radical as that which has come
before the
sp 83-20 as before the c we call death,
called death
f 254-17 may not be achieved prior to the c called death,
b 290-16 If the c called *death* destroyed the
chance and
r 486-22 mortal in belief and subject to chance and c
great
a 24-17 views of atonement will undergo a great c,
needed
b 231-25 and growth shall effect the needed c
of air
f 219-27 impute their recovery to c of air or diet,
of base
s 162-10 stir the human mind to a c of base,
of belief
ph 169- 1 c of belief from a material to a spiritual basis
subject to
b 297-18 but subject to c and dissolution
suggestion of
g 529- 2 a suggestion of c in the *modus operandi*,
this
p 431-29 nothing on my part has occasioned this c.
what produces the
p 398-18 What produces the c?

change
a 34-27 c which has since been called the ascens-
ph 169- 6
194- 6
b 297- 9
t 446- 7

change (verb)
pr 2-15
2-26
11-27
s 125- 1
125-25
f 240-11
253-19
c 260-19
b 281-32
297- 1
297-12
307-11
o 359-13
p 370-30
375- 7
398-26
419-13
419-32
424- 8
427- 1
r 481-11
491- 5
g 522-32
544-10

changeable
sp 96-24 Belief is c,
g 537-29 and divine Love, . . . is represented as c.

changeableness
s 140-24 wrath, repentance, and human c.

changed
pref x- 2
a 35- 4
46-15
sp 96- 9
s 125- 8
125-25
162-19
ph 185- 1
185- 3
193-10
b 291- 6
309-30
309- 9
326-26
p 373-32 when by mental means the circulation is c,
416-14 unless the belief has meanwhile been c.
411-17 and the insane man was c
432-29 but my appearance c the purpose
g 529- 6 suggestive obstetrics has c
531-23 Has man c the method of his Maker?
549-21 will be c with the progress of information"

changeless
sp 96-24 spiritual understanding is c

changes
pr 12-24 C in belief may go on indefinitely,
s 118-23
118-24
125- 1
125-12
125-21
125-23
153- 3
162- 7
ph 194- 6
f 224- 6
238- 4
b 297- 2
297- 5
310-32
319-28
322- 3
p 398-29
422-16
422-19
442-20
r 491- 5
g 543- 6

changeth
s 140-26 divine Love, which c not and
b 310-18 Soul c not
g 515- 9 the power which c the serpent into a staff.

changing
sp 78- 4 the c deflections of mortal mind,
79- 6 by c the patient's thoughts regarding dea
c 255- 1 Eternal Truth is c the universe
255- 5 c chaos into order

changing
b 279- 1 the erring, c·, and dying,
321-32 by c water into wine,
r 494-26 the mortal testimony, c , dying, unreal.
g 511-17 The c glow and full effulgence

channel
sp 73-31 nor can the finite become the c of the infinite
t 460-24 through the meagre c afforded by language
r 489-16 How then can this sense be the God-given c·
gl 593-11 RIVER. C· of thought

channels
s 108-32
f 205-26
b 276-21
p 373-28
g 506-19

chaos
c 255- 5
b 307-31
p 372- 6
r 479-23
ap 570-21

chaotic
s 121- 5 and before he spake, astrography was c ,

Chapman, Dr.
s 163-19 Dr C, . in a published essay said.

chapter
first
b 313- 6
g 502-13
505- 3
521- 8
523-22
526- 7
535-29
537-10
537-24
557-26
ap 561-29
gl 590-21
last
s 117-11 in the last c of Mark's Gospel
b 272-11 referred to in the last c of Mark's Gospel.
previous
r 493-12 is touched upon in a previous c
same
b 313- 9 another passage in the same c·,
gl 598- 7 as in other passages in this same c
second
g 521-26 second c of Genesis contains a statement
522 25 latter part of the second c of Genesis,
526-15 the second c of Genesis
seventh
p 362- 1 in the seventh c of Luke's Gospel
tenth
ap 558- 1 in the tenth c· of his book of Revelation
third
gl 598- 2 John's Gospel, the third c , where we read
this
r 465- 1 This c· is from the first edition of
gl 579- 4 On this account this c is added.
twelfth
ap 559-32 The twelfth c of the Apocalypse,
568- 5 The twelfth c of the Apocalypse typifies
twelve
g 523-28 to the end of c· twelve,

g 523-26
gl 545-15
584-26
590-14
593- 3
594-18
594-25

chapters
ap 568- 7 following c depict the fatal effects
gl 590-23 introduced in the second and following c·,

character
apostle's
ap 560-23 hid from view the apostle's c·,
awful
ap 563-16 and beholds its awful c·,
beautiful in
m 60- 6 The beautiful in c· is also the good,
Christian
b 291- 9 in the growth of Christian c·.
deific
b 336-22 lose the deific c·, and become less than God.
divine
pr 4-21 to assimilate more of the divine c·,
g 540-23 representing error as assuming a divine c·,
elevate
r 492-11 will purify and elevate c·.

character
finite in
sp 71-29 limited and finite in c· and quality.
God's
f 208-12 not in accordance with the goodness of God's c
b 283-22 detracts from God's c· and nature,
his
a 53- 9 was the very opposite of his c·.
human
ap 565-22 melting and purifying even the gold of human c
individual
t 449-24 a good detective of individual c .
infinite
c 257-28 or Mind would lose its infinite c
lovely
m 68-17 she was unmarried, a lovely c·,
no
p 400-17 disease . . . has no c· nor type,
nurseries of
f 236-10 Nurseries of c· should be strongly garrisoned
of Judas
c 260- 5 while holding in thought the c· of Judas
of Mind
s 142-31 the nature and c· of Mind, God.
origin and
g 539-17 this lie as to man's origin and c
perception of
s 128- 9 enlarges their perception of c ,
personal
f 238- 4 Science is working changes in personal c·
straightforward
ph 168- 1 fair seeming for straightforward c ,
this
pref xii- 3 hers was the only College of this c·

pr 8- 7 indexes which do not correspond with their c·

gl 588-13 unchanged forever in their individual c ,

charge
pref xi-23 the c· to plant and water His vineyard
m 61-25 more solemn c , than the culture of your garden
o 355- 3
p 398- 3
441- 9
g 512-11
ap 564- 7

charged
a 49-19 c with the grandest trust of heaven,
p 430-18 c· with having committed liver-complaint.
436-27 and substantially c· the jury, . . . to find

charges
f 220-19 and then c· them to something else,
b 307-16 Error c· its lie to Truth
p 438-16 on three distinct c· of crime,
g 533-15 c· God and woman with his own dereliction,
ap 564- 3 evil still c the spiritual idea with

chargeth
o 360-27 His angels He c· with frailty —see Job 4 18.

charitable
o 354-31 opponents of divine Science must be c , if
t 444-13 Students are advised . . . to be c and kind,

charity
pref xii-23 In the spirit of Christ's c·,
pr 8-13 are like c· in one respect,
m 64-15 aid her sympathy and c· would afford.
b 270-23 Meekness and c· have divine authority.
p 405- 8 to conquer . . . revenge with c·,
t 447-12 Ignorance, subtlety, or false c·
gl 592-24 OIL. Consecration, c , gentleness;

charming
g 515- 7 a wise idea, c· in its adroitness,

charms
f 247-23 reflects the c· of His goodness
247-29 poor substitutes for the c· of being,

chart
a 24- 8 and make the Bible the c· of life,

charter
pref xii-18 She retained her *c*, and as its President,

chartered
pref xi-31 enabled her to get this institution *c*

charters
pref xii-1 No *c* were granted . . after 1883,

chase
f 250-29 Mortal thoughts *c* one another like snowflakes,

chasing
ph 191-15 *c* away the darkness of error.

chastened
a 35-2 hearts *c* and pride rebuked
f 241-4 he who refuses obedience to God, is *c* by Love.

chasteneth
f 241-1 "Whom the Lord loveth He *c*." — *Heb.* 12 6

chastisements
b 323 6 Through the wholesome *c* of Love,

chastity
m 57-1 *C* is the cement of civilization
b 272-21 it is *c* and purity, in contrast with the
p 405-7 to conquer lust with *c*,

chattering
ph 194-25 a mental infant, crying and *c*

Chaucer
sp 82-5 *C* wrote centuries ago,

cheat
f 252-19 *c*, lie, commit adultery, rob, murder,
b 298-20 joy is no longer a trembler, nor is hope a *c*

cheats
g 536-22 Their supposed joys are *c*

check
sp 97-2
f 203-2
b 283-5
p 376-28
376-29

checked
ph 165-13 has not *c* sickness.

cheek
f 245-15 youth sat gently on *c* and brow.
p 415-19 causing a pale or flushed *c*
t 444-20 shall smite thee on thy right *c*, — *Matt* 5 39

cheeks
ph 175-27 empurpled the plump *c* of our ancestors,

cheer
m 59-13 blend in sweet confidence and *c*,

cheerful
s 149-20 advise our patients to be hopeful and *c*
p 395-19 The nurse should be *c*, orderly,

cheerfully
sp 97-3 *c* await the certainty of ultimate perfection

chemical
s 118-24 as yeast changes the *c* properties of meal.

chemicalization
mental
m 65-29 The mental *c*, which has brought
ph 169-4 has occurred through mental *c*,
p 401-18 Mental *c* brings sin and sickness to the surface,
t 453-8 Mental *c* follows the explanation of Truth,
moral
sp 96-21 Mortal error will vanish in a moral *c*
g 540-11 In moral *c*, when the symptoms of evil,
this
p 421-15 by removing the belief that this *c* produces

ph 168-31
168-32
p 401-8
401-16
421-21

chemist
s 155-8 The *c*, the botanist, the druggist,
163-10 surgeon, apothecary, man-midwife, *c*,

chemistry
ph 195-17 astronomy, natural history, *c*, music,
p 422-16 mental and moral *c* changes the

Chemosh
g 524-3 in the Moabitish god *C*,

cherish
pr 13-16 If we *c* the desire honestly and silently
m 68-7 *c* nothing which hinders our highest selfhood
s 153-32 nor society should ever tempt us to *c* error
p 405-10 if you would not *c* an army of conspirators

cherished
s 141-8 to set aside even the most *c* beliefs
b 330-5 *c* sanguine hopes that C S. would meet with
p 411-25 Whatever is *c* in mortal mind

cherishing
p 401-4 *c* evil passions and malicious purposes,

cherub
g 538-5 Truth places the *c* wisdom at the gate

Cherubims
g 537-6 He placed at the east . . *C*, — *Gen.* 3 24.

chewing
p 407-4 *c* a leaf naturally attractive to no

chide
o 347-32 which they *c* us for naming nothing

chief
b 288-20 The *c* stones in the temple of C S.
o 349-13 The *c* difficulty . . lies in this,
t 458-2 The *c* plank in this platform is the doctrine
g 535-10 Divine Science deals its *c* blow at the

Chief Justice
p 440-33 the *C J* of the Supreme Court,

chiefly
a 24-21 *c* as providing a ready pardon for all sinners
p 401-31 mental healer confines himself *c* to
g 501-3 *c* because the spiritual import of the Word,

child (*see also* child's)
at prayer
s 119-20 or prostrates in death the *c* at prayer,
being with
ap 562-22 And she being with *c* cried, — *Rev* 12 2
every
a 37-23 duty and privilege of every *c*, man, and
first steps of a
pref viii-31 the first steps of a *c* in the newly
her
a 29-22
m 60-9
s 154-19
154-25
154-30
f 206-19
o 352-12 would a mother say to her *c*,
ap 563-26 to devour her *c* as soon as — *Rev* 12 4
565-8 her *c* was caught up unto God, — *Rev.* 12 5.
inspire the
m 61-21 what noble ambition, can inspire the *c*
is born
s 109-26 "Unto us a *c* is born, — *Isa* 9 6
is exposed
s 154-16 If a *c* is exposed to contagion or infection,
little
b 323-32 Willingness to become as a little *c*
p 382-23 the kingdom of God as a little *c*, — *Luke* 18 17
g 514-25 And a little *c* shall lead them — *Isa* 11 6
male
ap 565-10 Herod decreed the death of every male *c*
new
t 463-7 To attend properly the birth of the new *c*,
of God
b 288-32 man's real existence as a *c* of God
ap 573-18 but as the blessed *c* of God.
of His care
gl 589-10 man is His idea, the *c* of His care
parent and
p 416-20 This materialism of parent and *c* is
quite a
f 221-1 I knew a woman who when quite a *c*
until the
g 557-1 until the *c* could remain under water
young
ph 191-11 "where the young *c* was," — *Matt* 2 9
p 412-28 If the case is that of a young *c* or an infant,

pref xi-3
m 62-6
69-20
69-23
s 154-17
155-1
p 371 16
413-31
424-2
r 479-1
479-2

childhood
o 359-22 In *c*, she often listened with joy to

childhood's
f 221-27 feeling *c* hunger

childish
o 352-22 watering the very roots of *c* timidity,

childishly
s 154-30 moaning more *c* than her child,

childless
b 306-12 and the Father would be *c*, — no Fath

children (*see also* children's)
beautiful
m 61-16 often these beautiful *c* early droop and die,
bring forth
g 535- 8 in sorrow thou shalt bring forth *c*; — *Gen* 3 16.
557-18 "In sorrow thou shalt bring forth *c*." — *Gen* 3 16
education of
m 62- 4 The entire education of *c* should be
God's
m 69- 7 God's *c* already created will be cognized
b 303- 5 Multiplication of God's *c* comes from
t 444-23 Immortals, or God's *c* in divine Science,
r 476-28 When speaking of God's *c*,
health of
p 413-11 good or bad effects on the health of *c*
her
m 63-32 and own her *c* free from interference
b 317-11 "wisdom is justified of her *c*." —*Matt.* 11 19
His
ap 572-10 belongs not to His *c*,
His eternal
g 529-11 and are His eternal *c*,
in knowledge
m 62-17 should be allowed to remain *c* in knowledge,
little
s 130-24 our Master's love for little *c*,
f 236-23 Jesus loved little *c* because of
of divine Love
g 529-22 to tempt the *c* of divine Love?
of earth
b 309-14 *c* of earth who followed his example
of God
f 227-25 liberty of the *c* of God," — *Rom* 8 21
r 470-16 The *c* of God have but one Mind
476-12 immortals, or the *c* of God, will appear
476-13 Mortals are not fallen *c* of God
ap 572- 8 In Science we are *c* of God,
of Israel
f 226-29 hold the *c* of Israel in bondage
b 309-16 were to be called the *c* of Israel,
ap 566- 1 As the *c* of Israel were guided
gl 583- 5 definition of
of men
s 107- 9
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p 409-22
t 444-29
r 476-28
of the wicked one
r 476- 2 They are the *c* of the wicked one,
produced on
p 371- 6 similar to that produced on *c*
promising

the truths of

their
g 557- 4 learn how to develop their *c* properly
these
b 309-17 If these *c* should go astray,
tired
b 322-28 turn us like tired *c* to the arms of divine Love
transmitted to
m 61-23 Nothing unworthy . . . should be transmitted to *c*.
your
f 237-19 keep out of the minds of your *c*
p 422- 3 by whom do your *c* cast — *Matt* 12 27.

m 69-26
f 230-25
236-25
c 267- 9
o 352-17
p 371-11
411- 2
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children's
m 62-11 their *c* fretfulness or frivolity,
f 211-30 the *c* teeth are set on edge" — *E*...
o 352-20 instead of increasing *c* fears
p 413-23 these actions convey . . . to *c* bud...

child's
pref x- 1 the memorials of a *c* growth,
s 154-19 more than the *c* mind governs itself,

chill
p 378-28 to *c* harmony with a long and cold night of

chilled
p 431-26 dry, hot, and *c* by turns

chills
c 256-26
p 366-10
375- 6
375- 7
384-17

chiseling
f 248-14 moulding and *c* thought.

chloroform
c 261-19 as if he had inhaled *c*,

choice
p 409-19 except through fear or *c*.

choke
f 237-11 often *c* the good seed in the minds of
p 405- 9 *C* these errors in their early stages,

cholera
s 154-11 where a *c* patient had died
154-14 had not caught the *c* by material contact,
154-14 no *c* patient had been in that bed.

choose
a 30-30 We cannot *c* for ourselves,
s 143-14 Driven to *c* between two difficulties,
r 481- 1 How important, then, to *c* good

chords
b 304-25 To be master of *c* and discords,

chose
a 47-13 He *c* his time, when the
48-18 and *c* not the world's means of defence

chosen
a 27-26 "Many are called, but few are *c*." — *Matt.* 22 14.
g 554-23 "Have not I *c* you twelve, — *John* 6 70.

Christ (*see also* Christ's)
all for
a 33-23 It gives all for *C*, or Truth
also in
r 467-16 having that Mind which was also in *C*.
atonement of
a 18-13 atonement of *C* reconciles man to God,
Belial and
ph 171-24 than between Belial and *C*.
believe on
s 110-31 apprehended by as many as believe on *C*
bow before
a 35-12 They bow before *C*, Truth, to receive more of
came to destroy
r 473- 6 *C* came to destroy the belief of sin.
cast out by
ap 567-22 cast out by *C*, Truth, the spiritual idea,
cast out the devil
s 135-15 When *C* cast out the devil of dumbness,
casts out evils
s 143- 3 *C* casts out evils and heals the sick.
coming of
f 230- 7 This awakening is the forever coming of *C*,
consecration to
a 28-10 one's consecration to *C* is more on the
deathless
a 28-13 the divine Principle of the deathless *C*,

although he was endowed with the *C*,
eternal
a 38-23 The eternal *C*, . . . never suffered
334-14 the eternal *C* and the corporeal Jesus
of the
A mystical statement of the eternity of the *C*,

5 Even *C* cannot reconcile Truth to error,

Christ

even so in
g 545-31 even so in C [Truth] shall all be — *I Cor.* 15 22
fact that the
b 289-14 The fact that the C, or Truth, overcame
faith in the
s 134- 9 The new faith in the C, Truth, so roused the
follow
b 326- 3 If we wish to follow C, Truth, it must be
p 434- 7 Others say, . . . let us follow C."
followers of
pr 5-13 The followers of C drank his cup
s 134-11 *the followers of C were burned, crucified,*
142- 4 Anciently the followers of C, or Truth,
following
ph 179- 3 and following C in the daily life.
fulness of
g 519-21 the stature of the fulness of C"? — *Eph.* 4. 13
gain the
b 326-13 if we would gain the C as our only Saviour.
God and His
ap 561-15 God and His C, *bringing* harmony to earth
God's idea
ap 565-16 for C, God's idea, will eventually rule
had come
a 27- 2 intended to prove . . . that the C had come
hath rolled away
a 45-17 C hath rolled away the stone from the door
heart of
ap 568-28 and nearer to the great heart of C,
herald of
pref vii- 7 the human herald of C, Truth,
hid with
b 325-18 "hid with C in God," — *Col* 3 3
t 445-14 "hid with C in God," — *Col* 3 3
His
ap 568-15 and the power of His C — *Rev* 12 10
if we deny
pr 6- 2 The Scriptures say, that if we deny C,
illustrates
b 316-21 C illustrates that blending with God,
332-32 Thus it is that C illustrates the coincidence,
inseparable from
r 482-21 He was inseparable from C, the Messiah,
in the name of
s 135-30 not merely in the *name* of C, or Truth,
invisible
b 334-10 The invisible C was imperceptible
is the divine idea
b 332-19 he proved that C is the divine idea of God
r 473-16 Jesus is the human man, and C is the divine idea,
is the ideal
r 473-10 C is the ideal Truth,
is the true idea
b 332- 9 C is the true idea voicing good,
is "the way
o 353-16 admit that C is "the way, — *John* 14 6
r 482-15 It is, since C is "the way" — *John* 14 6
is Truth
a 18-15 C is Truth, which reaches no higher than
Jesus the
b 313- 2 The term Christ Jesus, or Jesus the C
333-14 name of our Master, was Jesus the C,
r 473-17 hence the duality of Jesus the C
law of
ph 182-32 law of C, or Truth, makes all things possible
p 434- 6 "The law of C supersedes *our* laws,
learned through
sp 84-29 and is learned through C and C S
leave all for
pr 9-25 Are you willing to leave all for C,
s 141- 9 that is, to leave all for C
ph 192- 6 not Christian Scientists until we leave all for C
o 354- 7 to enable them to leave all for C, Truth?
leaves all for
f 238-24 He who leaves all for C
life of
s 143-14 have not demonstrated the life of C,
like
f 249-18 Life is, like C, "the same — *Heb* 13 8
living
a 31-15 It is the living C, the practical Truth,
manifestation of
s 141-24 Neither can this manifestation of C be
merits of
f 202-12 redeemed through the merits of C,
Messiah or
b 333-24 glorious glimpses of the Messiah, or C,
o 361- 1 The Jew believes that the Messiah or C
gl 594-16 SON. The Son of God, the Messiah or C
Mind of
pref ix-19 still . . waiting for the Mind of C.
mission of
r 474-30 The apostle says that the mission of C is

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nothing left but
f 238-10 said, "I have nothing left but C."
one
r 497- 6 we acknowledge His Son, one C;
or Truth
p 381-14 C, or Truth, will destroy all other
plainly declared
b 320- 2 C plainly declared, "I am the way, — *John* 14. 6.
plant themselves in
a 54- 9 All must sooner or later plant themselves in C,
preach
a 34-15 cast out evils, and preach C, or Truth,
presence of
o 351-14 the living, palpitating presence of C,
presents
b 316-20 C presents the indestructible man,
profess to follow
a 27 28 Why do those who profess to follow C reject
raiment of
c 267-26 glistening," like the raiment of C. — *Luke* 9 29.
raised up
o 341- * *He that raised up C from the dead — Rom* 8 11
receive
b 333-23 to all prepared to receive C, Truth.
regarded
b 313-16 regarded C as the Son of God,
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b 316-12 Jesus represented C, the true idea of God
ruling of the
s 141-22 do not now, understand this ruling of the C;
says
b 286-11 for C says, "I am the way" — *John* 14 6
Science of
a 55-18 when man shall recognize the Science of C
s 118- 2 the spiritual leaven signifies the Science of C
spirit of
t 462- 5 and imbibes the spirit of C,
spirit of the
s 131-23 As aforetime, the spirit of the C,
the healing
a 55- 8 the healing C and spiritual idea of being.
the way through
ph 171- 5 even the way through C, Truth,
t 444-17 be faithful in pointing the way through C,
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a 26-12 This C, or divinity of the man Jesus,
Thou art the
s 137-18 "Thou art the C, — *Matt.* 16 16
to find
b 316- 6 lose sight of mortal selfhood to find C,
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sp 76-28 the final understanding of C in divine Science.
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ap 570-25 and C will command the wave.

pr 5-29 An apostle says that the Son of C . . .
a 18- *
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m 65- 3
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s 107- *
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f 231- 1
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b 268- *
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290-21 shall be unrighteous still, until . . .
316- 7 C, Truth, was demonstrated through . . .
324-27 "If C [Truth] be not risen, — . . .
325-10 C, who is our life, shall appear — . . .

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Christ-cure
p 367-24 The infinite Truth of the *C* has come
t 456-17 gross ignorance of the method of the *C*.

Christ-element
b 288-29 The *C* in the Messiah made him the

aims

Christ-example
s 138-21 to follow the *C*, and to heal the sick

Christ-healing
a 44-25 the understanding of the *C*
s 136- 2 a spiritual foundation of *C*.

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pr 7-23 ventilation of fervent sentiments never makes a *C*
a 40- 3
s 138-25
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f 203-11
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o 353- 7
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g 556-15 but the *C* alone can fathom it

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o 343-22 the prophecy concerning the *C* apostles,
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b 291- 9 each lesser call in the growth of *C* character
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s 131-13 Must C. S. come through the *C* churches
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f 217- 7 Paul's peculiar *C* conversion and experience,
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a 37-32 Why has this *C* demand so little inspiration
m 66-22 If there is no *C* demand for it.
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s 141- 4 requisite for *C* demonstration
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a 31-12 First in the list of *C* duties,
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a 38- 1 to stir mankind to *C* effort?
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p 367- 3 *C* encouragement of an invalid,
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r 457-19 *C* evidence is founded on Science

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a 29- 7 *C* experience teaches faith in the right
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r 490-23 scientifically *C* explanations of the
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b 328-15 has sadly disappeared from *C* history.
ap 577-17 the Christ-idea in *C* history,
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ph 170- 8 *C* ideas certainly present . . . the Principle
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b 340-26 annihilates pagan and *C* idolatry,
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a 28-22 Remember, thou *C* martyr,
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p 388- 1 The *C* martyrs were prophets of C. S.
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r 474-11 *C* marvels . . . will be misunderstood
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g 506-27 the scientifically *C* meaning of the text
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sp 98-16 demonstration of *C* Mind-healing stands
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o 354-12 On the other hand, the *C* opponents of C. S.
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f 201-18 *C* perfection is won on no other basis
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f 233- 2 rather than professions of *C* power.
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g 531-30 the scientifically *C* record of man
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p 410-29 *C* scientific practice begins with
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pr 7-16 to induce or encourage *C* sentiment.
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o 345- 8 *C* sermons will heal the sick.
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p 436-11 Giving a cup of cold water . . . is a *C* service
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p 403-21 The most *C* state is one of rectitude and
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s 150- 2 this *C* system of healing disease.
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pref x-26 unbiased *C* thought is soonest touched
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g 502-16 scientifically *C* views of the universe

s 138-18 precedent for all *C*, theology, and healing.
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s 133-19 Judaism was the antithesis of *C*,
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p 426-27 would enable us to hold the banner of *C* aloft
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t 458-32 *C* causes men to turn naturally from
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b 271- 2 Christ's *C* is the chain of scientific being
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f 228-31 when they saw the demonstration of *C*
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s 138-22 It is easier for *C* to cast out sickness than sin,
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p 367-27 and increase the beneficial effects of *C*.
El Dorado of
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s 146- 3 Why has this element of *C* been lost?
b 328-17 a lost element of *C*.
o 347-18 restoring an essential element of *C*,
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s 127- 2 she will not therefore lose faith in *C*,
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f 238-24 forsakes popularity and gains *C*.
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p 387-27 The history of *C* furnishes sublime proofs
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b 271- 1 C Christianity is the chain of scientific being
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o 347-14
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Mark 6 50
436-11 Giving a cup of cold water in C name,
t 453-29 C way is the only one by which mortals are
ap 569-12 He that touches the hem of C robe
570-17 Give them a cup of cold water in C name,
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s 138-20 to be Christlike, to possess the C,
141-16 the C which governed the corporeal Jesus

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s 162-13 In cases of both acute and c [illegible]
ph 176-30
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g 522- 8 second record c man as mutable and mortal,

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f 246-17 C data are no part of the vast forever.

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s 143-28 If Mind was first c, is first potentially,

chrysalis
b 297-21 It is a c state of human thought,

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a 28- 9 While respecting all that is good in the C
37- 6 blood of the martyrs is the seed of the C"
41-16 in the Christian C this demonstration of
o 351- 9 a member of the orthodox Congregational C
gl 583-12 definition of
583-14 The C is that institution, which affords proof

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pref xii-20 as auxiliary to her c
his
s 136- 1 Jesus established his c and
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s 137-32 upon this rock . . I will build my c, — *Matt* 16 18
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a 35-20 Our c is built on the divine Principle,
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a 35-21 We can unite with this c only as
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church-home
g 516-17 The sunlight glints from the c,

churches
s 131-14 Must C. S. come [illegible]

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s 162-21 c joints have been made supple,

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m 58-20 amusement outside the home c
b 282- 5 a c or sphere and a straight line
282- 6 The c represents the infinite
310-14 around which c harmoniously all things

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t 460-29 by her manuscript c among the students.

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pref ix-13 are still in c among her [illegible]
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pr 5- 7 we are placed under the stress of c.
m 66-28 patience, [illegible]
s 147- 9
b 319- 9
p 378- 1
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s 137-14 their c of the common report about him.

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sp 79- 5 Thousands of instances could be c
o 358-19 Why are the words . . . more frequently c

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b 300- 6 which makes trees and c seem to be

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p 438-11 Nerve was an insubordinate c,

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f 227-24 C of the world, accept the

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ap 574-22 lifted the seer to behold the great c,
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ap 576- 3 This heavenly c, . . . this New Jerusalem,
577-24 their honors within the heavenly c.
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ap 576- 8 describing this holy c, the beloved Disciple
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s 158-31 A woman in the c of Lynn, Massachusetts,
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ap 558- * *to be praised in the c of our God,* — *Psal* 48:1.
577-19 This c of our God has no need of sun
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ap 575-25 It is indeed a c of the Spirit,
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ap 575-18 The four sides of our c are
sacred
ap 575- 7 This sacred c, described in the Apocalypse
that
ap 577-26 and nothing can enter that c, which
this
ap 575-21 This c is wholly spiritual, as its four sides

a 41-26 Persecuted from c to c, his apostles
s 149-32 To-day there is hardly a c, village, or hamlet,
p 367-20 A c that is set on an hill — *Matt.* 5 14.
t 459-19 in the crowded streets of a c.
ap 574-15 the c which "lieth foursquare" — *Rev* 21 16.
575-12 "a c which hath foundations." — *Heb* 11 10
575-17 the description of the c as foursquare
575-24 the c of the great King" — *Psal.* 48 2.

civil
pr 7- 1 The only c sentence which he had for error
m 63-12 C law establishes very unfair differences
b 340-27 whatever is wrong in social, c, criminal,

civilization
m 67- 1 Chastity is the cement of c
63-14 c mitigates it in some measure.
63-17 than does either C. S. or c.
ph 173-30 idols of c are far more fatal to health
173-32 idols of c call into action less faith
174- 4 Is c only a higher form of idolatry,

civilized
ph 174- 2 as consciously as do c practitioners

civilly
gl 587- 4 rights of woman acknowledged morally, c,

clad
b 320-32 still c in material flesh,
t 463-15 The new idea, . . . is c in white garments.

clad
ap 561-26 The spiritual idea is c with the radiance of
571-18 C in the panoply of Love,

claim
any
t 448-30 nothing short of right-doing has any c to
audible
gl 594- 9 first audible c that God was not omnipotent
false
f 233-13 false c of error continues its delusions
g 523- 4
523- 8
554-14
ap 564-22
567-18
first
gl 594- 5 the first c that there is an opposite of Spirit,
594- 7 the first c that sin, sickness, and death
his
s 131-30 established his c to the Messiahship.
its
f 210-28 and appears to itself to make good its c.
g 513- 2 this mortal mentality, so-called, and its c,
knowing the
t 450-29 Knowing the c of animal magnetism,
of sin
p 390-20 Suffer no c of sin or of sickness to grow
t 447-24 To put down the c of sin, you must detect it,
461-27 must first see the c of sin, and then destroy it
strong
s 130-26 If thought is startled at the strong c of Science
this
o 344- 6 this c is made because the Scriptures say
unreality of the
b 295-11 The unreality of the c that a mortal
usurps
g 513- 2 the c usurps the deific prerogatives

a 37-26
m 64-30
ph 186-23
f 238-16
b 283-16
311-29
312-19
315- 7
320-25
r 476- 7
478- 8

claimants
s 164-11 more scientific than are false c

claimed
a 28- 1
sp 78-26
83- 4
s 136- 5
o 344- 4
r 469-19

claiming
b 330-23 nothing c to be something,
p 436-32 C to protect Mortal Man
ap 567-19 c that there is intelligence in matter
gl 591-25 Nothing c to be something,

claims
assert its
p 395- 9 assert its c over mortality and disease
better
m 57-17 the better c
confirms its
sp 94-17 The progress
diviner
f 226-15 He has built
false
pr 7- 7 deprives material sense of its false c.
b 273-27 the false c of material sense or law
308-12 a blending of false c,
357-23 They are false c, which will eventually
p 438-12 putting in false c to office
g 538-16 the false c that misrepresent God, good.
forfeit their
s 112- 6 forfeit their c to belong to its school,
no
t 449- 1 To assume that there are no c of evil
of Christian Science
p 371-23 when urging the c of C. S;
of evil
t 447-20 Expose and denounce the c of evil
of God
a 23-20 and establishes the c of God
of good
ph 167- 8 Our proportionate admission of the c of good
of matter
f 242- 6 Denial of the c of matter
r 471-14 which annuls the c of matter,

claims
of medicine
a 44-11 all the c of medicine, surgery, and hygiene
of mortality
ph 182- 6 the c of mortality, . . . appertain to matter.
of mortal mind
an 103- 6 The destruction of the c of mortal mind
of Truth
sp 92-28 instead of urging the c of Truth alone
parental
m 63-20 property, and parental c of the two sexes.
resisted
f 223-30 as truth urges upon mortals its resisted c,
surrenders its
g 552-30 matter always surrenders its c when
these
f 226-15 These c are not made through code or creed,
vigorous
s 130-29 astounded at the vigorous c of evil
your
t 455-10 and support your c by demonstration.

s 112-27 if any so-called new school c to be C S,
148-25 c to rule man by material law,
151-31
ph 171- 1
193-25
f 227- 6
232- 7
b 273- 1
o 344- 1
g 512-29
523- 7
529-28

clairvoyance
sp 85- 2 This Mind-reading is the opposite of c.
95-16 This kind of mind reading is not c,

clairvoyant
sp 87-17 to read the human mind, but not as a c.
an 101-11 the phenomena exhibited by a reputed c.

clamor
b 327-15 rushes forth to c with midnight and tempest

clap
f 220-10 The leaves c their hands

Clark, Mr.
ph 192-32 I was called to visit Mr C in Lynn,
193- 8 Mr. C lay with his eyes fixed and sightless

class
s 151- 9
161-30
164- 9
b 290-14
t 450- 1
450- 5
450- 8
454-25
r 478-10

class-book
r 465- 2 the author's c, copyrighted in 1870.

classes
s 114- 1 Usage c both evil and good together
g 549-10 are supposed to have, as c,

classic
sp 82- 6 What is c study, but discernment of
b 332- 7 quoted with approbation from a c poet

classified
c 255- 7 anciently c as the higher criticism,
r 473- 6 are to be c as effects of error
g 556- 4 mortal and material concepts c,

classifies
f 213- 7 and then c it materially
g 513-17 Spirit diversifies, c, and individualizes

classify
an 106-17 c all others as did St Paul
ph 187-24 The human mind tries to c action
r 483- 5 We c disease as error,
495- 8 c sickness and error as our Master did,
ap 560-20 in order to c it correctly

clauses
o 341- 5 generally based on detached sentences or c

claw
r 489- 2 thinking lobster loses its c,
489- 2 again
489- 7 laced as readily as the lobster's c,

. . . the potter to the c

Christ's
- *sp* 95-26
- 98-19
- 98-27
- *s* 110-29
- *f* 226-13
- 234- 6
- 236- 9
- *b* 271- 1
- 315-12
- *o* 347-14
- 355-17
- *p* 410-30

chronic
- *s* 162-18
- *ph* 176-30
- 178-16
- *f* 246-32
- 247- 2
- *p* 369-17
- 373- 9
- 389-30
- 390-28

chronicles
- *g* 522- 8 second record *c* man as mutable and mortal,

chronological
- *f* 246-17 *C* data are no part of the vast forever.

chronologically
- *s* 143-28 If Mind was first *c*, is first potentially,

chrysalis
- *b* 297-21 It is a *c* state of human thought,

Church
- *a* 28- 9 While respecting all that is good in the *C*
- 37- 6 blood of the martyrs is the seed of the *C*"
- 41-16 in the Christian *C* this demonstration of
- *o* 351- 9 a member of the orthodox Congregational *C*
- *gl* 583-12 definition of
- 583-14 The *C* is that institution, which affords proof

church

her
- *pref* xii-20 as auxiliary to her *c*.

his
- *s* 136- 1 Jesus established his *c* and

my
- *s* 137-32 upon this rock . . . I will build my *c*, — *Matt.* 16: 18

our
- *a* 35-20 Our *c* is built on the divine Principle,

this
- *a* 35-21 We can unite with this *c* only as

- *g* 516-11 The sunlight glints from the *c*,

churches
- *s* 131-14 Must C. S. come through the Christian *c*
- 131-16 but the *c* seem not ready

Church of Christ, Scientist
- *pref* xii- 8 pastor of the first established *C of C*, *S*,

cicatrized
- *s* 162-21 *c* joints have been made supple,

circle
- *m* 59-20 amusement outside the home *c*
- *b* 282- 5 a *c* or sphere and a straight line
- 282- 6 The *c* represents the infinite
- 310-16 around which *c* harmoniously all things

circulated
- *t* 460-29 by her manuscript *c* among the students

circulation
- *pref* ix-13 are still in *c* among her first pupils;
- ix-25 copies were, however, in friendly *c*.
- *ph* 185- 8 other books were in *c*, which discussed
- *p* 373-32 when by mental means the *c* is changed,
- 415-18 It either retards the *c* or quickens it,

circumference
- *f* 204- 1 is at once the centre and *c* of being.
- *c* 202-15 the absolute centre and *c* of his being.

circumscribe
- *m* 61-14
- *f* 250-32
- *b* 297- 3
- *p* 377-30
- 378- 6
- 419-16
- 426- 1
- *ap* 574-28

circumstances
- *pr* 5- 7
- *m* 66-23
- *s* 147- 9
- *b* 319- 9
- *p* 378- 1
- 412-12
- 419-14
- *t* 443- 5
- 448- 8
- *g* 553-12
- *ap* 571-15

citation
- *s* 137-14 their *c* of the common report about him.

cited
- *sp* 79- 5 Thousands of instances could be *c*
- *o* 358-19 Why are the words . . . more frequently *c*

cities
- *b* 300- 6 which makes trees and *c* seem to be

citizen
- *p* 438-11 Nerve was an insubordinate *c*,

citizens
- *f* 227-24 *C* of the world, accept the

city

great
- *ap* 574-22 lifted the seer to behold the great *c*,

heavenly
- *ap* 576- 3 This heavenly *c*, . . . this New Jerusalem,
- 577-24 their honors within the heavenly *c*.

holy
- *ap* 576- 8 describing this holy *c*, the beloved Disciple

of Lynn
- *s* 158-31 A woman in the *c* of Lynn, Massachusetts,

of our God
- *ap* 558- * *to be praised in the c of our God, — Psal.* 48: 1.
- 577-19 This *c* of our God has no need of sun

of the Spirit
- *ap* 575-25 It is indeed a *c* of the Spirit,

our
- *ap* 575-18 The four sides of our *c* are

sacred
- *ap* 575- 7 This sacred *c*, described in the Apocalypse

that
- *ap* 577-26 and nothing can enter that *c*, which

this
- *ap* 575-21 This *c* is wholly spiritual, as its four sides

- *a* 41-26 Persecuted from *c* to *c*, his apostles
- *s* 149-32 To-day there is hardly a *c*, village, or hamlet,
- *p* 367-20
- *t* 459-19
- *ap* 574-15
- 575-12
- 575-17
- 575-24

civil
- *pr* 7- 1 The only *c* sentence which he had for error
- *m* 63-12 *C* law establishes very unfair differences
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civilization
- *m* 57- 1 Chastity is the cement of *c*
- 63-14 *c* mitigates it in some measure.
- 63-17 than does either C. S. or *c*.
- *ph* 173-30 idols of *c* are far more fatal to health
- 173-32 idols of *c* call into action less faith
- 174- 4 Is *c* only a higher form of idolatry,

civilized
- *ph* 174- 2 as consciously as do *c* practitioners

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- *gl* 587- 4 rights of woman acknowledged morally, *c*,

clad
- *b* 320-32 still *c* in material flesh,
- *t* 463-15 The new idea, . . . is *c* in white garments.

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ap 561-26 The spiritual idea is c with the radiance of
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claim
any
t 448-30 nothing short of right-doing has any c to
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his
s 131-30 established his c to the Messiahship
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f 210-28 and appears to itself to make good its c.
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knowing the
t 450-29 Knowing the c of animal magnetism,
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461-27 must first see the c of sin, and then destroy it.
strong
s 130-26 If thought is startled at the strong c of Science
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unreality of the
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a 37-26 Christians c to be his followers
m 64-30
ph 186-23
f 238-16
b 283-16
311-29
312-19
315- 7
329-25
r 470- 7
478- 8

claimants
s 164-11 more scientific than are false c

claimed
a 28- 1 Pharisees c to know and to teach the divine will,
sp 78-26 c to be the agents of God's government
83- 4 c that they could equal the work of wisdom
s 136- 6 He c no . action, nor life separate from God
o 344- 4 should be added that this is c to represent
r 469-19 and if mortals c no other Mind

claiming
b 336-23 nothing c to be something,
p 436-32 C to protect Mortal Man
ap 567-19 c that there is intelligence in matter
gl 591-25 Nothing c to be something,

claims
assert its
p 395- 9 assert its c over mortality and disease.
better
m 57-17 the better c of intellect, goodness, and virtue.
confirms its
sp 94-17 The progress of truth confirms its c,
diviner
f 226-15 He has built it on diviner c.
false
pr 7- 7 deprives material sense of its false c
b 273-27 the false c of material sense or law.
308-12 a blending of false c,
357-23 They are false c, which will eventually
p 438-12 putting in false c to office
g 538-16 the false c that misrepresent God, good
forfeit their
s 112- 6 forfeit their c to belong to its school,
no
t 448- 1 To assume that there are no c of evil
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of God
a 23-20 and establishes the c of God
of good
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of matter
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of medicine
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of mortality
ph 182- 6 the c of mortality, . appertain to matter.
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surrenders its
g 552-30 matter always surrenders its c when
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vigorous
s 130-29 astounded at the vigorous c of evil
your
t 455-10 and support your c by demonstration

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sp 87-17 to read the human mind, but not as a c.
an 101-11 the phenomena exhibited by a reputed c.

clamor
b 327-15 rushes forth to c with midnight and tempest

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f 220-10 The leaves c their hands

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s 151- 9
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t 450- 1
450- 5
450- 8
454-25
r 478-10

class-book
r 465- 2 the author's c, copyrighted in 1870.

classes
s 114- 1 Usage c both evil and good together
g 549-10 are supposed to have, as c,

classic
sp 82- 6 What is c study, but discernment of
b 332- 7 quoted with approbation from a c poet:

classification
s 124-31 so restores them to their rightful home and c.
127- 6 everything entitled to a c as truth,
164- 5 "No systematic or theoretical c of diseases
p 407-31 Sin is spared from this c, only because

classified
c 255- 7 anciently c as the higher criticism,
r 473- 6 are to be c as effects of error
g 556- 4 mortal and material concepts c,

classifies
f 213- 7 and then c it materially.
g 513-17 Spirit diversifies, c, and individualizes

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r 493- 5 We c disease as error,
495- 8 c sickness and error as our Master did,
ap 560-20 in order to c it correctly.

clauses
o 341- 5 generally based on detached sentences or c

claw
r 489- 2 When the unthinking lobster loses its c,
489- 2 the c grows again
489- 7 would be replaced as readily as the lot

clay
ph 173- 7 supposition, . . . the potter is subj

clay
f 243-16
b 310- 9
310- 9
r 490-23

clean
p 382-12
383- 3
383-19
413-18
t 452-22

cleanliness
p 413-16 "C is next to godliness."
413-20 I insist on bodily c within and without

cleanse
a 25- 7 no more efficacious to c from sin
37-11 c and rarefy the atmosphere of material sense

cleansed
a 27- 5 the lame walk, the lepers are c, — *Luke* 7 22.
s 132- 7 the lame walk, the lepers are c, — *Matt* 11 5.
133-32 Creeds and rituals have not c their hands

clear
a 50-11
m 65-21
an 104-31
ph 182-16
f 205-16
b 325-20
o 358-15
p 388 28
398- 6
418- 8
418-12
t 444-31
459- 4
r 495-17
g 523-15 c evidences of two distinct documents

cleared
f 234-18 brood of evils which infest it would be c out
b 288-10 may burst and flash till the cloud is c

clearer
a 55-12
s 121-20
f 239- 7
c 262-14
b 313-20
o 361-22
p 368- 8
372- 9
t 460-31
g 501- 7
504-19
553- 5
ap 568-28

clearest
g 517-13 Love imparts the c idea of Deity.

clearly
b 275-21
t 455-15
r 479-31
ap 568-32

clearness
p 380-26 this evidence will gather momentum and c,

clears
a 22-18 When the smoke of battle c away,

clear-sightedness
b 316-14 between spiritual c and the blindness of

cleave
o 354-15 Surely it is not enough to c to barren and

clergy
a 20-12 partake of the Eucharist, support the c,
o 348-10 It is a pity that the medical faculty and c

clergyman
f 220-22 A c once adopted a diet of bread and water
o 359- 3 Let any c try to cure his friends by their faith

clergymen
f 235-28 C, occupying the watchtowers of the world,

clerical
f 236- 1 should stimulate c labor and progress.

climate
p 377-10
386-11
392-21
394-24

climates
p 377- 6 Invalids flee to tropical c
377-10 prove that they can be healthy in all c,

climax
b 322- 7 This must be the c
g 543- 2 error, after reaching the c of suffering,

climb
b 326- 7 must not try to c the hill of Science by
g 514- 8 In humility they c the heights of holiness.

clime
a 46-10 has spoken . . . in every age and c,

climes
f 225-29 Men and women of all c and races

cling
f 237-26 c to a belief in the life and intelligence of
c 263- 9 c to earth because he has not tasted heaven.
266-11
b 283-23
328- 9
t 418- 2
r 495-14

clings
s 146-15 Scholasticism c for salvation to the person,

clip
pr 4-31 creeds c the strong pinions of love,

cliques
f 239- 8 Break up c, level wealth with honesty,

cloaked
gl 597- 8 but c the crime, latent in thought,

clock
o 360-19 Like a pendulum in a c,

cloister
c 263-25 peers from its c with amazement

cloistered
191-23 not a flower starts from its c cell.

Cloquet
101- 9 among whom were Roux, Bouillaud, and C,

15-15
a 32-31
sp 71-10
71-14
87-30
f 201-16
224-25
431-18
454-25
564-29

xii-14 She c her College, October 29, 1889,
15- 5
15-11
33- 1
46-27
165- 4
171- 7
193-12
350-20
p 433- 2
440-33
r 491-23
g 528-11

closely
m 57-27 serves to unite thought more c to God,
sp 97- 5 In reality, the more c error simulates truth
g 523-28 become more and more c intertwined

closes
m 69-11 neither c man's continuity nor his sense of
s 144-26 pride, or prejudice c the door
g 521- 4 Here the inspired record c its narrative
ap 577-29 c with St John's Revelation

closet
pr 14-31 enter into thy c, — *Matt* 6 6
15- 3 The c typifies the sanctuary of Spirit,
15-15 to pray aright, we must enter into the c

closing
ph 187-13 opening and c for the passage of the blood,

clothe
pr 4-32 and c religion in human forms.
sp 93-19 human faith may c it with angelic vestments,
p 530-11 as able to feed and c man as He doth the lilies

clothed
f 254- 9 To stop eating, drinking, or being c materially
p 442-25
ap 558- 4
558- 9

even as it c the lily,
s 146-19 truth . . . c Spirit with supremacy
f 212-23 God alone makes and c the lilies of the field,
g 507- 4 Spirit duly feeds and c every object,

clothing
an 104- 7 belied by wolves in sheep's c
p 442-23 Truth, gives mortals temporary food and c
ap 567-29 These wolves in sheep's c are detected

cloud
f 210-21
247-26
b 288-16
295-23
298- 4
ap 558- 4
558-10
566-10

clouded
gl 590-26 statements of the Scriptures become c

clouds
gathering
g 547-13 the gathering c, the moon and stars,
murky
s 122-21 in the midst of murky c and drenching rain
varying
b 311- 1 the varying c of mortal belief,
m 67- 4
s 122-17
f 245-21
o 354-20
g 548- 9
548-11 seen only as the c of corporeal sense roll away
557-19 Divine Science rolls back the c of error

clover
ph 175-13 profane to fancy that the perfume of c

coalesce
s 143-32 may try to make Mind and drugs c,

coalition
f 218-10 The reports of sickness may form a c with

coated
p 379-26 The quickened pulse, c tongue, febrile heat,

Coated Tongue
p 431-21 I am C T I am covered with a

coaxed
f 245-20 c the enamoured lightning from the clouds.

coddling
ph 175-20 people had less time for selfishness, c,

code
f 226-16 These claims are not made through c or creed,

codes
ph 183- 3
f 226-18
234-21
b 340-27
p 381-16

coequal
o 351-21 if we consider Satan as a being c in power

coeternal
b 336-11 coexistent and c with that Mind

coexist
c 267-11
b 270- 1
279-13
336-30
r 471-16

coexistence
b 269- 3 supposed c of Mind and matter

coexistent
m 69- 1 not of the earth earthly but c with God,
b 336-11 c and coeternal with that Mind.
r 478- 1 for man is c with God
g 516-21 Man as c and eternal with God
520- 9 Principle and its idea, man, are c
557-21 as never dying, but as c with his creator
gl 581-11 God and man c and eternal,

coexists
s 120- 5 and man c with and reflects Soul,
f 246-12 radiant sun of virtue and truth c with being
c 266-30 but he c with God and the universe

coffee
sp 80- 3 A cup of c or tea is not the equal of truth,
p 406-29 tobacco, tea, c, opium,

cognizable
sp 86-29 as readily as from objects c by the senses.

cognizance
beyond the
s 126-19 beyond the c of the material senses
b 284-25 beyond the c of these senses,
cannot take
g 543-10 corporeal senses cannot take c of Spirit.
has no
b 292-14 this so-called mind has no c of Spirit

cognizance
have no
c 258-21 so-called senses have no c of either
of good or evil
ph 171-32 error . . . that the c of good or evil,
take
an 105-16 When our laws eventually take c of
taken no
f 245-22 she had taken no c of passing time
take no
sp 72- 2 of which corporeal sense can take no c.
75- 7 or the material senses could take no c of
ph 191- 2 It can take no c of Mind
b 273- 4
r 479-15
488-21
g 531-29
546-17
takes no
gl 591-14 that of which immortal Mind takes no c,

cognizant
pr 13-32 is not c of life in Soul,
sp 88- 6 The mind may even be c of a present flavor
b 276-11 consciousness is c only of the things of God.
285- 1 cannot be c of good or of evil,

cognize
o 359-17 c only that which is the opposite of Spirit.

cognized
m 69- 8 God's children already created will be c
sp 75- 4 the existence c by the physical senses,
b 311-26 The objects c by the physical senses

cognizes
b 306-24 which c Life as permanent

cohesion
s 124-20 c, and attraction are properties of Mind.
b 293-16 whose adhesion and c are Life,

coiled
sp 92-11 a serpent c around the tree of knowledge.

coincide
sp 80-13 but I cannot c with their views
93-10 Divine logic and revelation c.
ph 167-21 can no more unite . than good can c with
g 522-23 convince reason and c with revelation

cold
and heat
s 125-22 c and heat, latitude and longitude
effects of
ph 184-19 We say man suffers from the effects of c,
heat and
p 374-26 Heat and c are products of mortal mind
matter cannot take
p 377- 2 mentally convince him that matter cannot take c,
this
f 202-32 Common opinion admits . . . that this c may
pref vii-16
s 113- 8
ph 179-16
195- 5
f 202-31
220- 2
220- 3
224-19
p 377- 1
378-28
384- 9
386- 6
429-11
430-11
t 460-22
ap 570-17

coldness
gl 593-18 ROCK. . . . C and stubbornness.

colds
f 220- 3 We hear it said: . . . I have continual c,
220-16 C, coughs, and contagion are engendered solely

collapse
s 124-27 Withdraw them, and creation must c.
f 209-10 The world would c without Mind,

collect
m 63-30 should be allowed to c her own wages,

collective
a 18- 6 His mission was both individual and c

comes
ap 569-22 c back to him at last with accelerated force,
gl 583-10 c to the flesh to destroy incarnate error

comet
s 121-15 is as the wandering c or the desolate star

cometh
pref vii- 3 ere c the full radiance of a risen day
a 31-26 "The hour c, and now is, — John 4 23
31-31 yea the time c, — John 16 2
35-26 " which c down from heaven," — John 6 33
m 64-18 the time c of which Jesus spake,
sp 78-29 cannot "tell whence it c" — John 3 8
93- 6 "But the hour c, and now is, — John 4 23
s 132-27 " When the Son of man c, — Luke 18 8
f 224-26 who c in the quiet of meekness,
225- 1 Whence c it?
b 286- 9 Master said, "No man c unto — John 14 6.
325-26 time c when the spiritual origin of man,
g 550- 3 If this be so, whence c Life, or Mind,
ap 575- 4 Then c the marriage feast,
575- 8 and c "down from God, — Rev 21 2

comfort
an 101-29
ph 197- 6
f 234- 6
ap 578-12

comforted
a 33-12 and now it c themselves
sp 78-30 By it the sick are healed, the sorrowing are c,

Comforter
a 55-28 "He shall give you another C, — John 14 16
55-29
s 123-22
127-23
b 271-20
331-31
332-21
r 497- 7

comforts
gl 582-12 that which c, consoles, and supports.

coming
pref xi-18
a 52-14
sp 83- 7
an 102-17
s 132-11
150- 7
150- 8
f 215-17
230- 7
245-10
b 321-29
o 347-14
p 385-31
g 549-31
ap 561-12
561-32
574-13

command
apostolic
t 451- 3 the constant pressure of the apostolic
Christ's
s 110-29 demonstrated according to Christ's c,
direct
o 342-10 in defiance of the direct c of Jesus,
first
b 280-18 as Jehovah's first c of the Ten
follow the
f 228-20 If we follow the c of our Master,
God's
g 530- 6 The earth, at God's c, brings forth food
Scriptural
f 238- 6 To obey the Scriptural c,
b 276- 8 in accordance with the Scriptural c:
single
g 524-18 With a single c, Mind had made man,
spiritual
ph 168-19 spiritual c relating to perfection,
this
pr 9-19 This c includes much,
a 38- 2 Because men are assured that this c

ph 196-14 The c was a warning to beware,
f 225- 9 c their sentinels not to let truth pass
o 342-11 to which c was added the promise
p 403-14 You c the situation if you understand
r 467- 4 Therefore the c means this
ap 570-25 and Christ will c the wave.

commanded
a 37-27 do they follow him in the way that he c?
m 67-22 and c even the winds and waves
g 527- 6 And the Lord God [Jehovah] c — Gen. 2 16.

442-11 His form was erect and c,

commandment
a 19-29 Jesus urged the c,
m 56-18 c, "Thou shalt not commit adultery," — Exod. 20 14
s 112-30 inculcates a breach of that divine c
b 308- 4 art thou . . . keeping His c?"

Commandments
ap 563-13 belief that . . . the Ten C can be broken.

commands

commences
ph 189-29 c in the lower, basal portion of the brain,
p 423- 9 c with mental causation,
430-20 patient feels ill, ruminates, and the trial c.

commend

comment

commingle
ph 193-26
f 211- 3
b 281- 4
296-24
r 492-22
g 539-20

commingling
r 481-15 declaring . . . good and evil to be capable of c.

commissioners
an 100-15 Benjamin Franklin was one of the c.

commissions
t 455-24 When He c a messenger,

commit
m 56-18 "Thou shalt not c adultery," — Exod. 20.

commit
an 105- 2
105-10
105-23
f 252-19
o 356-25
p 406-17
432- 7
436-30
t 461-18

commits
pref xii-26
r 490- 4

committed
s 161-22
p 408-11
430-18
431- 8
434-28
435- 4
435- 7
435-14

committee
an 101- 8 a c of nine persons was appointed,

committing
p 436-17 to prevent his c liver-complaint,
t 459-14 C the bare process of mental healing to

common
pr 12-22
a 52-18
sp 80-30
92-17
an 101-17
106- 2
s 137-14
137-27
153- 5
f 202-31
b 294- 2
333- 5
o 342-30
357- 1
p 363- 3
363 17
365-11, 12
383 32
388-12
407-32
t 459- 7
r 488-12
g 523-20
549- 9
gl 598-14

commonly
s 116-24 As the words . . . are c and ignorantly employed,
139- 9 Reforms have c been attended with bloodshed
ph 183-20 mortals c recognize as law that which hides
f 232- 4
242-22
243-13
b 274- 7
284-26
310-18
319-11
333- 4
o 344-20
344-32
gl 586-10

Common V
b 313-13 "express image" in the C V — *Heb.* 1 3

Commonwealth
pref xi-23 under the seal of the C,

commotion
p 422-11 Patients, unfamiliar with the cause of this c

commune
a 35-13
sp 73-29
74-31
75-26
76-13
84-15

communed
lectricity

sp 82-14 we do not c with the dreamer by our side

communing
sp 78- 8 belief . . . that at the same time we are c with

commute
p 378- 5 will enable you to c this self-sentence,

compact
m 59- 7 compromises will often maintain a c

companion
ap 569-22 The sin, which one has made his bosom c,

ing
36- 2 in the blessed c of Truth and Love
m 66-27 the other pre-eminently needs good c
c 261-15 actively as the youngest member of the c.

compare
g 515-28 Now c man before the mirror

comparison
c 256-17 in c with the sublime question,
b 297-25 Human thoughts have their degrees of c.

compass
f 233-19 c the destruction of sin and sickness
b 292- 5 Divine Science alone can c the heights

compassed
b 302- 1 Soul is not c by finiteness

compassion
s 115-26 MORAL Humanity, honesty, affection, c,

compassionately
p 363- 9 He regarded her c.
365-22 and deal with his patients c;

compel
pr 11-11 in order to c this progress
p 390-10 Truth will at length c us all to exchange the
440 23 human mental legislators c them to

compelled
s 159- 5 she was c by her physicians to take it.
p 436-25 they were c to let him be taken

compels
p 436-30 deeds which the divine law c man to commit.

compensated
s 163-27 if it were not more than c by

62-30 and produce the ills of which we c

complaining
o 348-22 while c of the suffering disease brings,
p 395-17 An ill-tempered, c, or deceitful person

conclusions
unanimous
an 100-19 we have come to the unanimous c

sp 84- 2
ph 184- 2
b 269-13
338-10
g 547-10

conclusive
an 101-14 promised by Monsieur Berna . as c,
101-16 are certainly not c in favor of the doctrine
s 159- 8 The evidence was found to be c,

concomitants
ph 196-16 *sin, and death are not c of Life or Truth*

concord
pref viii-7
m 60-25
s 129-25
148-23
f 216-26

240-11 In the order of Science, all is one grand c
t 453- 4 when he distinguishes c from discord
g 533-25 what c hath Christ with Belial?" — *II Cor* 6 15.

concordant
m 58- 6 they should be c in order to blend properly

concords
s 130-14 good and its sweet c have all-power

concur
b 319-14 Spirit and matter neither c in man nor in

condemn
pr 11- 9 which has the right to acquit or c,
o 341- 1 strictures on this volume would c
p 433-23 which material laws c as homicide
435-33 If they c him not, neither shall
435-34 neither shall Judge Medicine c him;
437- 7 a determination to c Man
t 444-19 and never to c rashly
g 522-31 Does the creator c His own creation?

condemned
a 43-22 Human law had c him,
s 144-15 belongs to the . senses, and its use is to be c
p 436-26 taken into custody, tried, and c
440- 2 when it c Mortal Man on the ground of
t 443- 9 at times severely c by some Scientists,
459-10 c for failing to take the first step
g 539-16 God c this lie as to man's origin

condemning
g 539-17 by c its symbol, the serpent,

condemns
s 132-22 and c the cure of the sick and sinning if it
t 448- 6 but which the heart c, has no foundation,
g 532-11 c material man and remands him to dust

condition
abnormal
p 423-27 Ossification or any abnormal c
action and
p 430-27 power over every physical action and c.
best
s 125- 2 What is now considered the best c
bodily
p 394-10 The admission that any bodily c
celestial
m 61- 7 The attainment of this celestial c
diseased
ph 193-22 The diseased c had continued there
f 217-17 have once conquered a diseased c
earthly
a 30- 6 partook partly of Mary's earthly c,
elastic
s 161- 1 the supple and elastic c of the healthy limb,
material
sp 74- 5 and their return to a material c,
p 389- 5 and every erroneous belief, or material c.
410-15 The more difficult seems the material c

condition
mental
ph 181-19 you must improve your mental c
p 397- 8 Suffering is no less a mental c than
moral
s 139-32 The moral c of such a man demands
natural
b 321-23 restored his hand to its natural c
negative
ph 173-15 to pass through a negative c would be
of matter
b 321-20 and not a c of matter,
p 371- 1 to discover the c of matter,
of mortality
f 215-23 Every quality and c of mortality is lost,
old
sp 74-12 and never returns to the old c.
original
sp 74- 7 the restoration to its original c of the
our own
o 348-24 by so doing our own c can be improved
physical
a 46-20 Jesus' unchanged physical c after what
b 297-11 change in affects the physical c
p 411-25 cherished in mortal mind as the physical c
primitive
f 244-17 hypothesis that he returns to his primitive c,
proper
p 383-20 must be clean to keep the body in proper c
quality or
f 250- 3 to destroy a quality or c of Truth?
b 299- 4 his conception of an unseen quality or c,
regulates the
p 413- 7 Mind regulates the c of the stomach,
sinless
o 344- 5 sinless c of man in divine Science,
source and
ph 181- 2 God, is the source and c of all existence
spiritual
t 460-27 to impart, . . . from her own spiritual c,
subjective
ph 189-32 matter is the subjective c of mortal mind
superinduced
sp 89-15 without study or a superinduced c,
that
f 217-18 that c never recurs,
p 408-29 that c of the body which we call sensation
their
f 211- 2 if they talk to us, tell us their c,
p 394-23 Will you tell the sick that their c is hopeless,
this
ph 193- 7 the evidence of this c of the bone
o 349-21 Out of this c grew the prophecy
p 371-19 the only way out of this c

sp 72- 6
s 120-15
ph 182-30
188-14
p 392-27

conditional
r 486-19 belief, which makes harmony c upon death

conditions
all
f 220-30 Mortal mind forms all c of the mortal body,
bodily
f 217-10 unnatural mental and bodily c,
223-22 never depend on bodily c, structure, or
p 368-20 That Life is not contingent on bodily c
can make no
s 120-12 No! for matter can make no c for man
discordant
p 369- 2 he is liable to admit also discordant c,
diseased
p 403- 2 induced their own diseased c
excited
p 417-10 there will be no reaction from excited c.
false
p 368-26 and these false c are the source of
healthy
s 162-22 carious bones have been restored to healthy c.
its own
b 297-31 A mortal belief fulfils its own c
p 422-26 holding that matter forms its own c
material
(*see* material)
mental
s 153-29 we shall be more careful of our mental c,
154- 3 Disease arises, like other mental c,
159-12 Is it skilful . . to take no heed of mental c
moral
s 125- 5 Moral c will be found always harmonious
c 260-23 evolves bad physical and moral c
normal
p 412-26 corresponds with the normal c of health

conditions
of matter
s 162-15 faculties of Spirit exist without the c of matter
of sin
g 556-10 Mortal belief infolds the c of sin.
opposite
sp 74-27 the gulf which divides two such opposite c
physical
sp 77- 8 mortal mind creates its own physical c.
s 150-27 physical c all his earthly days,
these
p 373-29 we call these c disease.
unsuitable
t 455- 5 unsuitable c for healing the sick.
untoward
p 385-16 and all untoward c, *if without sin*,
ways and
b 317-15 *not only in all time, but in all ways and c.*

o 343-22 the c of its acceptance,
p 368-26 its c are illusions,
413- 4 contemplation of physical wants or c
413- 5 induces those very c
g 549- 3 takes place apart from sexual c.

conduct
p 384-23 If , you are not fit to c your own case

confer
m 61- 2 The senses c no real enjoyment
s 132-28 Did the doctrines c healing power

conferred
r 478-29 I c not with flesh — *Gal.* 1 16
gl 581- 1 the name often c upon him in Scripture,

confers
pref viii-14
a 40- 1
sp 89-23
s 151-11
157-24
f 217- 2
c 265-12
b 298-30
p 366-19
404-23
418-20
g 512-26 *c animal names and natures upon its*
555-27 or that Truth c the ability to

confess
pr 8-24 We c to having a very wicked heart
p 374-18 You c to ignorance of the future
g 533-27 finds woman the first to c her fault.

confesseth
t 448-18 whoso c and forsaketh them — *Prov* 28 13.

confession
s 138- 4 Peter's c of the true Messiah.

confessional
pr 5-22 Prayer is not to be used as a c

confidence
m 58-18
59-13
68-10
s 155- 7
p 368- 3
397-21
t 443- 7

confident
s 132- 2 c that this exhibition of the divine power

confides
a 23-31 and c all to God.

confine
m 58-17 jealousy, which would c a wife or a husband

confined

confines
s 108-19 When apparently near the c of
p 401-31 c himself chiefly to mental reconstruction

confirm
ph 199-22 Exceptions only c this rule,
f 243-12 in order to c and repeat the
p 432-24 was required to c his testimony.

confirmation
r 488- 2 result of our teachings is their sufficient c.

confirmed
a 54-27 and history has c the prediction.
sp 94-18 our Master c his words by his works.
s 131-26 The mission of Jesus c prophecy,
gl 581- 1 This view of Satan is c by the

confirming
p 383-27 c the Scriptural conclusion concerning a man,

confirms
pr 6-32
m 69-14
sp 94-17
an 105-28
s 120-28
p 370-13

conflict
m 69-19
sp 96-31
f 226-30
b 288- 4
288-11
ap 567-12

conflicting
sp 96-13 even now becoming the arena for c forces.
b 273-29 c mortal opinions and beliefs
o 355-14 relative value of the two c theories
t 447- 7 c selfish motives, and ignorant attempts

conflicts
an 104-10 First, people say it c with the Bible
o 361-14 This declaration of Jesus, understood, c not

conform
p 412-22 c the argument so as to destroy the evidence
t 445- 1 Scientist must c to God's requirements.

conformity
in c with Christ.

[illegible]ed
Such doctrines are "confusion worse c."
hence it should not be c with the

[illegible]s
I regret that such criticism c *man* with Adam.

[illegible]
When error c you, withhold not the rebuke

[illegible]
s 116-28 *c and erroneous conceptions of divinity*
g 506-25 the human concept and divine idea seem c

confusion
b 304-28 liable to be misapprehended and lost in c.
o 358- 5 Such doctrines are "c worse confounded"
gl 581-21 higher false knowledge builds . . . the more c

congestion
p 408-23 as perceptibly as would c of the brain,

congestive
p 384-18 c symptoms in the lungs, or hints of

congratulate
t 449-14 do not c yourself upon your

congregate
gl 595- 9 superstructure, where mortals c for worship.

Congregational Church
o 351- 8 author became a member of the orthodox C C

conjectural
ph 176-19 weigh down mankind with . . c evils
f 229-20 law of mortal mind, c and speculative,

conjecture
b 298-30 Human c confers upon angels its own forms
330-17 knowledge of it is left either to human c or

conjectured
f 245-16 c that she must be under twenty.

conjectures
b 304-32 So man, . . is abandoned to c,
g 504-26 *human doctrines, hypotheses, and vague c*

conjoin
m 57- 9 These different elements c naturally

conjoined
p 378- 2 and causes the two to appear c,

conjugal
m 65-29 has brought c infidelity to the surface,
66-17 Amidst gratitude for c felicity,
66-18 Amidst c infelicity, it is well to hope,

conjure
p 403-23 Never c up some new discovery from

connate
pref viii-20 the response deducible from two c facts,

connect
a 37- 9 human links which c one stage with another
r 491-11 Matter cannot c mortals with the true origin

connected
s 145-20 Indeed, its . . . effects are indissolubly c
p 389-31 complication of symptoms c with this belief.
408-25 less intimately c with the mind than

connection
sp 98-25 ... with
ph 178-10
b 292-30
o 350-28
ap 560- 1

conquer
b 317-20
324-16
339-31
p 393- 9
394-26
405- 7
419-28

conquered
a 53-29
f 217-16
231- 4
b 309- 8
p 380- 3
400- 6
405-27
407- 7
425-24
ap 564-16 met and c sin in every form

conquering
f 253-14 I hope that you are c this false sense.
c 262-23 and c all that is unlike God.

conquers
p 378-26 and finally c it

conquest
p 419- 2 Show them that the c over sickness,
ap 568-26 What shall we say of the mighty c over all sin?

conscience
pref x-11
a 28-11
an 106- 9
f 222-31
p 405-23

conscious
pr 14-12 Become c for a single moment that
sp 82-19 and were in as c a state of existence
s 125-13 of c pain and painlessness,
ph 166- 6 thus the c control over the body is lost
f 209-31 a c, constant capacity to understand God
213-25 Mental melodies . . . supersede c sound.
250- 9
b 302- 6
p 374- 6
379-29
390-32
400-14
409-13
409-16
423-24
435- 6
r 475-16
484-14
g 521- 2
ap 569- 8
573-26
574-12
gl 593- 5

consciously
sp 87- 6
ph 174- 2
199-18
b 308-15
p 374-11
403- 4
ap 576-24

consciousness

abiding
p 405-24 The abiding c of wrong-doing

corporeal
m 67-27 Spiritual, not corporeal, c is needed

develops
r 489-10 and as c develops, this belief goes out,

differing
sp 82-28 Different dreams . . . betoken a differing c

disappear from
o 347-29 and sickness will disappear from c.

divine
g 531-13 exchanging human concepts for the divine c
gl 598-23 One moment of divine c,

eternal
c 263-31 Instead of a scientific eternal c of creation

false
s 107-15 Feeling so perpetually the false c that life
ap 575- 1 Arise from your false c

full
gl 598-23 and man would be in the full c of

holier
p 419-30 rise into higher and holier c.

human
(see human)

illusive
b 293- 4 the least material form of illusive c,

immortal
b 279-11 Ideas are tangible and real to immortal c,
r 486- 9 in order to possess immortal c.

individual
sp 76-16 but he will be an individual c,

is cognizant
b 276-10 c is cognizant only of the things of God.

man's
b 336-14 man's c and individuality are reflections
ap 576-22 is within reach of man's c here,

material
ph 190-14 the word *soul* means . . . material c,
b 295-27 *material* c, the exact opposite of real Mind,

mazes of
sp 82-17 different mazes of c

memory and
r 491-23 memory and c are lost from the body,

mortal
sp 77-22 if communications from spirits to mortal c were
b 278-14 exists only in a suppositious mortal c.
295-13 mortal c will at last yield to the

no
f 206- 2 no c of the existence of matter or error.
243-25 Truth has no c of error
245-11 Having no c of time,
p 368-25 Because matter has no c or Ego,

no other
f 242-11 to have no other c of life
c 264-19 finding all in God, . . . needing no other c.
b 323- 5 and to possess no other c but good.
g 536- 9 and there is no other c

of existence
p 428-24 *We must hold forever the c of existence,*

of right-doing
a 37-13 C of right-doing brings its own reward,

of Truth
f 218- 7 The c of Truth rests us

pure
gl 582-17 the pure c that God, . . . creates man

Science and
p 423-24 Both Science and c are now at work

scientific
ap 573-13 Accompanying this scientific c

spiritual
(see spiritual)

stages of
ap 573-11 indicates states and stages of c

state of
sp 82-21 their state of c must be different from ours

states of
sp 82-11 because different states of c are involved,
82-13 cannot exist in two different states of c at the

supposed
s 120-26 matter's supposed c of health or disease,
b 311-29 all supposed c or claim to life or existence,

that
ap 573- 7 that c which God bestows,

this clearer
g 553- 5 This clearer c must precede an understanding

true
b 302-26 Man's true c is in the mental,
p 391-30 rise to the true c of Life as Love,

uplifts
g 505-16 understanding which uplifts c

vanish from
sp 77-15 for this dream . . . to vanish from c,
p 415-29 the limbs will vanish from c

pr 14-27
sp 74-32
b 278- 4
279-16
283-32
307-32
p 407-28
409-10
422-17
425-23
r 490-10
ap 573-23
573-17

consecrate
p 428-15 We should c existence, . . . to the eternal

consecutively
pref xii-21 she had never read this book throughout *c*·

consent
s 152- 1
f 221-30
229-15
p 371-10
379- 2

consentaneous
g 553-23 If *c* human belief agrees upon an ovum

consequent

consider
m 63-13
sp 83- 1
98-24
s 119- 8
f 214-20
o 347-12
351-20
p 382-17

consideration
m 67-19 The notion is too absurd for *c*·,
s 157- 1 Homœopathy takes mental symptoms largely into *c*·
t 445-32 for the petty *c*· of money,
g 532- 9 the prediction in the story under *c*·.

considerations
m 60-21 the higher nature is neglected, and other *c*·,

considered
a 38- 7
m 66-27
sp 91-22
99-23
s 125- 2
136-17
139-16
143-12
159-16
ph 170-22
p 431- 9
436-24
g 521-24

considering
o 352- 6 evidently *c* it a mortal and material belief
g 517-11 not as much authority for *c* God masculine,
517-12 as we have for *c*· Him feminine,

consigns
sp 77-28 Spiritism *c*· the so-called dead to a state resembling
g 542-24 To envy's own hell, justice *c*· the lie

consist
f 233- 3 These proofs *c*· solely in the destruction of sin,
r 470- 3 brotherhood of man would *c*· of Love and Truth,

consisted
gl 597- 3 Judaic religion *c*· mostly of rites and

consistency
f 242-26 one web of *c* without seam or rent.
o 341- 7 grow in beauty and *c* from one grand root,
354-18 *C*· is seen in example more than in precept.
t 443- 3 as to the propriety, advantage, and *c* of

consistent
pr 9-32
m 65- 7
f 254- 2
t 458-27
g 547-16

... not of the things which a man eateth

consisting
f 221- 7 this meal *c*· of only a thin slice of bread

consists
s 123-19 The revelation *c*· of two parts
ph 184- 8 remedy *c*· in probing the trouble to the bottom,
b 323- 3 This strife *c*· in the endeavor to forsake error
t 462-21 and *c*· in the dissection of thoughts
g 503- 1 *c*· of the unfolding of spiritual ideas

consolation
pref xii-25 and is joyful to bear *c*· to the sorrowing

console
p 435- 6 Reverend Theology would *c*·
ap 574- 4 adapted to *c* the weary pilgrim,

consoles

... and *c* ourselves in the midst of

consonance
ph 168-16 all in *c*· with the laws of God,
p 407-32 is in *c* with common mortal belief.

consonant
g 501-13 is *c*· with ever-present Love

conspicuous
m 65-13 broadcast powers of evil so *c*· to-day
g 539-31 so *c*· in the birth of Jesus,

conspiracies
f 246-19 *c* against manhood and womanhood.

conspiracy
b 339-15 He is joining in a *c* against himself,
p 434-26 we shall unearth this foul *c*·
438-16 *c*· against the rights and life of man.

conspirators
a 49- 8 Were all *c*· save eleven?
p 405-10 if you would not cherish an army of *c*·

conspired
a 47-10 Judas *c*· against Jesus.

constancy
m 60- 9 mother-love includes purity and *c*·,
r 488-10 understanding, trust, *c*·, firmness.
gl 582- 1 BELIEVING. Firmness and *c*·;

constant
pr 15-27
a 22- 4
23- 5
24- 1
m 58- 1
s 130- 1
f 209-31
p 382- 8
385-15
t 451- 2

constantly
a 21-10
ph 189-23
f 235-14
p 403-16
413-25
t 453-11
pear,
r 492-14 New thoughts are *c*· obtaining the floor
g 524- 6 *c*· went after "strange gods" — *Jer.* 5 19.
548-32 increase their numbers naturally and *c*
gl 598- 8 our Master had *c*· to employ words of

consternation
p 434- 3 *C*· fills the prison-yard.

constituent
f 209-17 relations which *c*· masses hold to each other,

context
s 127-12 according to the requirements of the c·.
o 341- 6 clauses separated from their c
g 501- 5 seems so smothered by the immediate c·

continent
ap 559- 9 scientific thought reaches over c· and ocean

contingent
p 368-20
427-10
g 509-21
552- 7

continual
f 220- 3 We hear it said . . I have c colds,
240-14 and there is c discord
g 550-16 c contemplation of existence as material

continually
s 144-19 Will power . . produces evil c ,
145-29 mortal mind must c weaken its own
f 248-21 The world is holding it before your gaze c
248-27 and look at them c ,
b 291-29 judgment-day of wisdom comes hourly and c·,
320-29 whereas this passage is c quoted
p 377-17 mental state should be c watched
424-17 by c expressing such opinions as may
t 462- 6 add c to his store of spiritual understanding,

continue
a 21- 6
21-24
29- 4
m 56-13
59-25
64-27
sp 96-10
96-19
96-22
99-17
s 124-19 is, and must c to be, an enigma
143-21
ph 173-27
f 203-26
205- 1
227- 8
254-13
c 267- 4
b 285-24
o 353- 5
353-18
353-20
353-27
p 403-13 and it will c to do so, until
422- 8 C to read, and the book will become the physician,
t 449- 6 in order to c in well doing
r 472-22 we should c to lose the standard of
486-21 So long as . mortals will c mortal in belief
g 507-28 and must ever c to appear

continued
sp 81- 8 have a c existence after death
s 156-19
ph 193-22
f 212- 5
222-19
227-12
b 334-15
p 438-14
438-19
g 521-20 but the c account is mortal and material

continues
pr 5-27
a 19 20
sp 71- 5
77- 5
s 118-23
ph 173-18
f 233-13
b 334-17
gl 595-20

continuing
b 302-14 C· our definition of *man*,

continuity
m 69-11
s 123-29
124-25
f 246-30
b 325-14
g 513-20

continuous
s 157-30 proof that Life is c and harmonious
p 397-12 by believing them to be real and c·

contract
m 58-12 Never c· the horizon of a worthy outlook'
s 160-16 when the cords c and become immovable?

contracted
s 160-31 Is a stiff joint or a c· muscle

contradict
an 105- 7 would be to c precedent
s 110- 2
118-29
122- 5
149 22
f 202-24
232-14
b 277-22
o 358- 6
p 389-22
391-29
407-21
r 489-21

s 123- 2 so the c s there are no discords nor c ,
b 289-26 spiritual fact and the . . . are c·;
335-31 and must be c of reality
r 481- 9 The various c of the Science of Mind

divine *Esse*,

contraries
b 303 15 can never make both these c true,
p 372-21 and hope to succeed with c ?
r 466-11 contrasting pairs of terms represent c ,

contrarieties
s 163-29 To harmonize the c of medical doctrines is

contrariwise
s 130-28 ought we not, c , to be astounded at the

contrary
pref xi- 4
a 21-20
44-24
53-13
sp 71 31
83-21
86-11
s 123-32
129-10
150-21
160-23

contrary
ph 172-18 On the c, man is the image and likeness of
173-14 Matter is Spirit's c,
183- 7 however much is said to the c.
f 222-28 c to His commands
230-11 It would be c to our highest ideas of God
b 270- 5
273- 2
274- 9
275-30
339- 9
o 349- 8
p 431- 3
434- 4
435-31
441-29
t 456- 3
r 479- 5

contrast
a 34-23 What a c between our Lord's last supper and
b 272-20 in c with the results of the ghastly farce
272-22 in c with the downward tendencies and

contrasting
r 466-10 these c pairs of terms represent

contrasts
f 252-15 c strikingly with the testimony of Spirit

contributing
o 356-13 not c in any way to each other's happiness

contribution
gl 595-22 TITHE. C, tenth part, homage,

contrition
p 364- 9 or the c of the Magdalen?

control (noun)
absolute
ph 177- 6 divine Mind's healing power and absolute c
attested the
sp 80-23 attested the c of mortal mind over its
complete
p 417-28 the complete c which Mind holds over the body
conscious
ph 166- 6 thus the conscious c over the body is lost.
despotic
an 102-27 It implies the exercise of despotic c,
divine
pr 9-23 recognizes only the divine c of Spirit,
p 400-28 Without divine c there is discord,
God's
s 125- 7 Neither is beyond God's c,
his
a 25-22 Though demonstrating his c over sin and
r 482-22 enabled Jesus to demonstrate his c over matter
hypnotic
p 402-31 action of the person under hypnotic c
Jesus'
p 369-11 All these deeds manifested Jesus' c
loss of
p 406-27 a loss of c over the body
Mind's
ph 171-12 Mind's c over the universe, including man,
no
s 151-22 it has no c over God's man
ph 182-31 To admit that God has no c,
normal
p 406-30 normal c is gained through divine strength
other
sp 73-12 Any other c or attraction of so-called spirit
took
p 431-23 hypnotized the prisoner and took c of his mind,

a 30-27
sp 91- 3
ph 167-28
169-16
f 217-22
217-24
b 322- 5
p 380- 9
389- 4
394-11
429- 5
t 462-28
g 514-26
544-16

control
p 373- 7 it
379- 1
392-26
414-10
r 485-29

303- 4
304-16
304-28
318-30
o 356- 9
r 435-28

controlling
m 63- 3 never think that flannel was better than the c
p 379- 6 jurisdiction of the world is in Mind, c every
t 451-28 action of one mortal mind c another
gl 583-27 so-called mortal mind c mortal mind,

controls
sp 73-11
79-28
s 121-24
145-17
f 220-31
b 319-19
p 400- 1
g 557- 6

convenient
a 40- 6 when I have a c season — *Acts* 24 : 25.
sp 72-19 Error is not a c sieve through which

convening
pref xii-10 *Christian Scientist Association, c monthly;*

conversion
f 217- 7 Paul's peculiar Christian c and experience,

convert
b 272- 1 how shall they preach, c, and heal multitudes,
p 365-27 c into a den of thieves the temple

converted
a 33-30 and be c, and I might heal you
o 350-22 should be c, and I should heal — *Matt.* 13 : 15.

convey
pref ix- 7
sp 86-32
s 160-14
f 212-26
212-27
p 413-28

If this information is c,
c by the English verb *believe*,

The chief difficulty in c the teachings

c the impressions of Mind to man,
mortal mind c it
This text c the C. S. thought,
c the true definition of all human belief in ill-health,

conviction
abiding
p 390-21 Dismiss it with an abiding c that it
common
sp 80-30 common c that mind and matter cooperate
deep-lying
pref xii-15 with a deep-lying c that the next two years
heavenly
s 108- 1 Whence came to me this heavenly c,
honest
p 418- 7 Plead with an honest c of truth

conviction
solid
t 460-16 is more than fancy; it is solid c.

sp 90-25
s 108- 1
p 377-27
384-25
404-19

convictions
pr 13- 5 In public prayer we often go beyond our c·,
s 134- 8 one who suffers for his c·
r 494-18 helping human sense to flee from its own c

convince
a 46-17
an 101-22
b 327-27
p 377- 1
377- 3
g 522-23

convinced
pref x-27 soonest touched by Truth, and c of it.
a 35- 2 C· of the fruitlessness of their toil
46- 3 This c· them of the truthfulness of
f 240-25 c· of the error that is to be overcome
o 346-22 When a sufferer is c that
ap 564-10 The author is c that the accusations

convinceth
o 341- * *Which of you c me of sin ? — John 8 : 46.*

convincing
a 43-11 Jesus' last proof was the highest, the most c·,
p 404- 7 c him that there is no real pleasure in

convivial
a 32-10 wine, used on c· occasions and in Jewish rites,

convulsed
ph 195- 6 Every sound c him with anguish.

convulses
sp 80-25 It is mortal mind which c its
f 223-14 The question, c the world.

convulsions
p 389-23 A case of c, . came under my observation.

cook
p 364-32 Did the careless doctor, the nurse, the c,

cools
p 374-27 body, when bereft of mortal mind, at first c·,

cooperate
sp 80-31 belief . that mind and matter c
b 270- 2 theory, that Mind and matter coexist and c
279-13 Spirit and matter cannot coexist nor c,

cooperates

coordinate
sp 84- 1 Science is immortal and c neither with
r 468- 2 never can be c with human illusions.
472- 7 making it c with all that is real
g 537-22 c· with the Science of creation

copartnership
b 274-23 destroy the imaginary c·,
o 356-17 There is neither a present nor an eternal c

cope
p 423-22 has rendered himself strong, . . . to c with

Copernicus
s 121- 4 C mapped out the stellar system,

copes
p 373-26 Sickness is not a . . . power, which c astutely

copies
pref ix-25 c were, however, in friendly circulation.

copious
pref ix-27 she made c· notes of Scriptural exposition,

copy
sp 87- 2 They c or reproduce them, even when

copyist
pr 16-13 addition to the prayer by a later c;

copyrighted
pref ix-20 Her first pamphlet on C. S was c· in 1870;
r 465- 2 the author's class-book, c· in 1870.

corals
sp 87-21 the sea is ignorant . . . of the c·,

cords
s 142-20 The strong c· of scientific demonstration,

cords
s 160-16 what does anatomy say when the c· contract
r 474- 7 worse c than those which cut the flesh.

Corinthians
b 321- 3 As Paul says, in his first epistle to the C,

corner
s 139-27 become " the head of the c·." — *Matt* 21 42
p 380- 6 Truth is the rock of ages, the headstone of the c,

corner-stone
f 241-26 c of all spiritual building is purity.

corporeal
pr 12-16 Prayer to a c· God affects the sick like
13-20 If we pray to God as a c person,
13-26
14- 2
m 67-27
sp 70-10
71-31
72- 9
74-28
76-16
s 116- 6
116-21
116-22
140- 4
141-16
144-21
ph 167- 1
c 255-14
258- 1
b 284- 6
285-23
309- 2
312-14
328- 2
332-17
334- 3
334-14
p 402- 9
408-28
t 443- 5
453-19
g 549-19
550-16
ap 561-20
577- 8
gl 587-21
589- 1
589-16
589-23
590-11
591- 1
592-26
(*see also* **mortal, sense, senses**)

corporealities
sp 71-28 Its spirits are so many c·,

corporeality
above
g 512- 2 aspirations soaring beyond and above c·
applied to
gl 599- 3 You. As applied to c·, a mortal, finity.
entire
s 157-28 C. S impresses the entire c·,
governed by
g 536-15 governed by c· instead of divine Principle,
groundwork of
sp 84- 6 a groundwork of c· and human belief
inability of
r 494-16 Jesus demonstrated the inability of c·,
no
b 305- 8 there is no c in the mirrored form,
nor mind
gl 584-17 error; neither c nor mind;
not bounded by
sp 84-20 Mind is infinite, not bounded by c·,

s 138-12
140-11
ph 192- 8
b 284-10
g 517- 7
544-32
gl 582-21
593-12
594-22

corporeally
s 148-10 as created c· instead of spiritually

corpse
b 312- 8 The senses regard a c, not as man,
p 408-19 Drugs do not affect a c,
429-11 c, deserted by thought, is cold and decays,

correct
sp 60-27 Science will c· the discord,

correct
s 116-11 A c view of C. S
128-32
ph 167- 7
190-22
f 206-30
219- 7
235- 9
c 264-13
b 284-17
300- 2
o 355-27
361-24
p 408-14
425-24
t 453- 1
r 477- 3
486-13
492-13
494-20
g 547- 8
ap 560-18

corrected
pr 11-14 never pardons our sins . . till they are c)
ph 194- 8 When one's false belief is c,
f 251-29 Ignorance must be seen and c
b 298-11 until this sense is c by C. S

correcting
p 386-20 c the mistake, heals your grief,

corrective
p 423-10 This c is an alterative,

correctly
sp 84-23 All we c know of Spirit comes from God,
o 347-10 Had he stated his syllogism c,
t 449-17 to teach this subject properly and c
ap 560-21 in order to classify it c

correctness
a 50-23 and that all evidence of their c
p 386-29 although the c of the assertion

corrects
pref viii- 7
pr 6- 3
s 121-23
f 233-22
c 259-28
b 294-31

correlated
b 276-10 Man and his Maker are c in divine Science,
288- 1 the c statement, that *error,* . *is unreal*

correlation
ap 561-14 the c of divine Principle and spiritual idea,

correlative
b 316-31 blind to the possibilities of Spirit and its c truth

correspond
pr 8- 6
s 158-13
234- 1
b 365-23
g 512- 1

corrupt
f 204-20 Judging them by their fruits, they are c
241- 6 " where moth and rust doth c " — *Matt* 6 19
p 404- 9 A c mind is manifested in a c body

corruptible
s 164-25 " When this c shall have — *I Cor* 15 54
r 496-24 " when this c shall have — *I Cor* 15 54

cost
ph 197- 8 But the price does not exceed the original c.

costly
p 363- 2 c and fragrant oil, — sandal oil perhaps,

costs
ph 197- 6 c many a man his earthly days of comfort.

couch
o 342-22 from the c of pain the helpless invalid.
p 362-13 he reclined on a c
p 363- 1 to come behind the c and reach his feet
435-13 Watching beside the c of pain

220- 4 continual colds, catarrh, and c "
384-17 followed by chills, dry c, influenza,

220-16 Colds, c, and contagion are engendered

139-15 The decisions by vote of Church C

el (*see also* counsel's)

442- 9 We noticed, as he shook hands with his c,

r's
t 443-12 our motto should be the Master's c,

no proper
p 434-24 Mortal Man has had no proper c in the case

opposing
p 437-20 Here the opposing c, False Belief, called

profound
ap 572- 8 simple and profound c of the inspired writer

p 434-10 where C S is allowed to appear as c
434-16 Mortal Man's c regards the prisoner
439- 3 the c for the plaintiff, Personal Sense,
440- 4 machinations of the c, False Belief,
440-33 Here the c for the defence closed,
t 454-27 Let your loving care and c support all their

counsellor
p 435- 4 C False Belief has argued that

counsel's
p 434-17 The c earnest, solemn eyes,

counted

counter
f 233-28 The c fact relative to any disease

counteract

b 285- 9 man's c, the inverted likeness,
293-24 manifestations of evil, which c divine justice,
gl 580-16 Life's c, which ultimates in death,

counter-irritants
p 374- 2 Anodynes, c, and depletion

counterpart
s 148-20 calling that *man* which is not the c,

counterpoise
p 368- 1 Evil is but the c of nothingness

countless
g 503-17 reflecting Him in c spiritual forms
517-18 God has c ideas, and they all have

country
f 225-14 The history of our c, like all history,

counts
p 426- 7 than when she c her footsteps

coupled
pr 11 29 prayer, c with a fervent habitual desire
p 389- 1 for the penalty is c with the belief
gl 590-18 unless specially c with the name God

courage
animal
a 28-32 There is too much animal c in society
48-23 thus rebuking resentment or animal c.
moral
a 29- 1
b 327-23
327-26
p 404-24
g 514-10
gl 592-11

courage
more
p 417- 6 Never tell the sick that they have more c than
sublime
a 49-11 his divine patience, sublime c,
their
p 417- 8 their strength is in proportion to their c.

m 57- 7 while the feminine mind gains c and strength
sp 97-23 It requires c to utter truth,
p 375-27 always show great hopefulness and c,
423-23 the stimulus of c and conscious power.

courageously
p 419- 9 meet the cause mentally and c,

course
advancing
t 452-11 Your advancing c may provoke envy,
free
an 106- 4 to work against the free c of honesty
his
a 21-14 till at last he finishes his c with joy.
sp 96-26 he who has shaped his c in accordance
t 458-26 The Christian Scientist wisely shapes his c,
its
p 376-30 after admitting that it must have its c.
my
a 21-21 On the contrary, if my friends pursue my c,
only
p 392- 8 The only c is to take antagonistic grounds
our
b 307-23 and so weighs against our c Spiritward.
such a
t 453-27 for such a c increases fear,
their
a 29- 5 until they have finished their c
ph 174-19 rebuking in their c all error
true
p 419- 4 Your true c is to destroy the foe,
your
m 67- 8 "Do you know your c?
f 253-19 you can at once change your c
zigzag
a 21-32 By-and-by, ashamed of his zigzag c, he would

s 119- 2 of c we cannot really endow matter with
t 443- 8 While a c of medical study is
gl 593-15 RIVER. . . it typifies the c of Truth;

court
m 58-26 [illegible]
p 430-18
434-30
434-32
436-33
437-21
437-27

courtesy
p 364-15 a special sign of Oriental c.

Court of Error
p 432- 9 [illegible]
434-12
436-30
437-17
437 31

court-room
p 430-24 The c is filled with interested spectators,

courts
an 104-29 c recognize evidence to prove the motive
105- 3 C and juries judge and sentence mortals
105-12 the body over which c hold jurisdiction?
105-14 c reasonably pass sentence, according to

covenant
m 56-15 Infidelity to the marriage c is the
64-30 ensure the stability of the marriage c.
c 255-11 Mortal man has made a c with his eyes

cover
pr 8-19 they "c the multitude of sins" — I Pet. 4 8
sp 97-22 they bring error from under c.
g 548-10 when clouds c the sun's face!
gl 590-23 VEIL. A c; concealment, hiding; hypocrisy.

covered
pr 8-17 "there is nothing c that shall — Matt 10 26.
p 431-21 I am Coated Tongue I am c with a

covereth
p 449-17 "He that c his sins shall not — Prov. 28 13

covering
p 413-14 c it with dirt in order to make it thrive
t 446-30 C iniquity will prevent prosperity

coverings
f 241-11 Stripped of its c, what a mocking
gl 597-14 tore from bigotry and superstition their c,

covers
pr 16-11 gave that prayer which c all human needs.
f 247-27 and c earth with loveliness
p 421-16 great fact which c the whole ground,

covetous
m 64-14 debarred by a c domestic tyrant

coward
p 368- 5 Error is a c before Truth.

cowering
p 378-12 sent it c back into the jungle,

cradle
sp 95-29 the world is asleep in the c of infancy,
f 244- 8 is seen between the c and the grave,

cradled
pref vii- 6 in c obscurity, lay the Bethlehem babe,

craftiness
an 103- 5 defines it as dishonesty and c.

cramped
s 160-20 become c despite the mental protest?

cranium
sp 92- 9 Mind is not an entity within the c
ph 173-23 according to the development of the c;

craving
c 258- 4 unsatisfied human c for something better,

cravings
m 60-32 Higher enjoyments alone can satisfy the c
s 108- 8 immortal c, "the price of learning love,"
g 501-17 more native to their immortal c

craze
p 408- 8 general c cannot, in a scientific diagnosis,

create
m 62- 8 If parents c in their babes a desire for
sp 93-15
s 151- 4
157-18
ph 177-21
f 203- 8
204-24
251-32
c 263- 4
263-12
b 278- 2
279-14
279-14
287-12
o 356-21
356-24
356-28
357-31
p 419- 3
g 504-27
522-21
526-23
528- 6
528-17
532- 1
532- 3
540- 5
543-26
544-15

gl 579-12
583-25

created
m 68- 6 [illegible]
69- 7
s 125-10
140-29
148- 8
148-10
161- 6
ph 173 29
f 205-12
206-22
252-12
c 256- 6
263-20
b 279- 9
294-27

creation

vast
f 209- 7 the life and light of all its own vast *c*;

whole
c 255- • *we know that the whole c groaneth — Rom.* 8 22

would simulate
b 281-25 out of which error would simulate *c*

s 124-27 Withdraw them, and *c* must collapse
c 256-32 *c* is the infinite . . . idea emanating from this
b 321-20 leprosy was a *c* of mortal mind
g 504-15
507- 8
507 28
521-19
527-26
528-19
537-11
539-20
544- 2
551-25
553-27
554-18
555-22

creations

crude
c 264- 3 The crude *c* of mortal thought

His
ph 187- 5 ignorant . . of the all-knowing Mind and of His *c*
b 331- 6 Life is Mind, the creator reflected in His *c*.
gl 580- 4 the opposite of Spirit and His *c*,

innumerable
r 479-23 the only facts are Spirit and its innumerable *c*.

of God
f 205- 8 error . that sin, sickness, and death are *c* of God,
c 266- 1 Soul, where the *c* of God are good,

of matter
b 287- 5 but *c* of matter must return to dust.
g 523- 7 The *c* of matter arise from a mist

of Spirit
b 286-25 temporal and material are not then *c* of Spirit
287- 4 All *c* of Spirit are eternal,

of Truth
b 287- 4 error, which simulates the *c* of Truth

other
g 535-13 belief in . other *c* must go down

Spirit's
g 525- 4 not the validity of Spirit or Spirit's *c*.

c 263- 4 The *c* of mortal mind are material
g 528-23 Beholding the *c* of his own dream
543-23 the *c* of erroneous thought, not of

creative

sp 71- 8
89-25
b 302-32
317- 3
r 475-21
g 502-27
507-15
513-21
531-23
549-29
556-19
gl 582-19 God is the only *c* power

creativeness

o 357-14 the *c* and authority of Deity.

creator

but one

corporeal
pr 13-27 Father of all is represented as a corporeal *c*,

grand
s 143-26 Mind is the grand *c*,

infinite Mind is the
c 256-32 Infinite Mind is the *c*,

inseparable from his
r 491-16 man . . . inseparable from his *c*.

is called
g 523-26 the *c* is called Jehovah, or the Lord.

man and his
b 338-25 would impose between man and his *c*.

not a
c 259-26 Vibration is not intelligence, hence it is not a *c*.
b 305-14 The verity that God's image is not a *c*,

not the
f 207- 8 God is not the *c* of an evil mind.

of ideas
f 249-12 the *c* of ideas is not the creator of illusions.

creator

of illusions
f 249-13 the creator of ideas is not the *c* of illusions

of man
r 470-21 God is the *c* of man,

one
o 356-32 Then there must have been more than one *c*,

ance

and *c*

the only
a 31-10 He recognized Spirit, God, as the only *c*,
b 331-19 the universal cause, the only *c*,

wisdom of the
b 273-24 and impugn the wisdom of the *c*.

m 69- 7 never . . . while believing that man is a *c*.
69-21 Do you have one God and *c*,
69-22 or is man a *c*?"
s 119- 9
119-11
127- 4
ph 171- 1
c 256- 7
b 277-10
278- 1
303-24
331- 5
g 502- 7
507-22
508- 6
514- 6
522-31
531-17
533-12
gl 579- 9
580-26
583-20

creators

g 535-12 A belief in other gods, other *c*,

creature

any other
b 304- 8 nor any other *c*, — *Rom* 8 39.

every
a 37-30 preach the gospel to every *c* !" — *Mark* 16 15.
s 138-28 preach the gospel to every *c* ! — *Mark* 16 15
p 418-28 "Preach the gospel to every *c* " — *Mark* 16 15.

inharmonious
s 129- 9 weak and inharmonious *c* in the universe.

living
g 512- 5 and every living *c* that moveth, — *Gen.* 1 21
513-15 bring forth the living *c* after his — *Gen* 1 24
whatsoever Adam called every living *c*, — *Gen.* 2 19

moving *c* that hath life, — *Gen.* 1 20

Truth makes a new *c*,

If man were solely a *c* of the
attractive to no *c* except a loathsome

human *c* with suggestive feathers;
g 514-28 All of God's *c*, . . . are harmless,
549- 9 *C* of lower forms of organism

credit

pr 8-32
s 112-20
154- 6
p 417- 3
t 457- 3

creditor

p 363-18 released . . . by their common *c*.

credits

a 27-23 Tradition *c* him with two or three hundred
g 528-15 Here falsity, error, *c* Truth, God, with

credulity

p 370-27 fails at length to inspire the *c* of the sick,

credulous

f 212-21 In legerdemain and *c* frenzy,

creed

highest
r 471-29 her highest *c* has been divine Science,

orthodox
r 471-24 The author subscribed to an orthodox *c*

religious
r 496-29 Have Christian Scientists any religious *c* ?

s 135-27 Christianity as Jesus taught it was not a *c*,
f 226-16 These claims are not made through code or *c*,

creed
f 234- 2 as ritualism and *c* hamper spirituality
o 351-12 spiritual sense of the *c* was discerned
t 450- 2 Their *c* teaches belief in a
453-21 ritualism and *c* are summoned to give place

creeds
pr 4-31 Long prayers, superstition, and *c*
a 18-11 against Pharisaical *c* and practices,
sp 98-12 *C*, doctrines, and human hypotheses
98-16 above the loosening grasp of *c*,
s 133-32 *C* and rituals have not cleansed their
f 239- 4 those who are in advance of *c*
r 471-22 Are doctrines and *c* a benefit to man?

creepeth
r 475-27 that *c* upon the earth" — *Gen* 1 26
g 513-24 everything that *c* upon the earth — *Gen*. 1 25
515-15 that *c* upon the earth — *Gen* 1 26.
518-10 everything that *c* upon the earth, — *Gen* 1 30.

creeping
r 475-26 over every *c* thing — *Gen* 1. 26
g 513-15 cattle, and *c* thing. — *Gen* 1 24.
515- 4 *c* over lofty summits,
515-14 over every *c* thing — *Gen* 1 26

creeps
p 373-28 languidly *c* along its frozen channels,

cried
a 39-18 "*Now*," *c* the apostle, — *II Cor* 6 2.
p 398- 5 *c*, and rent him sore — *Mark* 9 26
ap 562-22 And she being with child *c*, — *Rev* 12 2

cries
pr 13- 3 It is the open fount which *c*,
f 227-22 C S raises the standard of liberty and *c*
p 365- 6 than all their *c* of "Lord, Lord!"

crieth
g 541-28 *c* unto Me from the ground — *Gen*. 4 10

crime
advocating
s 153-31 as we would avoid advocating *c*.
alleged
p 434-23 alleged *c* never to have been committed
cloaked the
gl 597- 8 but cloaked the *c*, latent in thought,
diminish
m 61- 8 would improve our progeny, diminish *c*,
invoke
g 542-12 tend to perpetuate sin, invoke *c*,
looms of
a 102-18 The looms of *c*, hidden in the dark
mental
an 105-17 laws eventually take cognizance of mental *c*
second
p 433-23 led him into the commission of the second *c*,
this
an 106-14 incurs the divine penalty due this *c*
p 433-24 For this *c* Mortal Man is sentenced

sp 97- 1 will hold *c* in check
an 104-30 motive as well as the commission of a *c*.
105- 4
105-10
105-14
f 236-13
p 404-15
432- 6
432-22
438-16
438-20
440- 5
440-25
t 461-19
ap 564- 7
564-23

crimes
a 40-16 *c of his implacable enemies less criminal?*
s 161-22 "Liberty, what *c* are committed in thy name!"
p 440-10 Good deeds are transformed into *c*,

criminal
pr 11- 6 this may be no moral benefit to the *c*,
11- 7
a 40-16
an 102-23
105-13
106- 1
ph 194- 4
b 316 26
340-27
p 431- 9
432-14
435- 4
437- 5
437-15
t 461-20
ap 564-12

cripple
ph 172-29 the unfortunate *c* may present more
b 294-14 saying . Injury can *c* and matter can kill
t 460-21 it starts a petty crossfire over every *c*

crippled
f 227-28 *c* your capacities, enfeebled your body,

cripples
t 448-10 Evasion of Truth *c* integrity,

crisis
p 396-12 growing worse before a *c* is passed.
421-11 If a *c* occurs in your treatment,
t 446- 8 or it may mark the *c* of the disease.

critic
o 346- 1 as is alleged by one *c*.
347- 3 It is said by one *c*, that to verify this

criticising
o 345-10 It is sometimes said, in *c* C S,

criticism
s 110-20 This book may be distorted by shallow *c*
c 255- 7 anciently classified as the higher *c*,
o 346- 1 such *c* confounds *man* with Adam.
355-27 capable of impartial or correct *c*,

criticisms
o 341- 4 These *c* are generally based on

critics
o 347-12 *C* should consider that the so-called mortal man
347-31 *c* will then see that error is indeed the

crop
ph 183- 9 Can the agriculturist, . produce a *c* without
188-25 you have an abundant or scanty *c*

crops
s 125-24 these changes cannot affect his *c*.

cross
cup is the
a 35-27 Our cup is the *c*.
foot of the
a 42-14 sadly followed him to the foot of the *c*.
gallows and the
s 134-13 hallowed by the gallows and the *c*
his
a 34- 1 willing truly to drink his cup, take his *c*,
36-14 beneath the shadow of his *c*
manger and the
s 142-15 In vain do the manger and the *c* tell their
material
a 50-32 Not the spear nor the material *c*
on the
a 49-28 mocked him on the *c*, saying derisively,
real
a 50-30 The real *c*, which Jesus bore up the hill of grief,
scourge and the
a 20-20 scourge and the *c* awaited the great Teacher.
take up the
pr 15-19 We must resolve to take up the *c*,
a 34-14 If all who seek , will take up the *c*,
taking up the
ph 179- 3 this can be done only by taking up the *c*
women at the
a 49- 1 The women at the *c* could have answered

pr 9-15 There is a *c* to be taken up
f 224-16
238-31
254-30
c 266-29
b 294-14

cross-bearing
a 36-28 toil, sacrifice, *c*, multiplied trials,
o 343- 8 without this *c*, one might not

crossfire
t 460-21 it starts a petty *c* over every cripple

Cross of Calvary
ap 575-31 *C of C*, which binds human society

cross-questioning
g 533-26 Truth, *c* man as to his

croton oil
ph 198-18 by the application of caustic or *c o*,

crouched
p 380-16 *Gazing at a chained lion, c for a spring,*

crowded
t 459-19 turning him loose in the *c* streets of a city

crown
a 29- 6
44- 2
s 116-14
f 254-31
t 451- 6
ap 560- 8
562-16
565-13

crowned
a 22- 9
45- 4
s 141-12
141-18
f 243- 8
ap 562-11

crowning
s 117-22 his mighty, c, unparalleled, and

crowns
ap 558-12 but a bright promise c its brow
562-31 and seven c upon his heads —*Rev.* 12 3

crucified
a 18- * *have c the flesh — Gal* 5 24.
28- 6 he would not have been c
39- 7 We need "Christ, and him c." — *I Cor.* 2 2
43-18 the truth which Jesus taught, and for which he was c,
s 134-11 burned, c, and otherwise persecuted,
b 334-30 a reference to the human sense of Jesus c.

crucifix
f 238- 9 Losing her c, the Roman Catholic girl said,

crucifixion
a 24-20 Does erudite theology regard the c of Jesus
24-27
27-11
32-29
41-18
45-29
46- 2
s 137- 5
b 316-18
317-29
r 497-20
g 555-31
ap 564-11

crucify
sp 94-9, 10 said "C him, c him — *John* 19 6
s 134- 2 the cry is repeated, "C him!" — *John* 19 6.
gl 597- 9 to spring into action and c God's anointed.

crucifying
b 316-17 by c the flesh

crude
pref viii-31 but these compositions were c,
f 224- 4 As the c footprints of the past disappear
c 264- 3 The c creations of mortal thought
g 502-14 thus the c forms of human thought

Cruden
g 526-29 The name Eden, according to C,

cruder
ph 189- 6 raises the human thought above the c theories

cruel
b 290-30 and learning that his c mind died not.

cruelty
a 51-25 pride, envy, c, and vengeance,

crumbling
pref vii-16 and the cold conventionality . . . are c away

crumbs
f 234- 6 with c of comfort from Christ's table,

crusade
f 226- 7 the voice of the herald of this new c

crush
an 103-17 hence the fight to c Science.
p 407-10 they c out happiness, health, and manhood.

crust
ph 195- 7 All that he ate, except his black c,

cry
a 50- 8
61- 1
s 123-15
134- 1
ph 194-29
p 442- 7
ap 559-17

crying
m 64- 1 Want of uniform justice is a c evil
ph 194-24 a mental infant, c and chattering
194-27 An infant c in the night,
194-28 An infant c for the light,
f 208-19 voice of one c in the wilderness" — *Matt* 3 3.

cue
c 261-17 sat aching in his chair till his c was spoken,

culminate
g 549-21 Here these material researches c

culminates
r 491-20 this belief c in another belief,

culminating
s 155- 4 law of a general belief, c in individual faith,
gl 597-10 martyrdom of Jesus was the c sin of Pharisaism

culmination
p 380-27 reaches its c of scientific statement and

cultivated
b 271-14 the result of their c spiritual understanding

cultivating
ph 197-16 We should master fear, instead of c it.

cultivation
g 527- 5 Man is God's reflection, needing no c,

culture
m 61-25 a more solemn charge, than the c of your garden
sp 95-12 Whoever reaches this point of moral c
f 235-13 spiritual c, which lifts one higher.

cultured
s 128- 7 business men and c scholars
164- 9 the c class of medical practitioners
c 255- 8 c scholars in Rome and in Greece,

cultus
s 133-23 sanitary methods, and a religious c.

cumulative
p 405-23 the c effects of a guilty conscience.

cup
Christ's
a 55-25 drinketh of Christ's c now,
drink this
a 31-23 and drink this c, — *I Cor.* 11 26.
earthly
a 54-21 His earthly c of bitterness was drained
hemlock
ap 559-28 you must share the hemlock c
his
pr 5-15
10- 9
a 31-19
33-14
33-27
33-31
34- 1
34-12
51- 5
54-27
Jesus'
pr 10- 6 If good enough to profit by Jesus' c
Master's
b 317- 8 will drink of his Master's c.
my
ap 578-14 my c runneth over. — *Psal.* 23 5.
of bitterness
a 43-21 because of the c of bitterness he drank.
of coffee
sp 80- 3 A c of coffee or tea is not the equal of truth,
of cold water
p 436-11 Giving a c of cold water in Christ's name,
ap 570-17 Give them a c of cold water in Christ's name,
of our Lord
a 32-11 nor was the wine, used . . . the c of our Lord
of wine
a 32- 8 to pass each guest a c of wine.
our
a 35-27 Our c is the cross.
same
a 48-13 when he drinks from the same c,

a 26- 7
32-11
32-12
32-17
53- 7 hence the c he drank
m 67- 1 The c our Father hath given,

cups
b 322-20 Then he turns from his c,

curable
t 461-22 renders your case less c,

curative
a 55-11
s 112- 1
145-15
146-17
152-29
156- 1
157- 9
p 369-24

cure (noun)
any
o 348- 6 Ought we not, then, to approve any c, which
cause and
f 220- 7 to look in other directions for cause and c.
effecting a
t 460-21 Instead of scientifically effecting a c,
its
ph 174-31 and its c comes from the immortal divine Mind

D

damp
ph 175-26 *D* atmosphere and freezing snow

damsel
p 398-12 "*D*, I say unto thee, arise!" — *Mark* 5:41.

Dan
gl 583-26 definition of

dance
f 250-23 Upon this stage . goes on the *d* of mortal mind

danger
belief of
p 374-23 You cannot forget the belief of *d*,
disease and
p 411-29 their exemption from disease and *d*.
great
t 445-27 great *d* in teaching Mind healing indiscriminately,
hopeless
p 375-28 when they are supposed to be in hopeless *d*
humanity sees
p 371-12 sick humanity sees *d* in every direction,
seen the
ap 571-14 unfaithful stewards who have seen the *d*
pr 7-27
s 135-17
ph 169-5
p 381-9
381-9

dangerous
s 147-32
ph 178-9
f 229-9
b 299-22
p 376-8
t 445-10
446-17
456-4

Daniel
g 514-27 *D* felt safe in the lions' den,

dare
o 357-14 how *d* we attempt to destroy what He hath made,

dares
p 387-4 Who *d* to say that actual Mind can be overworked?
r 489-19 Who *d* to say that the senses of man
493-30 Who *d* to doubt this consummate test
g 531-21 Who *d* to say either that God is in

daring
f 223-30 but the awful *d* of sin destroys sin,

dark
a 35-3
47-25
sp 86-13
an 102-18
s 163-33
ph 200-1
c 263-9
p 371-7
403-24
419-31
423-4
g 502-6
ap 558-12
559-12
566-2
gl 596-23

darkened
sp 93-22 belief that Spirit is finite has *d* all history

darkening
s 133-21 *d* to some extent the inspired pages.

darkest
sp 96-11 "The *d* hour precedes the dawn."

darkness
accustomed to
t 452-9 eyes accustomed to *d* are pained by
amid the
sp 95-24 Led by a solitary star amid the *d*,
and chaos
r 479-23 *D* and chaos are the imaginary opposites
and dogma
f 241-28 cast us headlong into *d* and dogma.
and doubt
g 531-24 *D* and doubt encompass thought,
and light
sp 74-21 *D* and light, infancy and manhood,
believe that
f 215-15 sometimes led to believe that *d* is
cannot see in
t 452-8 we cannot see in *d*.
comes in
a 42-8 comes in *d* and disappears with the light.

darkness
deep
ap 569-17 They are dwellers still in the deep *d* of belief.
dismal
ph 195-5 Outside of dismal *d* and cold silence
fall in the
t 463-4 and so he may stumble and fall in the *d*
flees
b 310-11 *D* flees when the earth has again turned
gives place
pref xi-13 as necessarily as *d* gives place to light
induces fear
p 371-14 *D* induces fear.
light and
ph 186-10 light and *d*, cannot mingle
b 281-5 no more commingle than light and *d*.
r 474-32 for light and *d* cannot dwell together.
ph 191-15 chasing away the *d* of error.
of vacuity
r 480-6 there remains only the *d* of vacuity
or gloom
f 248-7 instead of lapsing into *d* or gloom.
saith to the
g 503-13 saith to the *d* upon the face of error,
Science affirms
f 215-16 Science affirms *d* to be only a
shine in the
g 546-25 like rays of light, shine in the *d*,
shineth in
b 325-31 the light, "shineth in *d*, — *John* 1 5.
shining in
o 347-21 and is the light shining in *d*,
sleep is
g 556-19 Sleep is *d*, but God's creative mandate was,
turns from
t 459-1 as the flower turns from *d* to light
walketh in
m 56-16 pestilence that walketh in *d*, — *Psal* 91 6
walking in
p 374-22 It is like walking in *d*
was upon the face
r 479-20 *d* was upon the face of — *Gen.* 1 2
g 503-7 *d* was upon the face of — *Gen* 1 2.
sp 72-10 and in the place of *d* all is light,
74-24
ph 188-28
b 325-31
338-18
o 347-21
p 371-17
373-2
r 475-1
g 503-27
504-4
504-29
511-10
528-19
539-25
g 546-25 though the *d*, . may deny their reality.
gl 596-20 VALLEY Depression, meekness, *d*.
597-16 WILDERNESS Loneliness; doubt, *d*.

Darwin
g 543-20 May not *D* be right in thinking that apehood
551-10 Mr *D* admits this, but he

Darwin's
g 547-15 *D* theory of evolution
547-17 Briefly, this is *D* theory,

dashing
gl 593-16 muddy, foaming, and *d*, it is a type of error

data
f 246-17 Chronological *d* are no part of the vast forever.

date
pref ix-12 Certain essays written at that early *d*
xii-3 up to that *d*, hers was the only College of
an 104-4 as they will be at no distant *d*,

dates
1775
an 100-2 first brought into notice by Mesmer . . . in 1775.
1784
an 100-12 In 1784, the French government ordered the
1837
an 101-8 In 1837, a committee of nine persons was

dates
1862
pref viii-28 As early as 1862 she began to write down
1866
pref viii-26 experiences which led her, in the year 1866,
s 107- 1 In the year 1866, I discovered the Christ Science
1867
pref ix-24 From 1867 until 1875, copies were,
ix-29 This was during the years 1867 and 1868
xi-27 in Lynn, Massachusetts, about the year 1867.
1868
pref ix-29 This was during the years 1867 and 1868
1870
pref ix-21 Her first pamphlet on C S. was copyrighted in 1870,
r 465- 2 the author's class-book, copyrighted in 1870
1875
pref ix-24 From 1867 until 1875, copies were,
x- 4 SCIENCE AND HEALTH was published in 1875
r 465- 4 she revised that treatise for this volume in 1875
1876
pref ix-22 but it did not appear in print until 1876,
1880
s 161-11 In 1880, Massachusetts put her foot on a
1881
pref xi-27 In 1881, she opened the . . Metaphysical College
1883
pref xii- 2 No charters were granted after 1883,
1889, Oct. 29
pref xii-14 She closed her College, October 29, 1889,
1891
pref xii-18 preparation of the revision in 1891
1899
pref xii-19 reopened the College in 1899
1907, June 10
pref xii-20 Until June 10, 1907, she had never

daughter
f 237- 9 mental height their little *d* . attained
p 398-10 To the synagogue ruler's *d*,

daughters
g 503- 5 highest ideas are the sons and *d* of God
515-22 family name for all ideas, — the sons and *d* of

dauntless
m 67- 9 even the *d* seaman is not sure of his safety,

David
ph 200- 4 law of Sinai lifted thought into the song of *D*.
k 499- * *He that hath the key of D*, — *Rev* 3 7
gl 579- * *He that hath the key of D*, — *Rev* 3 7

Davy, Sir Humphry
s 152-14 It is related that Sir Humphry *D*

dawn
pref vii- 9 across a night of error should *d* the morning beams
a 35-10
sp 95-23
95-26
96-11
f 246-15
b 298- 3
o 354-24
g 504-20
506-13

dawned
t 457- 7 Since the divine light of C S first *d*

dawning
g 546-23 C S is *d* upon a material age

dawns
s 144- 7 Withdraws the star, when *d* the sun's brave light
ph 191-10 Principle of man *d* upon human thought,
b 308-25 the light of Truth and Love *d* upon thee

Day
a 43-10 which so illuminated the Pentecostal *D*
g 504- 3 And God called the light *D*, — *Gen.* 1 5

day
and night
ap 568-17 before our God *d* and night — *Rev* 12 10
close of
a 32-31 a sad supper taken at the close of *d*,
each
a 21-13 and gain a little each *d* in the right direction,
f 248-11 which each *d* brings to a nearer tomb
p 413-23 need not wash his little body all over each *d*
every
sp 70- 1 Every *d* is a mystery
f 233- 1 Every *d* makes its demands upon us
c 261-16 he hobbled every *d* to the theatre,
p 413-14 taking a fish out of water every *d*
fifth
g 513- 5 and the morning were the fifth *d*. — *Gen* 1 23.

day
first
g 504- 5 and the morning were the first *d* — *Gen* 1 5
gl 584- 3 and the morning were the first *d*." — *Gen.* 1 5
fourth
g 511-16 and the morning were the fourth *d*. — *Gen.* 1 19
future
s 150-24 and will be to all others at some future *d*,
gala
f 252-23 says . make my short span of life one gala *d*.
God's
gl 584- 7 This unfolding is God's *d*,
happy
a 55-17 My weary hope tries to realize that happy *d*,
its
sp 95-21 even human invention must have its *d*,
later
pr 7-32 or mean to ask forgiveness at some later *d*.
next
ph 193-18 The next *d* I saw him in the yard
of salvation
a 39-19 *now* is the *d* of salvation," — *II Cor* 6 2.
sp 93- 8 *now* is the *d* of salvation," — *II Cor* 6 2
of Spirit
g 505- 1 No planetary revolutions form the *d* of Spirit
of wrath
b 339-15 "wrath against the *d* of wrath" — *Rom* 2 5
one
s 156-20 she would give up her medicine for one *d*,
g 504-22 "one *d* is with the Lord as — *II Pet* 3 8
gl 598-21 "One *d* is with the Lord as — *II Pet* 3 8
orb of
ph 188-31 The human eye knows not where the orb of *d* is,
189-12 when the orb of *d* disappears,
our
pr 5-18 giving us strength according to our *d*
perfect
p 388-29 In that perfect *d* of understanding,
r 496-13 brighter "unto the perfect *d*" — *Prov* 4 18
ap 562-30 shines "unto the perfect *d*" — *Prov* 4 18.
present
o 349- 4 the rabbis of the present *d* ask
risen
pref vii- 4 ere cometh the full radiance of a risen *d*
second
g 506- 9 and the morning were the second *d* — *Gen* 1 8
seventh
g 519-22 And on the seventh *d* God ended His — *Gen.* 2 2
519-24 He rested on the seventh *d* — *Gen* 2 2
sixth
g 518-26 and the morning were the sixth *d* — *Gen* 1 31
some
m 69-20 Some *d* the child will ask his parent
f 228-14 Mortals will some *d* assert their freedom
suppositional
g 533-25 but error has its suppositional *d*
that
sp 95-21 we want that *d* to be succeeded by C S,
b 292- 3 "but of that *d* and hour, — *Matt* 24 36
their
a 52-26 speaking not for their *d* only
c 264- 2 They have their *d* before the permanent facts
third
s 156-23 but on the third *d* she again suffered,
g 508-27 and the morning were the third *d* — *Gen* 1 13
509- 6 he rose from the grave, — on the third *d*
this
pr 17- 4 Give us this *d* our daily bread, — *Matt* 6 11

s 110-15 ene-
ph 174-13
197-10
b 308-24 26
310-11
r 481-18
g 509-10 14
510-14
511- 9
520-17
527- 9
530-14
532- 8
543-31
ap 566-10
575-20
gl 584- 1

days (*see also* days')
ancient
o 349- 3 As Paul asked of the unfaithful in anci

days
Ancient of
s 146-29 as ancient as "the Ancient of *d*." — *Dan.* 7:9
and seasons
g 509-25 the *d* and seasons of Mind's creation,
and years
g 509-12 and for *d*, and years — *Gen.* 1 14.
earthly
s 150-27 by physical conditions all his earthly *d*,
ph 197- 6 costs many a man his earthly *d* of comfort.
few
g 536-21 "of few *d*, and full of trouble" — *Job* 14 1.
552-15 of few *d*, and full of trouble." — *Job* 14 : 1.
his
ph 190-24 As for man, his *d* are as grass — *Psal* 103 15.
r 476-24 "As for man, his *d* are as grass — *Psal* 103 15
g 530- 1 increases in falsehood and his *d* become shorter
latter
sp 83- 9 in order to escape the error of these latter *d*
b 320-31 yet in the latter *d* he should stand
length of
b 283-25 demonstrated in length of *d*,
of my life
ap 578-16 follow me all the *d* of my life, — *Psal* 23 6
our
p 409-29 *We cannot spend our d here in ignorance of*
r 487-28 lengthens our *d* by strengthening our trust
seven
g 520-10 The numerals of infinity, called *seven d*,
six
a 21-30 After following the sun for six *d*,
these
g 520-12 These *d* will appear as mortality disappears,
those
s 107-18
129-13
ph 175-23
p 362-13
ap 562- 1
three
a 27-13 in three *d* I [Spirit] will raise it up" — *John* 2 19
45-13 Three *d* after his bodily burial he
b 314-15 in three *d* I will raise it up," — *John* 2 19
r 494- 3 in three *d* I [Mind] will — *John* 2 19
two
s 156-22 she could get along two *d* without globules,

f 202-17 The *d* of our pilgrimage will multiply
b 333-18 without beginning of years or end of *d*.
g 535-23 all the *d* of thy life — *Gen* 3 17

days'
a 44- 7 His three *d* work in the sepulchre

daystar
pref vii-11 follow this *d* of divine Science,

dead
are raised
a 27- 5 the deaf hear, the *d* are raised, — *Luke* 7 22
s 132- 7 the deaf hear, the *d* are raised — *Matt* 11 5
Lazarus from the
s 134-27 and he raised Lazarus from the *d*,
raised the
m 67-22 raised the *d*, and commanded even the winds
b 273-26 healed the sick, and raised the *d*
raises the
a 33-24 raises the *d* from trespasses and sins,
raise the
a 51-32 cast out evil, and raise the *d*
s 137- 3 cast out evil, raise the *d*,
b 329- 8 Because you cannot . raise the *d*,
raising the
a 43- 1 healing the sick, and raising the *d*,
b 316-29 casting out evils, and raising the *d*,
p 369- 9 raising the *d*, and walking over the wave.
430- 3 healing the dying and raising the *d*
so-called
sp 74-30 so-called *d* and living cannot commune together,
75- 3 The so-called *d*, in order to reappear
75- 7 could take no cognizance of the so-called *d*
77-28 Spiritism consigns the so-called *d* to a
81- 2 between the so-called *d* and the living,

a 23-15 "Faith without works is *d*" — *Jas.* 2 26
31-14
34- 3
44-28
45-26
m 69-29
sp 75-26
s 113- 7
136-17
164-18
ph 187-29
f 216- 3

dead
f 228-31
251-10
b 295-30
312- 9
316-29
334-26
o 341- *
341- *
355-10, 11
p 369-27
398- 6
398-11
398-12
416-21
427-32
433-25
r 479-16

deadened
a 55- 2 from a *d* sense of the invisible God,

deadly
b 328-24 if they drink any *d* thing. — *Mark* 16 18
p 362- * *if they drink any d thing.* — *Mark* 16 18
t 458-20 Sin makes *d* thrusts at the Christian Scientist

deadness
p 399-21 this *d* shows that so-called mortal life

deaf
a 27- 5 the *d* hear, the dead are raised, — *Luke* 7 22.
s 132- 7 the *d* hear, the dead are raised up, — *Matt* 11 5
ph 183-28
194-12
f 210-13
213-24
226-25
o 342-25
p 398- 2
t 444-23
r 487-11

deafness
ph 194-11 not necessary to ensure *d* and blindness;
r 486-29 then palsy, blindness, and *d* would

deal
s 148-19 and *d* — the one wholly, the other primarily
p 365-22 *and d with his patients compassionately,*
g 552- 7 hypotheses *d* with causation as contingent on

dealer
p 438-28 is not an importer or *d* in fur,

dealing
o 349-18 in *d* with spiritual ideas.
355- 4 methods of *d* with sin and disease
t 446- 3 and in this way *d* pitilessly with

deals
s 157- 2 C S *d* wholly with the mental cause
p 423-15 The matter-physician *d* with matter
t 463- 1 discerns and *d* with the real cause of disease
g 535-10 Divine Science *d* its chief blow at the

dealt
b 329- 3 will be fairly *d* with, they will be sought and
t 460-17 *d* with through right apprehension of

dear
pr 9-30 in the footsteps of our *d* Master?
a 31 21 for soon their *d* Master would rise
f 254- 0 I hope, *d* reader, I am leading you into
o 360 13 *D* reader, which mind-picture or
p 366- 1 priceless sense of the *d* Father's loving-kindness.
g 547- 6 You can prove for yourself, *d* reader,
ap 573-29 Take heart, *d* sufferer, for this reality
574-25 Think of this, *d* reader, for it will

dear-bought
a 36-11 that he might pour his *d* bounty into
54-11 liberally pour his *d* treasures

dearer
f 239-19 If divine Love is becoming nearer, *d*,

dearest
m 58-21 Home is the *d* spot on earth,

Death
p 432-21
439- 6
439- 9
439-22
440-10

death
after
a 24-24 only for the presentation after *d*
35-16
36- 6
sp 81- 9
b 291-24
p 409-23

death

after
p 429-21 If we live after *d*· and are immortal,
r 486-15 body was the same immediately after *d*

and finiteness
r 469- 5 *D* and finiteness are unknown to Life.

and matter
r 486-19 conditional upon *d* and matter,

an enemy
a 39-13 The Bible calls *d* an enemy,

announcing the
p 386-17 mistakenly announcing the *d* of a friend,

because of
b 314- 1 no more perfect because of *d*

bed of
p 427-26 Called to the bed of *d* , what material

before
ph 187-32 a body like the one it had before *d*

belief called
p 380- 3 which ends in a belief called *d* ,

belief in
a 42- 5
b 289-22
325- 2
p 426-11
430- 8

birth and
f 246-18 Time-tables of birth and *d* are so many

birth nor
f 244-24 He has neither birth nor *d* .

birth or
f 206-25 Can there be any birth or *d* for man,

bleeding to
p 379-10 fancied himself bleeding to *d* ,

bring forth
p 392- 3 Only while . . . sin remains can it bring forth *d*·.

brink of
f 235-22 To the tremblers on the brink of *d* ,

brought
p 426-28 Sin brought *d* , and death will disappear with
g 532- 7 when eating its first fruits brought *d* ?

called
f 254-17 prior to the change called *d* ,
b 290-16 If the change called *d* destroyed the belief
r 487- 6 both before and after that which is called *d*
ap 572-24 stage in human experience called *d* ,

can never
sp 76-29 *D* can never hasten this state of

caused the
p 379-17 Oxford boys, who caused the *d*· of a man,

cessation of
ap 573-27 conscious, here and now, of a cessation of *d* ,

decay, and
g 544- 7 Birth, decay, and *d* arise from the

decreed the
ap 565-10 Herod decreed the *d* of every male child

deny
s 113-19 Life, God, omnipotent good, deny *d* ,

despair and
p 433-15 a look of despair and *d* settles upon it

destroyed by his
a 50-24 and that all evidence was destroyed by his *d* .

destroying
f 210- 8 casting out evils, and destroying *d* ,

dew of
ph 193- 9 The dew of *d* was on his brow,

discord and
s 124-10 and holding fast to discord and *d*
f 224-10 life and peace instead of discord and *d*

disease and
(*see* disease)

disease, nor
s 140-27 causeth no evil, disease nor *d*·
p 368-22 disease, nor *d* can be spiritual,

disease, sin, and
sp 78- 3 like the discords of disease, sin, and *d* ,
b 275-29 such as matter, disease, sin, and *d* ,
p 412-15 and to destroy disease, sin, and *d*

dream of
p 427-29 dream of *d* must be mastered by Mind
429-17 Mortals waken from the dream of *d*

end in
b 331- 5 subject to their limitations and would end in *d* .

ends in
b 307-16 false sense of an existence which ends in *d* .
309-29 such so-called life always ends in *d* .

error and
a 44- 1 must seal the victory over error and *d* ,
g 539-10 such as evil, matter, error, and *d* ?

death

evidence of
gl 584-15 Any material evidence of *d*· is false,

experience of
b 291-10 belief in the experience of *d*·

faith in
p 426-23 The relinquishment of all faith in *d*·

fear of
gl 596-25 destroy . . the fear of *d* ,

foundations of
ph 171-16 destroying the foundations of *d* .

frighten into
sp 79- 4 error that tends to frighten into *d*·

has no dominion
o 347- 7 all is Life, and *d* has no dominion.

hastening to
sp 78- 7 belief that we are . . hastening to *d*·,

health-laws, and
p 413-27 illusions about disease, health-laws, and *d*·,

ignominy and
an 105-27 down to the depths of ignominy and *d* .

illusion of
f 251- 9 In the illusion of *d* , mortals wake to the
r 493-29 awakened Lazarus from the dream, illusion, of *d* ,

instantaneous
p 377-16 has caused what is termed instantaneous *d* .

instant of
b 290-24 which possess us at the instant of *d*

instead of
f 253-30 which is the law of Life instead of *d* ,
p 435-14 and life instead of *d* .

interval of

54
5 54

Jesus'
a 24-23 Does spiritualism find Jesus' *d* necessary

Jesus overcame
a 39-14 Jesus overcame *d* and the grave

life and
(*see* life)

Life destroys
b 339- 2 Divine Life destroys *d*·,

Life over
p 406-23 Life over *d* , and good over evil,

master of
b 316 19 proved that Truth was the master of *d* .

matter and
b 289-29 Matter and *d* are mortal illusions

must be overcome
sp 76-30 for *d* must be overcome, not submitted to,

never see
sp 70- * *he shall never see d —John* 8 51
f 217-13 he shall never see *d* !" —*John* 8 51
p 428- 8 he shall never see *d* " —*John* 8 51
429-32 he shall never see *d* " —*John* 8 51.
438- 7 he shall never see *d* —*John* 8 51

no

p 427- 9 learning that there is no reality in *d*·,

not
r 485-18 Not *d* , but the understanding of Life,

not subject to
sp 74- 2 spiritual life which is not subject to *d* .
b 288-25 that Life is not subject to *d* ,

not the
b 271-24 the eternal life, not the *d* of Jesus,

of these errors
b 290-25 but endure until the *d* of these errors

overcome
p 427-13 If man is never to overcome *d* , why do the

overcomes
b 289-15 Truth, overcame and still overcomes *d*
315-24 heals sickness, and overcomes *d*·

persecuted unto
s 134- 6 were so often persecuted unto *d* ,

physical
an 101-25 lead to moral and to physical *d* .

power of
r 473-15 and destroying the power of *d*·.

power over
a 26-25 and of his demonstration of

death

punishable with
p 431-10 this offence is deemed punishable with *d*.
punished with
p 433-15 treated as a criminal and punished with *d*·.
regarding
sp 79- 6 changing the patient's thoughts regarding *d*.
resort to
b 306- 4 and then resort to *d*· to reproduce
resulted in the
o 343-32 if their treatment resulted in the *d* of a patient
resulting in
gl 591-10 MATTER. . life resulting in *d*·,
second
sp 77-12 "the second *d* hath no power"— *Rev.* 20 6
b 290-14 the second *d* hath no power"— *Rev* 20 6
seemed to be
a 46-21 unchanged . . after what seemed to be *d*·
[seeming]
a 45-11 by the [seeming] *d* of His Son,— *Rom* 5 10.
sentence of
p 433-19 the solemn sentence of *d* upon the prisoner
435- 3 for which Mortal Man is under sentence of *d*
436-33 pronounced a sentence of *d* for doing right.
shadow of
ap 578-11 valley of the shadow of *d*, — *Psal* 23 4
gl 596-22 valley of the shadow of *d*, — *Psal.* 23 4
shall not see
b 325- 1 "He . . . shall not see *d*." — *see John* 11 26.
shame and
a 52-16 putting to shame and *d* the best man that
shuts the door on
sp 90-26 This conviction shuts the door on *d*,
sickness and
(*see* sickness)
sickness, sin, and
(*see* sickness)
sickness, sin, nor
p 381-18 In . Love there is no sickness, sin, nor *d*,
sickness, sin, or
t 463-23 manifested in forms of sickness, sin, or *d*·
sin and
(*see* sin)
sin, disease, and
(*see* sin)
sin, disease, or
f 253-17 overcome the belief in sin, disease, or *d*.
253-26 Do not believe in . . . sin, disease, or *d*,
sin or
s 125-19 cannot be controlled by sin or *d*,
sin, sickness, and
(*see* sin)

b 291- 3 suppositions . . that the so-called *d* of the body
spiritual
b 310-24 and spiritual *d* is oblivion
sting of
r 496-20 "The sting of *d* is sin,— *I Cor* 15 56
stung to
ap 569 26 The dragon is at last stung to *d*

gl 598-11 In the record of Jesus' supposed *d*, we read·
supposition that
p 387-21 supposition that *d* comes in obedience to
termed
sp 92- 8 decomposition of mortal bodies in what is termed *d*.
b 290- 4 before what is termed *d* overtakes mortals,
gl 595-20 continues after, what is termed *d*, until
this
ph 177-28 does human belief, you ask, cause this *d*?
b 312- 9 but this *d* is the departure of a mortal's mind,
tree of
g 527-18 the tree of *d*· to His own creation?
triumphing over
f 232-19 healing the sick and triumphing over *d*·.
triumph over
a 54-16 and triumph over *d* through Mind,
triumphs over
a 25-16 casts out error, and triumphs over *d*.
31-22 the divine Principle which triumphs over *d*.
ultimates in
gl 580-17 Life's counterfeit, which ultimates in *d*;
until
m 68-12 "until *d* do us part."
unto the
ap 568-19 loved not their lives unto the *d*. — *Rev.* 12 11.

death

vanish in
g 535-30 which seemed to vanish in *d*·.
victory over
a 35-15 They celebrate their Lord's victory over *d*,
45- 7 in his victory over *d*· and the grave
p 427-21 shall obtain the victory over *d*· in proportion
violent
a 47-29 each one came to a violent *d*· except

sp 82-20 as before the change we call *d*·,
ph 172- 9 if man passes through what we call *d*
we find
c 260-32 If we look to the body . . . for Life, we find *d*;
will be found
a 42- 6 *D*· will be found at length to be a
will be obsolete
sp 90-13 and *d* will be obsolete,
will disappear
p 426-28 *d* will disappear with the disappearance of sin.
will occur
sp 77- 9 *D*· will occur on the next plane of existence

a 31-24 the Lord's *d* till he come" — *I Cor.* 11:26.
39-11
39-15
47-29
sp 73-23
90-14
s 108-25
113-20
115-24
119-20
151-17
ph 172-10
186-25
196- 9
f 202-20
203-24
206-21
216-25
219- 1
221-13
239-28
244-19
250-31
251-24
c 265-16
b 289-18
291-23
292-10
296-10
296-11
304- 6
304-14
306- 3
306- 5
312-13
312-19
o 360-28
p 386-18
407-27
409-31
426-18
426-31
427- 7
427-13
427-19
433-30
434-29
r 481-14
486-15
486-17
487- 4
g 522-30
gl 584- 9
588- 2 revenge, sin; sickness; *d*,
591-11 MATTER Mythology, . . . *d* in life,
592-10 MORTAL MIND . . . sin, sickness, *d*,
595- 6 TARES. . . . sin, sickness, disease; *d*.

deathless
a 28-13
44- 9
m 69-16
sp 72- 6
f 203-22
c 266-28
b 335-32
p 427- 9

deathless
r 487- 3 Life is d. Life is the origin and
487-28 trust in the d reality of *Life*,
g 509- 3 the d Life, or Mind,
534- 5 to manifest the d man of God's creating.

death-pallor
ph 193-11 its d gave place to a natural hue.

death-process
b 289-20 to . . the real universe there is no d.

death-sentence
ph 193- 4 as a criminal hears his d.

death-valley
s 108-29 within the shadow of the d,

debarred
m 64-14 A wife is sometimes d
p 362- 7 Heedless of the fact that she was d

debars
p 366- 8 d him from giving drink to the thirsty

debased
f 235-16 while the d and unscrupulous mind,
b 318-10 all that is material, untrue, selfish, or d.

debate
p 434- 8 After much d and opposition,

debauched
s 136-21 That a wicked king and d husband

debauchee
a 52-30 The bigot, the d, the hypocrite,

debility
p 412-10 all sallowness and d had disappeared.

débris
b 289- 2 can never rise from the temporal d until

debt
pr 4- 7 our proper d to him and the only worthy evidence
a 22-31 Mercy cancels the d only when justice
23- 4 One sacrifice, is insufficient to pay the d
p 363-24 Why did he thus summarize her d

debtors
pr 17- 6 as we forgive our d. — *Matt* 6 12
p 363-16 He described two d, one for a large sum

debts
pr 11- 2 "Forgive us our d," — *Matt* 6 12
17- 6 And forgive us our d, — *Matt* 6 12

decadence
f 244-30 pictures age as . helplessness and d,

Decalogue
s 112-31 commandment in the Hebrew D,
r 489-14 it breaks all the commands of the Mosaic D

decapitates
c 266- 3 sword of Science, with which Truth d error,

decay
age and
f 247-30 shining resplendent and eternal over age and d
age or
f 247-14 *Immortality, exempt from age or d*,
and death
g 544- 7 Birth, d, and death arise from the
and dissolution
g 550-13 d, and dissolution as its component stages
discord and
b 280- 2 Symbols and elements of discord and d
r 488-18 eternal and incapable of discord and d
g 503-24 creates no element nor symbol of discord and d
laws of
f 244-14 beasts and vegetables, — subject to laws of d

[illegible]
b 305-28
318-12
g 540- 5
551-30

decayed
p 425-25 a tumor, a cancer, or d lungs,

decaying
sp 74- 1 The d flower, the blighted bud,
f 247- 9 upper and lower teeth without a d cavity

decays
b 323-18 the one unused talent d and is lost.
p 429-11 corpse, deserted by thought, is cold and d,

decease
s 164-18 The seeming d, caused by a

deceased
sp 81-32 somebody, must have known the d
s 159- 3 her sister testified that the d protested

deceit
s 115-22 pride, envy, d, hatred, revenge,
p 405- 8 and to overcome d with honesty.
t 448 31 To talk the right and live the wrong is foolish d,

deceitful
f 252-21 Animal in propensity, d in sentiment,
p 395- 4 the testimony of the d senses.
395-17 d person should not be a nurse.

deceive
pr 8-16 it is wise not to try to d ourselves
c 266-22 material sense, . . . would d the very elect.

deceived
f 213- 3 or is said to be d
b 339-17 awful unreality by which he has been d,
p 440- 8 d by your attorney, False Belief,
t 451-26 subtle degree of evil, d and deceiving

deceiver
f 213- 3 Whoever contradicts this . . . is called a d,

deceiveth
o 345-27 *he d himself*" — *Gal* 6 3
ap 567-15 d the whole world — *Rev* 12 9.

deceiving
t 451-26 subtle degree of evil, deceived and d.

deception
m 59-25 for d is fatal to happiness
f 207- 9 evil is the awful d and unreality of existence

deceptive
an 101-27 this appearance is d, since

decide
a 50- 3 Who shall d what truth and love are?
ph 195-11 *The point for each one to d is*,
p 392-21 If you d that climate is unhealthy,
t 463-21 To d quickly as to the proper treatment of

decided
ph 176-29
f 221- 5
p 374- 1
432-29
441- 5
t 453-12

decides
p 385-20
418-19
435-24
441-19
441-25

deciding
ph 181- 2 Before d that the body, matter, is disordered,

decision
a 48-29
f 216-22
p 380-13
383 2
437-19

decisions
s 139-15 The d by vote of Church Councils
b 304-26 Left to the d of material sense,
p 392-22 Your d will master you,
440-30 the just and equitable d of divine Spirit

Declaration
an 106- 6 Like our nation, C S has its D of Independence

declare
pref vii 25
a 50- 3
m 69-24
s 163- 8
ph 174-26
181-14
f 243-29
b 268-
286-17
287-21
307- 9
318- 6

declare
b 320-30
330-19
331-14
p 373-17
376-10
381-18
386- 8
391-25
397-17
397-22
400-30
439 27
r 466-28
g 519-17
525-25
526-17
539-16
546-11
ap 569-24
gl 596- 9

declared
m 64-19 when he d· that in the ...
s 133- 6
137-19
162-32
163- 5
ph 165- 2
f 234-28
b 280-17
303-32
320- 3
338-27
o 352- 5
361-13
p 437-25
g 522-16
525-17

declares
s 124-28 d that the ...
141-20
151-26
ph 169-19
173-17
f 220- 9
b 307- 7
317- 7
320-17
335-10
o 347- 4
p 391-17
393-25
414-21
414-23
429-12
r 475- 1
476- 3
477-12
480-26
485- 4
g 507-23
522-29
523- 4
526- 4
528- 2
544-29
548-29
551-29

declaring
a 19-12 d precisely what ...
ph 180-18
f 206-23
229-13
o 352-20
p 364-11
439-26
t 447-28
r 481-14
g 522-24
528-21

decline
b 310-11 Day may d and shadows fall,

declines
o 355-17 popular religion, d to admit that

declining
f 246-13 Manhood is its eternal noon, undimmed by a d sun.

decomposition
tubercles, hemorrhage, and d· are beliefs,
not at the mercy of organization and d ,

he bowed in holy submission to the divine d .
You cannot trample upon the d of the

She learned . . . that God never d disease,
Herod d the death of every male child

they contradict the divine d
should not if we could, annul the d· of wisdom

plain that d is not according to law,

decries
o 342- 8 He that d this Science

dedicated
gl 596- 7 d "to the unknown God." — *Acts* 17 . 23

deduced
s 120-25 Any conclusion *pro* or *con*, d from
b 268- 7 from which may be d all rationality,
274- 8 d from the evidence of the material senses.

deducible
pref viii-20 the response d from two connate facts,

deducing
c 259-32 D one's conclusions as to man

deductions
b 273- 7 D from material hypotheses are not scientific.
g 553-16 why are his d· generally material ?

deed
any
p 440-15 what greater justification can any d· have,
criminal
p 435- 4 Has the body . . committed a criminal d ?
good
p 435-15 trampling on Laws of Health, this was a good d ,
436-12 Laying down his life for a good d ,
Jesus'
a 45- 8 Jesus' d· was for the enlightenment of men
my
o 343- 3 and for proving my word by my d·
thought and
a 19-18 every good thought and d , will help us
gl 595-15 holiness and purification of thought and d ,
word or
m 59-21 how slight a word or d may renew the
f 205-19 some word or d which indicates the true idea,

a 31-17 to all who follow him in d .
f 203-16 man the image of his Maker in d and in truth

deeds
best
p 385-11 penalty which our beliefs would attach to our best d .
daily
a 40-30 public worship instead of daily d .
good
pr 4- 5 ...
a 41-27
p 435-12
436- 2
440-10
his
a 26-26 proved by his d that C. S destroys sickness,
c 262- 8 putting "off the old man with his d ," — *Col.* 3 : 9
b 296- 9 The old man with his d· must be put off.
o 350-12 His words were the offspring of his d ,
of kindness
p 384- 8 for honest labor, or for d of kindness,
of violence
an 105- 4 to prevent d· of violence or to punish them.
our
o 354-21 If our words fail to express our d ,
these
p 369-10 All these d manifested Jesus' control
the very
p 436-29 the very d which the divine law compels
wicked
b 314-12 material views were the parents of their wicked d .
without
o 354-19 Inconsistency is shown by words without d·,

pr 1-14 before they take form in words and in d .
o 354-10 find their immortality in d ,
p 430- 4 must put off itself with its d ,

deem
b 283-19 and *d* this the manifestation of the one Life,
p 441-10 plea of False Belief we *d* unworthy of

deemed
s 158-10
b 238-19
p 376- 8
431-10
g 525-28
550-27

deems
ap 574-29 which your suffering sense *d* wrathful

deep
pr 12-13
s 125-27
129-22
ph 184-30
b 307- 1
338-18
r 479-20
g 503- 7
528-10
546-21
556-18
ap 569-17
570-21

deepen
sp 99-20 spirituality, . . must *d* human experience,

deepens
g 523- 4 mist of obscurity . . . *d* the false claim,

deeper
b 329-23 the *d* the error into which mortal mind

deeply
pr 7-10 Looking *d* into these things, we find
s 161-30 looked as *d* for cause and effect
t 453-23 impresses more *d* the wrong mind picture

deep-lying
pref xii-15 with a *d* conviction that the next two years

defaced
f 227-28 and *d* the tablet of your being

defeat
s 122- 5
f 239-13
o 357-32
p 390-31
422-32
t 446-18

defeats
a 39-29 attended with doubts and *d* as well as triumphs

defence
a 48-18 and chose not the world's means of *d*.
f 235- 3 if virtue and truth build a strong *d*
o 348-23 would it not be well to abandon the *d*,
p 434-21 and opens the argument for the *d*
440-33 Here the counsel for the *d* closed,

defend
p 377-29 a fear that Mind is helpless to *d* the
387-31 faith and understanding whereby to *d* himself,
t 445- 2 students to *d* themselves against sin,
451-22 in order to *d* himself from the influence of

defendant
p 380 12 as though the *d* should argue for the plaintiff
380-13 decision which the *d* knows will be
430-21 Mortal Man is the *d*

defending
o 348-21 *d* the supposed rights of disease,

defiance
a 43-25 acting under spiritual law in *d* of matter
ph 168-21 in *d* of what is called material law,
f 228- 1 and in *d* of all material conditions
o 342- 9 and in *d* of the direct command of Jesus,

deficiency
p 388-16 a *d* or an excess, a quality or a quantity

deficient
p 366-13 is *d* in human affection,

defies
an 105- 9 *d* justice and is recommended to mercy

defile
an 106- * *the things which d a man — Matt* 15 20

defileth
ap 577-26 "*d*, . or maketh a lie" — *Rev.* 21 27

define
sp 81-25 so-called laws of matter, which *d* man as mortal
s 118-13
ph 173 24
b 278-29
318- 5
r 485- 1
gl 596- 3

defined
a 54- 3
s 117-30
129-11
p 408-12
t 460- 3
g 507- 7
517- 6
554-20

defines
an 103- 4
ph 191-25
f 208- 2
p 410- 5

comprehending and *d* all law and evidence,

the tongue voices the more *d* thought,
but he left no *d* rule for
The Scriptures are *d* on this point,
Here is a *d* and inspired proclamation of C S.

after which the distinction is not *d* traceable.

s 114- 0
c 257- 3
b 270-20
302 14
338-25
p 421- 6
g 517- 2

gl 579- 2 material *d* of a Scriptural word

definitions
a 23-22 two *d*, *trustfulness* and *trustworthiness*.
s 118-26 The *d* of material law, as given
118-28 these *d* portray law as physical,

deflection
g 502-11 This *d* of being, rightly viewed,

deflections
sp 78- 4 changing *d* of mortal mind,
b 305-20 the *d* of matter as opposed to the Science of

deformed
s 160-25 If muscles can cease to act be *d* or
p 418-30 tubercles, inflammation, pain, *d* joints,

deformity
ph 178-13
f 244- 2
244- 2
248-24
c 263-13

defraud
c 263-11 Carnal beliefs *d* us

defrauds
r 489-13 Corporeal sense *d* and lies,

defying
ap 564-23 uncover its own crime of *d* immortal

degenerating
g 545- 5 material man was fast *d*

degrade
f 235-18 will *d* the characters it should inform

degree

first
s 115-20 *First D* Depravity
p 433-17 "Guilty of liver-complaint in the first *d*."
433-21 guilty of benevolence in the first *d*,

highest
s 163-16 are in the highest *d* uncertain,
ap 564-18 the highest *d* of human depravity

limited
b 313-28 was possessed only in a limited *d*

second
s 115-25 *Second D* Evil beliefs disappearing

small
r 492- 8 knowledge of this, even in small *d*,

some
a 37-24 It is possible, to follow in some *d*

subtle
t 451-26 especially any subtle *d* of evil,

sufficient
t 454-14 He, who understands in a sufficient *d*

their
t 457-16 both sides were beautiful according to their *d*;

third
s 116- 1 *Third D* Understanding
116- 4 In the third *d* mortal mind disappears,

s 153- 1 frequently attenuated to such a *d* that
ph 189-16 it is as truly mortal mind, according to its *d*
b 337-10 man is in a *d* as perfect as

declare
b 320-30
330-19
331-14
p 373-17
376-10
381-18
386- 8
391-25
397-17
397-22
400-30
439-27
r 466-28
g 519-17
525-25
526-17
539-16
546-11
ap 569-24
gl 596- 9

declared
m 64-19
s 133- 6
137-19
162-32
163- 5
ph 165- 2
f 234-28
b 280-17
303-32
320- 3
338-27
o 352- 5
361-13
p 437-25
g 522-16
525-17

declares
s 124-28
141-20
151-26
ph 169-19
173-17
f 220- 9
b 307- 7
317- 7
320-17
335-10
o 347- 4
p 391-17
393-25
414-21
414-23
429-12
r 475- 1
476- 3
477-12
480-26
485- 4
g 507-23
522-29
523- 4
526- 4
528- 2
544-29
548-29
551-29

declaring
a 19-12 *d* precisely what would destroy
ph 180-18
f 206-23
229-13
o 352-20
p 364-11
439-26
t 447-23
r 491-14
g 522-24
528-21

decline
b 310-11 Day may *d* and shadows fall,

declines
o 355-17 popular religion, *d* to admit that

declining
f 246-13 Manhood is its eternal noon, undimmed by a *d* sun.

decomposition
tubercles, hemorrhage, and *d* are beliefs,
not at the mercy of organization and *d*,

he bowed in holy submission to the divine *d*.
You cannot trample upon the *d*· of the

She learned . . . that God never *d* disease,
Herod *d* the death of every male child

they contradict the divine *d*·
should not if we could, annul the *d* of wisdom
p 381- 3 Ignorant of . . . we submit to unjust *d*·,
435-11 The law of our Supreme Court *d* that
441-18 the *d*· of the Court of Error in favor of Matter,

decrepitude
f 245-30 plain that *d* is not according to law,

decries
o 342- 8 He that *d* this Science

dedicated
gl 596- 7 *d*· "to the unknown God" — *Acts* 17 : 23

deduced
s 120-25 Any conclusion *pro* or *con*, *d* from
b 268- 7 from which may be *d* all rationality,
274- 8 *d* from the evidence of the material senses

deducible
pref viii-20 the response *d*· from two connate facts,

deducing
c 259-32 *D* one's conclusions as to man

deductions
b 273- 7 *D* from material hypotheses are not scientific.
g 553-16 why are his *d* generally material?

deed
any
p 440-15 what greater justification can any *d*· have,
criminal
p 435- 4 Has the body . . . committed a criminal *d*?
good
p 435-15 trampling on Laws of Health, this was a good *d*.
436-12 Laying down his life for a good *d*,
Jesus'
a 45- 8 Jesus' *d* was for the enlightenment of men
my
o 343- 3 and for proving my word by my *d*·
thought and
a 19-18 every good thought and *d*, will help us
gl 595-15 holiness and purification of thought and *d*·,
word or
m 69-21 how slight a word or *d*· may renew the
f 205-19 some word or *d* which indicates the true idea,

a 31-17 to all who follow him in *d*.
f 203-16 man the image of his Maker in *d* and in truth.

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best
p 385-11 penalty which our beliefs would attach to our best *d*.
daily
a 40-30 public worship instead of daily *d*.
good
pr 4- 5
a 41-27
p 435-12
436- 2
440-10
his
a 26-26
c 262- 8
b 296- 9
o 350-12
of kindness
p 384- 8 for honest labor, or for *d* of kindness,
of violence
an 105- 4 to prevent *d* of violence or to punish them.
our
o 354-21 If our words fail to express our *d*,
these
p 369-10 All these *d*· manifested Jesus' control
the very
p 436-29 the very *d* which the divine law compels
wicked
b 314-12 material views were the parents of their wicked *d*.
without
o 354-19 Inconsistency is shown by words without *d*·,

pr 1-14 before they take form in words and in *d*.
o 354-10 find their immortality in *d*,
p 430- 4 must put off itself with its *d*·,

degree
p 407-19 and ascend a *d* in the scale of health,
t 454- 6 The understanding, even in a *d*,

degrees
pref ix-30 *d* by which she came at length to the solution
s 113- 5 but its spirit comes only in small *d*.
f 233- 9 is seen and acknowledged only by *d*.
b 297-25 Human thoughts have their *d* of comparison
327-31 by *d* he will learn the nothingness of the
p 407-30 All sin is insanity in different *d*.

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b 334-24
336-22
r 482- 7
g 513- 2
513-12
514- 1
ap 576-29

deify
f 251-31 and *d* their own notions,

deities
g 524- 5 and in a thousand other so-called *d*.

Deity
allness of
c 267- 5 The allness of *D* is His oneness.
a national
a 41-31 enough for them to believe in a national *D*,
and humanity
g 555-22 of both *D* and humanity.
applied to
s 116-26 *person* and *personal* when applied to *D*,
o 345- 1 word *Spirit* is so commonly applied to *D*,
authority of
o 357-14 the creativeness and authority of *D*,
being and
g 554- 7 being and *D* are inseparable
conception of
g 555-24 and set aside the proper conception of *D*,
conceptions of
pr 3-17 How empty are our conceptions of *D*!
constitute
g 516- 5 Truth, and Love, which constitute *D*,
define
gl 590- 3 Paganism and agnosticism may define *D* as
explains
g 545- 1 Error explains *D* through mortal and
faith in
s 146- 7 faith in drugs the fashion, rather than faith in *D*
hieroglyphs of

r 481- 9 Through , man comprehends and loves *D*.
misconceptions of
sp 94-13 the misconceptions of *D* there prevalent
name for
b 332- 4 Father-Mother is the name for *D*,
perfection of
g 546- 8 error would dethrone the perfection of *D*.
seal of
g 511-11 divine Science, which is the seal of *D*
signifies
r 466-20 Soul or Spirit signifies *D* and nothing else
Spirit, or
gl 588-23 if used with reference to Spirit, or *D*.
spiritual sense of
ap 573- 3 the incorporeal or spiritual sense of *D*:
was satisfied
g 519- 3 *D* was satisfied with His work
wholeness of
r 465-14 the nature, essence, and wholeness of *D*.

pr 12-27
s 111-15
c 255-12
259- 1
263- 3
265-11
b 284-15
338-19
o 351-21
357-27
r 470-27
471-20
g 517- 7
522- 9

Deity
g 523-19
531- 3
545-15
550-24
554- 6
gl 591-19

deity
ph 186-31 it enthrones matter as *d*.
g 524-17 Did the . . . infinite Principle become a finite *d*,

delay
p 407- 9 Every hour of *d* makes the struggle more severe.
434- 2 "*D* the execution, the prisoner is not guilty."

delicious
r 491- 2 A *d* perfume will seem intolerable

delight
ph 179-18 the wild animal, . . . sniffs the wind with *d*.
g 526-30 The name Eden, . . . means *pleasure, d*.

delineate
f 208-30 should *d* upon it thoughts of health,

delineates
b 310- 3 fancies that it *d* thought on matter,
r 485-26 *d* foreign agents, called disease and sin.

delineations
ph 198-11 and then fills in his *d* with

deliver
pr 16-15
16-16
17- 8
a 22-20
s 151-14
p 391-23
404-32
405-11
405-13
ap 567- 3

deliverance
pref xi-19 *d* to the captives [of sense], — *Luke* 4:18
a 22-23 Final *d* from error, whereby we
f 224-30 power of God brings *d* to the captive.

delivered
m 67-28
ph 165- *
f 243- 5
p 391- 4
ap 562-23
562-25
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deliverer
f 226-32 trusting Truth, the strong *d*,
b 308-32 Then Jacob questioned his *d*,

delivereth
pr 17-10 *but d us from sin, disease, and death.*

delivering
s 107- 9 *d* the children of men from every ill
p 440- 9 a verdict *d* Mortal Man to Death

deluded
s 121-21 *d* the judgment and induced false conclusions.

delusion
artifice and
sp 83- 4 artifice and *d* claimed that they could equal
first
gl 594- 7 the first *d* that error exists as fact,
give up the
ph 191- 4 As mortals give up the *d* that
great
ap 570-28 should also know the great *d* of mortal mind,
of material sense
b 330-26 a *d* of material sense,
of suffering
ph 184-24 by destroying the *d* of suffering
pure
ap 567-21 That false claim . . . is pure *d*, the red dragon,
religious
ph 166-13 Mohammedan's belief is a religious *d*;

b 301-24
307- 1
319- 1
323-26
o 348- 9
p 407-21
gl 593-12

delusions
f 204-10 carries out the *d* of sin, sickness, and death.
233-14 error continues its *d* until
b 328-13 the Science, which destroys human *d*
o 349-12 *d*, were cast out and the dumb spake

delusive
sp 70- 3 cannot inform us what is real and what is *d*,

306- 6 and *d* this beyond cavil
316- 8 Christ, Truth, was *d* through Jesus
321-19 It was scientifically *d* that leprosy
321-30 the Science of being was *d* by Jesus,
323-16 good is not understood until *d*
325-29 the divine Science . . will be understood and *d*
330-10
332-19
333-12
o 341-15
346-11
350-26
360-30
p 369- 9
406- 8
430- 2
r 472- 3
494-11
494-16
495- 5
497-17
g 547- 2 ing,
ap 559-15 Then is the power of Truth *d*,
564-19 Until the majesty of Truth should be *d*
572-13 this divine Principle, understood and *d*,
gl 593-21 understood and *d* as supreme over all,

demonstrates

demonstrating

actual
pr 14- 7 the actual *d* and understanding of Life

demonstration

alike in
s 135-25 and they are alike in *d*.
and spiritual understanding
o 355-27 *d* and spiritual understanding are . . . keynotes,
answered by
pref viii-13 question, What is Truth, is answered by *d*,
begin the
f 246-28 We should find this out, and begin the *d*
Christian
s 141- 4 More than profession is requisite for Christian *d*
earlier
s 150-11 now, as in the time of its earlier *d*,
fatal to its
s 129-19 and fatal to its *d*;
final
a 43-17
46-26
43-30
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p 429- 6
ment.
ground of
a 28-11 is more on the ground of *d* than
higher in
a 43-21 Jesus rose higher in *d* because of
highest
a 50-15 Had . . . Love forsaken him in his highest *d*?
his
a 26-25
31-18
b 309-13
312-31
314-25
t 446-16
460- 1
instead of
b 286- 5 and so depend upon belief instead of *d*,
its
s 111-27 and its *d* in healing the sick,
f 241-30 approaching spiritual Life and its *d*.
r 483-17 to battle over this issue and its *d*,
ap 561-18 divinity embracing humanity in Life and its *d*,
judgment and
t 455-19 may be mistaken in judgment and *d*,
lesser
s 108-14 and the lesser *d* to prove the greater,
limited
m 67-25 the limited *d* of popular Christianity
mar the
s 139-24 could neither . . . mar the *d* of Jesus, nor
my

of divine Love
s 135-28 but it was the *d* of divine Love

a 41-17 this *d* of healing was early lost,
of life
a 45-19 through the revelation and *d* of life in God,
f 214- 7 nor been guided into the *d* of life eternal.
b 278-21 the *d* of life as Spirit,
of power
pr 10-11 the unction of Spirit in *d* of power
a 26-25 and of his *d* of power over death
of Science
b 273-27 His acts were the *d* of Science,
of scientific being
f 233-11 the *d* of scientific being,
of Spirit
pr 14- 5 in the *d* of Spirit.
of the divine nature
pr 4-23 through *d* of the divine nature;
of the facts
p 428- 3 A *d* of the facts of Soul in Jesus' way
of this Science
t 457-23 and advance rapidly in the *d* of this Science,
of Truth
pr 2-17 Goodness attains the *d* of Truth.
a 37-24 the *d* of Truth and Life, of health and holiness
t 445-12 spiritual understanding and *d* of Truth

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p 363-14 detect the woman's immoral status and bid her *d*,
r 475-29 The real man cannot *d* from holiness,

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sp 72-25
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82-18
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s 133-14
b 321-11
p 419-27

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sp 75-32
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s 111-8
ph 183-3
t 457-24

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t 462-19 as they usually do in every *d* of life.

departments
ph 197-17 *d* of knowledge now broadcast in the earth,

departs
s 112-23 Any theory of C S, which *d* from
142-30 *d* from the nature and character of Mind,
g 547-5 not one *d* from the stated system and rule.

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a 43-2
sp 91-7
f 213-11
b 312-10
312-12

depend
a 44-14 He did not *d* upon food or pure air
ph 168-12 and *d* upon them to heal you,
181-18 not sufficiently spiritual to *d* on Spirit
f 223-21 we shall never *d* on bodily conditions,
b 286-5 and so *d* upon belief instead of demonstration,
p 409-28 will not *d* on it after death
422-17 causing it to *d* less on material evidence
ap 569-27 periods of torture must *d* upon sin's obduracy

dependency
b 335-5 would reduce God to *d* on matter,

dependent
sp 84-20
89-18
s 160-9
ph 170-29
b 292-17
311-3 *d* on matter for manifestation.
p 401-21 medicine is *d* upon mental action
r 489-17 How can man, be *d* on material means
g 509-3 *d* upon no material organization

depending
b 314-29 those who, *d* on doctrines and material laws

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sp 81-28
95-15
ph 192-22
b 296-20
p 383-32
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c 260-4 or the painter can *d* the form and face of Jesus,
g 537-20 this second account . . . is to *d* the falsity of
ap 568-8 The following chapters *d* the fatal effects of

depicts
b 319-3 Science *d* disease as error,
ap 571-25 In significant figures he *d* the thoughts

depicted
p 416-25 the mental process by which they are *d*,

depletion
p 374-2 Anodynes, counter-irritants, and *d*·

deplorably
s 143-8 The sick are more *d* lost than the sinning, if

deplore
ph 195-24 barbarisms of learning which we *d*,

deport
m 67-13 Thus should we *d* ourselves on the
ph 180-11 Physicians should not *d* themselves as if

deposed
p 436-2 *d*· that he was an eye-witness

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m 63-31 allowed to . . . hold real estate, *d* funds,
p 373-25 decomposition, or *d* will abate,

depraved
s 115-22 *d*· will, self-justification, pride, envy,
ph 188-8 Passion, *d* appetites, dishonesty,
p 406-28 The *d*· appetite for alcoholic drinks,
t 450-5 so *d* that they appear to be innocent.

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f 226-4 under more subtle and *d* forms.

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s 115-20

p 374-6 majority of doctors *d* mental energy,

depressed
p 420-18 The fact . . . reassures *d* hope

depressing
s 109-16 The search was sweet, . . . not selfish nor *d*.
p 384-3 relieve our minds from the *d* thought

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gl 596-20 VALLEY. *D*, meekness, darkness.

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ph 172-31 teaching us by his very *d*·,
p 385-15 Constant toil, *d*, exposures, and

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o 358-2 Can a leaden bullet *d* a man of Life,
ap 565-12 and *d* Herod of his crown.

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sp 98-29
f 215-13
b 304-10
p 403-19
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pr 7-6 *d* material sense of its false claims.
s 143-22 *d* you of the available superiority of divine Mind.

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b 304-7 nor height, nor *d*, — *Rom.* 8 39
g 520-3 The *d*, breadth, height, might, majesty,

depths
an 105-27 down to the *d* of ignominy and death
f 213-30 Before human knowledge dipped to its *d*·
b 292-5 compass the heights and *d* of being
ap 567-3 These angels deliver us from the *d*

De Quincey
s 113-14 *De Q* says mathematics has not a

derange
p 414-10 impossibility that matter, brain, can . . . *d*· mind,

deranged
p 421-4 belief that other portions . . . are *d*·

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p 421-4 *D*, . is a word which conveys the
423-27 abnormal condition or *d* of the body

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p 389-9 Matter does not inform you of bodily *d*;

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g 533-16 charges God and woman with his own *d*,

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a 49-29 mocked him on the cross, saying *d*,

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b 338-26 aside from their metaphysical *d*,

derivative
o 356-29 to create the primitive, and then punish its *d*?
p 399-19 is but a *d* from, and continuation of,

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sp 93-25 The modifying *d* of the word *spirit*

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f 244-7 If we were to *d* all our conceptions of man
p 408-21 *d*· a supposed effect on intelligence

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a 18-18
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ph 166-24 the *d* invalid often drops them,
p 379-14 Let the *d*· invalid, . . . think of the experiment
despairingly
p 383-32 One instant she spoke *d*· of herself.
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p 386-16 A blundering *d*, mistakenly announcing
386-20 Another *d*, correcting the mistake,
434- 2 on the wings of divine Love, there comes a *d*·:
despatches
p 399-11 mortal mind sends its *d*· over its body,
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ph 182-14 "hold to the one, and *d*· the — *Matt.* 6 24.
r 490-19 *D* not prophesyings." — *I Thess.* 5 20.
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a 20-16 "*D*· and rejected of men," — *Isa.* 53 3.
52-13 "*D*· and rejected of men," — *Isa* 53 3
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s 136- 6
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p 400- 7 we can *d*· "the strong man" — *Matt.* 12 29
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an 102-32 C. S. *d* the kingdom of evil,
despondent
p 431-24 took control of his mind, making him *d*·,
despotic
an 102-27 It implies the exercise of *d* control,
f 225-18 potent to break *d* fetters
225-23 *d* tendencies, inherent in mortal mind
despotism
an 102-31 Its so-called *d* is but a phase of
p 375-15 yielding his mentality to any mental *d*·
r 473-18 In an age of ecclesiastical *d*,
gl 590-13 LEVI (Jacob's son) ecclesiastical *d*.
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p 426- 8 When the *d* is desirable,
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c 266- 5 man's higher individuality and *d*·.
b 281-10 whence its origin and what its *d*·?
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b 273-25 human theories are *d* of Science
p 437-12 *d* of intelligence and truth
g 554-10 *d* of any knowledge of the so-called
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210- 9
229- 3
231- 5
233- 5
239- 1
253-28
c 260-32

destroyed
b 274-29
290-16
292- 1
294-17
297-12
311-13
320-31
321-14
328- 9
338- 8
339- 3
340-29
o 372-28
p 369-21
379-32
381-13
389-11
400- 2
400-27
406-29
411-19
411 22
418-16
421-20
426-32
427 19
t 452-32
461-30
r 488-30
gl 533-22 sin, sickness, and death *d*

destroyer
a 48-14 exalting ordeal of sin's revenge on its *d* ?
p 435-16 a *d* of Mortal Man's liberty

destroyers
p 404-32 and so deliver him from his *d*·.

destroying
pr 6-12 is the means of *d* sin
10-13 overcoming and thus *d*· all error.
a 40-12 God's method of *d* sin
s 157- 3
160- 1
ph 171-16
184-24
f 210- 8
241-21
245- 2
248-10
b 316-11
332-15
339- 5
p 368-19
369- 2
379-22
401- 8
401- 9
401-17
404-11
418- 3
422-10
t 446-14
461-23
463-23
r 473-14
ap 565-26
gl 581-10
589-17

destroys
pr 15-13
a 23-10
26-26
36-32
sp 72-10
72-12
84-24
91-19
98- 6
s 128-25
130- 8
143- 1
157-31
ph 171 29
172-26
183-10
186- 5
f 203-14
206-27
216- 8
223-30
231- 4
233-22
243-31
252-10
b 275-27
276-26 The latter *d*· the former.
286-30
288-31
289-16
292- 8
293- 6
299-24
305-26
315-23
323-27
328-11
339- 2
339- 3
o 346-15
347 24
350-30
358- 1
p 395-12
420- 1
422-20
t 452-14
452-28
454- 6
r 472-11
474-31
483-18
485-22
g 556- 7
ap 561- 3

destructible
o 360- 7 renders these ideals imperfect and *d* ;

destruction
attempt the
a 51- 9 to attempt the *d* of the mortal body
element of
ph 196-10 sin is the only element of *d* .
error's
o 357-12 and error's *d* ensured,
final
b 339- 6 and involve the final *d* of all sin?
of all evil works
pr 5-31 seek the *d* of all evil works,
of error
sp 91-13
b 272-26
329-26
r 474-24
ap 559-16
of evil
a 53-24 sacrifice which goodness makes for the *d*· of evil.
of sin
pr 5-20 the *d* of sin through suffering
f 201- 2 the *d* of sin, sickness, and death
233- 3 proofs in the *d* of sin, sickness, and
233-19 compass the *d* of sin and sickness
b 291- 4 aught but the *d* of sin,
339- 1 *d* of sin is the divine method of pardon.
r 497-10 God's forgiveness of sin in the *d* of sin
pangs of
b 296-20 how long they will suffer the pangs of *d* ,
ripe for
ap 565- 4 against spirituality, and ripe for *d* .
that wasteth
m 66-17 *d* that wasteth at noonday " — *Psal* 91 6.

sp 91-14
97-17
an 103- 6
ph 173-16
194-10
f 219-19
t 451-13
gl 586-13
597-29

destructions
ph 165- • *delivered them from their d — Psal* 107 20

destructive
sp 93-17 *D*· electricity is not the offspring of
97-11 The more *d* matter becomes,
f 210-32 it is without a *d* element
b 273-31 atmosphere of mortal mind cannot be *d*
t 445-25 The human will is *d* to health,
g 545-17 false view, *d* to existence and happiness.

desultory
o 354-15 to cleave to barren and *d* dogmas,

detach
c 261-21 *D*· sense from the body, or matter,
t 463- 8 you should so *d* mortal thought from its

detached
o 341- 5 criticisms are generally based on *d* sentences

detail
pref x-14 or treat in full *d* so infinite a theme.

details
ph 196-23 forcible descriptions and medical *d* ,

detect
p 363-13 *d* the woman's . status and bid her depart,
363-26 did his insight *d* this unspoken moral uprising?
t 447-25 To put down the claim of sin, you must *d* it,

detected
c 267-19 more than is *d* upon the surface,
ap 567-29 *d* and killed by innocence, the Lamb of Love.

detection
f 252-20 elude *d* by smooth tongued villainy.

detective
t 449-24 a good *d* of individual character

detectives
p 439-31 We send our best *d* to whatever locality

deter
t 443- 6 tends to *d* those, who make such a

determine
ph 173- 3 or *d* when man is really *man*

determined
s 161-28 even if it were not already *d* by mortal mind

determines
sp 86-23 T
ph 167- 8
186- 7
194- 7
f 254-22
p 403-27
g 508-13

dethrone
p 378-23 to dispute the empire of Mind or to *d*·
g 546- 7 would *d* the perfection of Deity

dethrones
s 148-25 Physiology exalts matter, *d* Mind, and

detracts
b 283-22 so *d* from God's character and nature,

detrimental
t 446-28 *d* to health and integrity of thought.

develop
pref viii- 4 To *d* the full might of this Science,
ph 199-15 Mortals *d* their own bodies
g 557- 4 learn how to *d* their children properly

developed
a 29-29
an 105-22
ph 198- 7
198-30
p 416-19
g 550- 9

developing
c 258-13 forever *d* itself, broadening and
p 381- 5 or that some disease is *d* in the system,

development
explanation and
an 102-26 not . an easy explanation and *d* .
greater
sp 82-32 hastening to a greater *d* of power,
hour of
c 266-10 When this hour of *d* comes,
man's
ph 172- 3 Theorizing about man's *d* from
of disease
p 400-15 and you prevent the *d* of disease.
opposite
sp 88-22 Excite the opposite *d* , and he blasphemes
precedes the
g 553-32 which precedes the *d* of that belief
prevent the
p 391-12 you can prevent the *d* of pain in the body
spiritual
m 68-11 Spiritual *d* germinates not from
g 547-27 not in material history but in spiritual *d*·.
this
ph 199-17 whether this *d* is produced consciously or
g 530- 2 In this *d* , the immortal, spiritual law
ph 173-23
180-28
f 244-31
p 372-19
403-31
419-17
gl 588- 7

develops
s 128-15 *d* the latent abilities . . . of man.
f 202-21 earthly experience *d*· the finity of error
r 489-11 as consciousness *d* , this belief goes out,

deviations
g 502- 7 mortal *d*· and inverted images

devil
cast out the
s 135-15 When Christ cast out the *d*·of dumbness,
flesh, and the
o 354- 5 " the world, the flesh, and the *d* "
hast a
sp 70- * *Now we know that thou hast a d . — John* 8 52.
is come down
ap 568-21 the *d* is come down unto you, — *Rev.* 12. 12
knoweth
ap 569-23 for the *d* knoweth his time is short.
or evil
r 469-16 *d* or evil — is not Mind,
personal
o 351-19 a personal *d* and an anthropomorphic God
works of the
pr 5-30 " destroy the *works* of the *d* " — *I John* 3 8
r 474-31 " destroy the works of the *d* " — *I John* 3 8
s 135-16
b 292-22
330-31
t 450- 4
g 539- 2
554-23
554-25
554-26
ap 563-19
567-15
567-19
gl 580-30
584-17

devils
pr 7- 5 he cast out *d* and healed the sick and sinning
a 43- 5 " Even the *d* are subject unto us — *Luke* 10 17
52-32 " He casteth out *d* through Beelzebub," — *Luke* 11 15
o 348-12 when *d* , delusions, were cast out
p 362- *
422- 3
r 494-30
ap 564- 1
gl 583-18

devious
s 164- 1 said . . . our *d* career resembles

devised
s 142- 2 the old systems, *d* for subduing them,
ph 183-14 nor *d* a law to perpetuate error

devoid
s 134-15
p 399-21
r 480- 9
g 525-29
549-22

devolved
g 506-28 Upon Adam *d* the pleasurable task

devote
f 237-25 They *d* themselves a little longer to their

devoted
s 109-14 *d*· time and energies to discovering a
gl 582- 6 so-called mortal mind, *d* to matter,

devotee
sp 89- 5 the *d*· may become unwontedly eloquent.
p 382-15 than is the *d* of supposed hygienic law,

devotion
a 49- 2 They knew what had inspired their *d* ,
ph 199-21 *d* of thought to an honest achievement
f 241-19 The substance of all *d* is

devour
ap 563-26 for to *d* her child as soon as — *Rev* 12 4
564- 1 which would impel them to *d*· each other

devouring
ph 192-14 It is the headlong cataract, the *d*· flame,
b 329-15 nor should he remain in the *d*· flames.

devout
pr 4-29 silent prayer, watchfulness, and *d* obedience
7-21 with more *d* self-abnegation and purity
40- 3 The advanced thinker and *d* Christian,
o 351-11 as did the prayers of her *d* parents
p 367-14 from the summit of *d* consecration,

devoutness
s 140-17 Spiritual *d* is the soul of Christianity

dew
ph 193- 9 The *d* of death was on his brow.
c 257-29 hath begotten the drops of *d* ," — *Job* 38. 28.
p 365-18 like *d* before the morning sunshine.

diagnosis
s 157- 1
161-26
p 370-20
408- 9
t 463- 3

diametrically
o 352- 8 the Jews took a *d* opposite view.

diamond
g 521-16 the point of a *d* " and the pen of an angel.

diapason
ap 559-14 to utter the full *d* of secret tones.

diathesis
p 424-32 a humor in the blood, a scrofulous *d*.

dictate
f 228-23 we shall be masters of the body, *d* its terms,
p 409-10 matter, . cannot *d* terms to consciousness

dictated
s 158- 4 supposed to have *d* the first prescription,

Dictionary, Smith's Bible
b 320- 8 In Smith's Bible *D* it is said

dictum
t 444- 6 is the *d* of Scripture

did
a 18- 6
25-26
26- 2
30 16
51-20
51 21
53- 3
55- 6
sp 79-19
83- 3
85-13
86- 4
an 106-18
s 136-30
136-31
139- 7
141-21
152-16
156 18
ph 168-20
193-18
193-29
f 232-17
b 314-13
328-19
329-11
o 351-10
359-10
p 400-32
t 444-24
r 494- 3
495- 3
495- 8

die
m 61-16
sp 75-22
94-10
s 164-17
164-19
ph 170-11
197-10
f 206-31
210-26
221-12
b 277- 3
280-23
295-29
310-23
312-12
315- 2
328-20
p 375- 1
381 15
387-13
406-25
426-30
426-30
427- 6
432-30
434-31
435- 5
435-12
435-18
436-29
r 491-19
496- 6
g 527-10
529-20

die
g 530-14 Ye shall not surely *d* — *Gen.* 3 4
532- 9 thou shalt surely *d*," — *Gen* 2 17.
545-31 "As in Adam [error] all *d*, — *I Cor.* 15 22.
gl 580-20 saith, "Thou shalt surely *d*." — *Gen* 2 17.

died
a 46- 3
sp 73- 4
74-15
75-15
75-16
75-17
75-24
s 154-11
154-13
158-32
159-20
b 290-29
290-30
p 379-10
382-26

dies
sp 75- 2
ph 168-16
177-26
f 202-17
204- 2
250-11
b 275- 1
285- 8
288-16
o 349-11
p 374-29
427- 2
r 486-11

d to live again in renewed forms,

d theories first admit that food sustains

never to try *d* for growth in grace

Then we must *d* from them both
They *d* from real Science because they
Your responses should *d* because
words often translated *belief* *d* somewhat

showing the *d* between the offspring
would be prevented by this *d*
86-23 Education alone determines the *d*
b 293-19 *d* being that electricity is not
p 403- 2 *d* between voluntary and involuntary
421- 2 The only *d* is, that insanity implies

differences
m 63-12 Civil law establishes very unfair *d*

different
a 21 18 separate time-tables to consult, *d* routes
m 57- 9 These *d* elements conjoin naturally
58- 6 Tones of the human mind may be *d*,
59-12 *d* demands of their united spheres,
sp 74-22 *d* beliefs, which never blend
82-10 *d* states of consciousness are involved,
82-12 cannot exist in two *d* states of consciousness
82-16 through *d* mazes of consciousness
82-21 their state of consciousness must be *d*
82-27
s 139-19
149- 8
152-32
161-32
163-24
b 293- 7
p 377-12
407-30
408-27
t 461-21
r 493- 5
g 523-27
525- 8
546-31
549-10
552-27
ap 566-30
gl 588- 6

differing
sp 82-28 betoken a *d* consciousness
t 444-14 towards *d* forms of religion and medicine,
444-15 those who hold these *d* opinions.

differs
s 123-30 C. S. *d* from material science,

difficult
sp 82-3 It is no more *d* to read the absent mind
86-22 why is it more *d* to see a thought than
91-9 *d* for the sinner to accept divine Science,
s 147-32 [illegible]
ph 178-17
f 218-13
225-25
b 318-4
o 350-17
p 382-20
396-15
398-29
410-15
424-22
426-6
t 448-32
449-18
452-2
460-11
462-16

difficulties
m 60-11 maternal affection lives on under whatever *d*,
63-22 without encouraging *d* of greater magnitude
s 143-14
149-21
p 377-25
394-16

difficulty
s 115-5 [illegible]
115-9
ph 184-28
185-1
185-3
o 348-8
349-13
p 403-8
427-22 great *d* lies in ignorance of what God is.

diffusive
m 58-16 benevolence should grow more *d*.

dig
sp 79-10 *d* up every seed of error's sowing.

digest
ph 175-21 The exact amount of food the stomach could *d*

digested
sp 84-31 If . . . thoroughly learned and properly *d*,
p 390-2 she said, "My food is all *d*,

digestible
ph 197-25 and the most *d* food in the stomach,

digestion
ph 175-25 "Medical Experiments" did not govern the *d*.
176-12 There were fewer books on *d*
ap 559-23 if you find its *d* bitter

dignified
s 118-21 In all mortal forms of thought, dust is *d* as

dignify
s 149-27 predicting disease does not *d* therapeutics

dignity
s 158-17 stupid substitutes for the *d* and potency
f 236-7 emolument rather than the *d* of God's laws,
g 527-30 and is man giving up his *d*?

dilemma
s 119-8 To seize the first horn of this *d*
119-11 while to grasp the other horn of the *d*

diligence
g 514-13 *d*, promptness, and perseverance

dim
s 147-23 hitherto unattained and seemingly *d*.
g 513-8 To material sense, this divine universe is *d*

diminish
m 64-8 *d* crime, and give higher aims to ambition
ph 181-32 will *d* your ability to become a Scientist,
f 202-18 The days . . . will multiply instead of *d*,
218-31 sin, disease, and death will *d*.
c 262-3 Neither does consecration *d* man's obligations
p 419-28 will *d*, until the practitioner's

diminished
s 155-29 homœopathy, and . . . have *d* drugging;

diminishes
sp 96-28 As material knowledge *d* and
s 156-25 Homœopathy *d* the drug,
f 224-1 and the power of sin *d*,
p 415-30 thought increases or *d* the secretions,
p 420-20 It increases or *d* the action, as the case may
423-4 this fear greatly *d* the tendency towards a

dimly
s 117-26 human reason *d* reflects and

din
b 307-31 Above error's awful *d*, blackness, and chaos,

dipped
f 213-30 Before human knowledge *d* to its depths

dire
ph 196-4 can save him from the *d* effects of knowledge
p 388-8 *d* inflictions failed to destroy his body.

direct
sp 94-25
an 105-1
s 138-19
148-5
ph 189-31
f 228-1
235-8
249-31
b 273-26
284-17
o 342-9
p 370-19
t 457-20

directed
ph 169-23 towards which human faith or endeavor is *d*.
p 378-30 if such a power could be divinely *d*,
r 494-19 Reason, rightly *d*, serves to correct

constantly *d* the mind to such signs,

ph 198-19 Again, giving another *d* to faith,
any
ph 177-23 in any *d* against God,
b 280-9 can never do justice to Truth in any *d*.
t 445-17 or limit in any *d* of thought the omnipresence
457-9 this newly discovered power in any *d*
every
p 371-13 sick humanity sees danger in every *d*,
406-21 to avail ourselves in every *d*
t 458-18 sword of Truth must turn in every *d*
mental
s 160-24 never capable of acting contrary to mental *d*,
of mortal mind
s 160-10 no more dependent upon the *d* of mortal mind,
opposite
ph 195-10 those very senses, trained in an opposite *d*.
p 388-14 another admission in the opposite *d*,
right
a 21-13 [illegible]
21-31
ph 172-5
f 219-32
248-26
p 401-3
this
p 419-4 Errors of all sorts tend in this *d*.
unerring
p 424-9 the proper sense of God's unerring *d*
whichever
p 392-23 Your decisions . . ., whichever *d* they take.

m 64-3 in the *d* taught by the Apostle James,
p 394-9 to act in the *d* which Mind points out
t 451-15 walks in the *d* towards which he looks,

directions
sp 86-11 Opposites come from contrary *d*,
f 220-6 to look in other *d* for cause and cure
b 329-9 great might of divine Science in these *d*.

directly
ph 177-29 as *d* as if the poison had been
187-15
192-31
f 220-32
b 311-19
o 358-6
p 397-11 as *d* as you enhance your joys by
400-1 mortal mind, which *d* controls the body
423-28 as *d* the action of mortal mind as is dementia
g 533-11 to trace all human errors *d* or indirectly

directs
s 160-26 as they please or as disease *d*,
f 254-11 seek Truth righteously, He *d* our path.

dirt
p 383-14 To the mind equally gross, *d* gives no uneasiness
413-14 and covering it with *d* in order to
413-21 I am not patient with a speck of *d*,
gl 595-24 UNCLEANLINESS. Impure thoughts; error; sin; *d*.

disable
p 378-27 never endowed matter with power to d Life

disabled
p 373-25 the d organ will resume its healthy functions.

disabuse
s 130-15 would d the human mind of material beliefs

disagree
p 390-27 "Agree to d" with approaching symptoms

disagreement
o 361- 3 cancels the d, and settles the question

disappear
pref xi-12 and d as naturally and as
a 34-27
sp 72- 6
97-27
f 203-29
211-21
224- 4
228-10
248-32
252- 8
b 295-14
319-18
324- 3
o 347-29
353-13
357-23
p 375- 8
395-14
415-27
425-13
426-28
427- 6
442-22
r 476-11
476-18
480-30
485- 8
g 509-28
556- 6
ap 561-21
572-18
gl 584- 4

disappearance
a 43- 3 his material d before their eyes
p 426-29 death will disappear with the d of sin
gl 593- 4 d of material sense

disappeared
ph 190-30 His fear must have d before his
b 323-15 has sadly d from Christian history
334-16 material concept, or Jesus, d,
p 436- 5 the Health-agent d,
438-27 he d and was never heard of more
442-10 all sallowness and debility had d.
gl 580-27 and then d in the atheism of matter

disappears
a 42- 8
m 69-10
sp 89 10
97 13
s 116- 4
131- 7
155-27
156-30
ph 172-14
189-12
190-18
f 207- 4
222- 1
230-27
251 20
252-11
c 264 21
267 24
b 274-32
279 16
281- 5
293- 1
297-13
p 368-23
368-31
406-13
406-16
417-17
442 24
r 491- 6
g 520-12
520-14

disappears
gl 595-21 mortal d and spiritual perfection appears
597-18 in which a material sense of things d,

disappoint
f 234-22 The present codes of human systems d

disarm
ph 178-25 and we d sin of its imaginary power
until evil is d by good
d man, prevents him from helping himself,

...ement
d, is a word which conveys the true definition
to make Him responsible for all d,
is not so d as the chronic belief
faith in the right and d in the wrong.
D in error destroys error,
in exact proportion to your d in physics,
If man believes in death now, he must d in it
You do not . . . d the musician when he

...ng
The distrust of mortal minds, d the purpose
which d the one Mind and true source of
D all notions about lungs, tubercles,

91-18
95- 9
95-14
97- 1
ph 194- 3
f 233-17
233-19
c 258-31
b 310-30
315-13
o 345-23
t 455-27
g 509-31
510- 1
510- 4
519 12
534- 2

discerned
m 66- 9
65- 6
68-32
sp 85-17
87- 9
98-12
s 110-23
110-27
137- 4
ph 168-24
f 210- 5
b 275-31
302- 7
330-15
o 351-12
t 461-10
g 509- 2
512-24
gl 585-10
598-27

discernible
sp 76-27 a perfection d only by those who

discerning
pref x-28 or d the truth, come not to the light
a 35- 6 D Christ, Truth, anew on the shore
m 60-25 not d the true happiness of being,
s 143-22 never d how this deprives you
f 227-14 D the rights of man, we cannot

discernment
a 47- 1 d of Jesus' teachings and
sp 82- 6 d of the minds of Homer and Virgil,
91-18 aids the d of man's spiritual and

discernment [illegible]

discerns
t 462-32 d and deals with the real cause of disease.

discharge
ph 193-20 The d from the sore stopped,
r 478-19 d of the natural functions is least noticeable.

Disciple
ap 576- 9 the beloved D writes

disciple
beloved
a 36-13 the beloved d, and a few women
b 319-32 what the beloved d meant in one of his
doubting
b 317-30 To this dull and doubting d Jesus remained a
impetuous
s 137-26 Before this the impetuous d had
mightiest
a 48-12 shall the humblest or mightiest d murmur
Simon the
p 362- 4 though he was quite unlike Simon the d·
willing
pref ix-17 a willing d· at the heavenly gate,
a 21- 9
28-29
41-32
s 141- 6
b 271-11
324-19

disciples (*see also* **disciples'**)
Baptist's
a 63- 4 He did not fast as did the Baptist's d,
his
[illegible]
its
o 349-20 this sense must be gained by its d
of Jesus
a 29-13 "The d of Jesus believe him the Son of God"
other
a 27-24 credits him with two or three hundred other d
seventy
o 342-13 He bade the seventy d, as well as
a 32-16 brake it, and gave it to the d,
32-21
34-18
43- 5
49- 4
sp 86-10
s 136-24
136-29

disciples'
a 35- 1 and his d grief into repentance,
47-27 The d desertion of their Master
sp 86- 8 The d misconception of it uncovered

discipline
m 66-28 Xantippe a d for his philosophy.

disciplined
f 202-10 until d· by the prison and the scaffold,

disclose
o 344-16 rules which d its merits or demerits,
t 447-13 evil will in time d and punish itself.

discolored
p 385-21 d, painful, swollen, and inflamed.

discomfiture
ph 169- 7 to his d, when he was incredulous.

discomfort
a 53-16 The world could not interpret aright the d
53-18 which might flow from such d
an 101-28 D· under error is preferable to comfort.

discontented
b 305- 2 A d, discordant mortal is no more a *man* than
ap 559-27 do not be surprised nor d· because you must

discord
accepts the
s 148-17 drops the true tone, and accepts the d·.
all
sp 96-20 all d· will be swallowed up in spiritual Truth.
s 130- 8 divine Science, which destroys all d·,
130-12 Science, . will destroy all d,
r 481-23 human verdicts are the procurers of all d·.
and death
s 124-10 limiting Life and holding fast to d and death.
f 224-10 life and peace instead of d· and death
and decay
b 280- 2 Symbols and elements of d and decay
r 468-18 eternal and incapable of d and decay
g 503-24 no element nor symbol of d· and decay
and dismay
sp 96-13 On one side there will be d and dismay;
and illusion
f 211-23 would serve only to prolong d and illusion
and mortality
b 338- 7 terminates in d and mortality,
any other
p 414-14 dementia, hatred, or any other d.
apparent
p 390- 8 ignorance . . . which produces apparent d,
calls
[illegible]
f 240-14 and there is continual d·.
division and
s 148-23 how from this basis of division and d·
educated into
p 414- 3 and thus are children educated into d.
error and
p 423-21 superior to error and d·,
fearful
m 65-11 The union of the sexes suffers fearful d.
forsake
p 400-10 only as they forsake d,
human
b 306-32 parent of all human d was the Adam-dream,
instead of
f 253-30 law of . harmony instead of d,
is the nothingness
b 276-26 D· is the *nothingness* named error.
is unnatural
b 304-21 and d is unnatural, unreal.
is unreal
b 276-15 D is unreal and mortal.
p 414-23 harmony is universal, and d· is unreal
its own
s 146- 8 By trusting matter to destroy its own d,
learn from
s 129-25 or learn from d the concord of being?
marvel at
ap 563- 1 Human sense may well marvel at d,
mortal
sp 98- 3 the elevation of existence above mortal d
c 262-27 foundation of mortal d is a false sense
night of
p 378-28 chill harmony with a long and cold night of d.
no
b 331-16 in Spirit . . . there can be no d;
no rule of
f 219-20 Science includes no rule of d·,
of every kind
[illegible]
f 207-30 the opposite d·, . . . is not real.
or harmony
f 213-28 discoursing either d· or harmony
overcomes
s 134-22 natural law of harmony which overcomes d,
physical sense of
r 493-23 takes away this physical sense of d,
produce
m 58- 5 Ill-arranged notes produce d·.
reign of
s 122- 2 and so creates a reign of d,
seeming
p 390- 7 to the mortal senses, there is seeming d·.

disease

approach of
p 374-17 Ignorance of the cause or approach of *d*
arises
s 154- 3 *D* arises, like other mental conditions,
being a belief
ph 168-26 *D* being a belief, a latent illusion
belief in
s 145-13 Christ, Truth, subdues the human belief in *d*·
p 377-32 It is latent belief in *d*,
419- 3 or even create the belief in *d*.
r 482-31 mortal mind . causes the belief in *d*.
belief of
ph 178- 9 The remote cause or belief of *d* is not
p 380-18 The body is affected only with the belief of *d*
398-27 and change the belief of *d* to a belief of health.
belief of the
p 377-20 when the belief of the *d* had gone.
belief produces
s 159-30 belief produces *d* and all its symptoms,
breeds
m 62- 7 master the belief . . . which breeds *d*
called a
p 398- 1 Sometimes Jesus called a *d* by name,
called the
p 411- 4 student silently called the *d* by name,
call the
p 412-10 call the *d* by name when you mentally deny it,
case of
s 155-21 in order to heal a single case of *d*
ph 196-25 Many a hopeless case of *d* is induced by
cause a
p 374- 7 the sick say "How can my mind cause a *d*
cause of
ph 174-30 cause of *d* [illegible]
f 230-32 [illegible]
p 370-21 [illegible]
t 445-26 [illegible]
463- 1 [illegible]
causes
ph 198-24 What causes *d* cannot cure it
f 208- 7 What then is this which causes *d*
b 319- 8 senses are saying that matter causes *d*
o 344-12 understood . that error causes *d*,
p 389- 4 but if the material body causes *d*,
chains
p 380-19 mind ignorant of the truth which chains *d*.
challenges
s 162- 3 agrees only with health and challenges *d*
chambers of
p 365-26 finds its way into the chambers of *d*
chronic
s 162-18 in cases of both acute and chronic *d*·
chronic form of
ph 176-31 less distinct type and chronic form of *d*.
classify
r 483- 5 We classify *d* as error,
consume with
f 205- 4 drop with drunkenness, consume with *d*,
consumption, or
p 425- 1 notions about . . consumption, or *d*·
crisis of the
t 446- 8 or it may mark the crisis of the *d*.
crop of
ph 188-23 an abundant or scanty crop of *d*,
cure
an 101-26 seems to alleviate or to cure *d*,
f 208-15 absurd to suppose that matter can . . cure *d*,
cure of
pref xi- 4 results in the cure of *d*
s 147- 5 its present application to the cure of *d*
149- 3 Mind as far outweighs drugs in the cure of *d*
t 457-31 Let this Principle be applied to the cure of *d*
declaring
ph 180-18 by declaring *d* to be a fixed fact,
depicts
b 319- 3 Science depicts *d* as error,
describing
sp 79- 1 The act of describing *d* . . . is not scientific
descriptions of
ph 179-32 Descriptions of *d* given by physicians
destroy
p 412-15 and to destroy *d*, sin, and death
t 447-20 truth and . . . which destroy *d*.
destroying
s 157- 3 in judging and destroying *d*.
destroys
p 420- 1 nor go from one part to another, for Truth destroys *d*.
developed the
ph 198- 7 his fear, which has already developed the *d*·
development of
p 400-13 you prevent the development of *d*.
403-31 mental conception and development of *d*·

disease

diagnosis of
s 157- 1 Homœopathy . . . in its diagnosis of *d*.
p 370-20 A physical diagnosis of *d* . . . tends to
disappears
f 230-27 We think that we are healed when a *d* disappears,
p 417-17 you destroy the evidence, for the *d* disappears
discords of
sp 78- 2 like the discords of *d*·, sin, and death,
disquisitions on
p 371- 5 Disquisitions on *d*· have a mental effect
dread
b 321-23 white as snow with the dread *d*,
dream of
p 396-30 It breaks the dream of *d*
eradicate the
ph 180-20 even before they go to work to eradicate the *d*
error and
pr 5-32 all evil works, error and *d* included.
error, or
p 400-18 By lifting thought above error, or *d*·, and
every
p 400-16 if you understand that every *d* is an error,
411-32 it alleviates the symptoms of every *d*.
evidence of
p 412-23 so as to destroy the evidence of *d*.
evil and
t 447-21 Expose . . . the claims of evil and *d*
evil called
s 135-14 and when Truth casts out the evil called *d*,
exemption from
p 411-29 their exemption from *d* and danger
expels the
s 153- 3 it is not the drug which expels the *d*·
explanation of
p 374-10 The author . . . in her explanation of *d*·
fastens
p 395-28 fastens *d* on the patient,
fear of
ph 169-13 by exciting fear of *d*·,
188-27 [illegible]
197-31 [illegible]
p 373-14 [illegible]
377-32 [illegible]
400- 3 [illegible]
t 455-11 [illegible]
fear of the
ph 196-28 but from the fear of the *d*
feelings or
p 396- 6 inquiries relative to feelings or *d*.
fetters of
t 449- 1 to free another from the fetters of *d*·.
forms of
p 398-29 more difficult forms of *d*.
fosters
ph 169-12 faith . . . in drugs begets and fosters *d*
foundation of
p 368-31 When fear disappears, the foundation of *d* is gone
t 453-27 increases fear, the foundation of *d*,
functional
s 143-24 as readily as she has cured purely functional *d*,
[illegible]
heal
pref x-21 His disposition and power to heal *d*.
f 202-20 and yet we rely on a drug to heal *d*, as if
healed
sp 79-22 He never described . . . but he healed *d*.
p 386-13 healed *d* through the action of Truth
healing
s 150- 3 through this Christian system of healing *d*.
heals
t 445-24 cast out by the divine Mind which heals *d*
health or
s 120-27 matter's supposed consciousness of health or *d*.
he discerned
sp 85-17 In like manner he discerned *d*
hinders
p 374-21 this belief helps rather than hinders *d*.
holds
p 395-27 Mental practice, which holds *d* as a
illusions about
p 413-27 illusions about *d*, health-laws, and death,
image of
s 154- 7 the fear that creates the image of *d*
p 400-12 Eradicate the image of *d* from the
images of
ph 175- 1 We should prevent the images of *d* from
197- 2 which mirror images of *d* distinctly in thought.

disease

imbecility or
ph 197-15 removed from imbecility or *d*.

incipient stages of
p 390-30 Meet the incipient stages of *d* with

increase
s 139-32 is liable to increase *d* with his own mind,

induce
p 370-22 physical diagnosis . . . tends to induce *d*
417-30 Show them how mortal mind seems to induce *d*

induces
p 392-28 the condition . . which you say induces *d*,

injuries, and
p 402-17 You say that accidents, injuries, and *d* kill

insist that
p 403- 3 insist that *d* is formed by mortal mind

is abnormal
s 120-14 health is normal and *d* is abnormal.

is an experience
r 493-20 *D* is an experience of so-called mortal mind

is an image
p 411-23 *D* is an image of thought externalized

is expressed
p 373-21 *D* is expressed not so much by the lips as in

is less than mind
p 378- 7 *D* is less than mind, and Mind can control it

is mental
b 270-28 *d* is mental, not material

is not a cause
p 415- 2 therefore *d* is not a cause nor an effect

is unreal
f 229-32 the truth that *d* is *unreal*

itself
p 419-11 Neither *d* itself, sin, nor fear has the power to

leads to
s 120-29 confirms that testimony . . and so leads to *d*.

less
ph 175- 6 there will be better constitutions and less *d*.
g 554-32 This would indicate that there is less *d*

less for the
p 421-12 treat the patient less for the *d* and

load with
ph 176-17 Human fear of miasma would load with *d*

malignant
[illegible]

name of a
p 411-13 once Jesus asked the name of a *d*,

name of the
p 396-10 avoid speaking aloud the name of the *d*.

never described
sp 79-21 He never described *d*.

never spoke of
s 147-32 Jesus never spoke of *d* as dangerous

no hereditary
p 412-32 knows that there can be no hereditary *d*,

nor death
s 140-27 causeth no evil, *d*, nor death.
p 368-22 Neither evil, *d*, nor death can be

not aggravate the
p 401-12 This fermentation should not aggravate the *d*,

one
ph 176-24 One *d* is no more real than another
o 348- 9 one *d* can be just as much a delusion as another
p 418-15 one *d* would be as readily destroyed as another
r 483- 4 exchanging one *d* for another,

organic
s 149-23 [illegible]
162-25 [illegible]
ph 176-21 [illegible]
177- 1 [illegible]
180-32 [illegible]
p 423-30 [illegible]

origin of
p 374-18 no argument against the mental origin of *d*.

origin of all
ph 169-18 reveals the origin of all *d* as mental,

or its symptoms
p 419-32 *d* or its symptoms cannot change forms,

or sin
b 323-24 contemplation of something better than *d* or sin
p 402-19 whether it be a broken bone, *d*, or sin
t 453-11 the belief and fear of *d* or sin,

outlines of
ph 175- 2 we should efface the outlines of *d*

pain or
p 421-15 belief that . . . produces pain or *d*.

disease

physical
s 150-14 the metaphysical healing of physical *d*,

picture this
ph 174-27 Why . . . picture this *d* to the mind,

power of
p 376-31 To fear and admit the power of *d*,

predicting
s 149-27 predicting *d* does not dignify therapeutics

prevent
ph 170-18 If there are material laws which prevent *d*,
198-12 It is better to prevent *d* from forming in
p 412-16 To prevent *d* or to cure it,

preventing
s 147-28 this Principle of healing and preventing *d*.

produce
p 399- 4 You say . . . material combinations produce *d*;

produces
f 208-15 absurd to suppose that . . Spirit produces *d*

pulmonary
m 63- 2 for warding off pulmonary *d*
f 203- 1 that this cold may produce fatal pulmonary *d*;
p 392-20 in the form of what is termed pulmonary *d*,

question of
p 406-18 he should be as fearless on the question of *d*.

regarding
p 403-24 Never conjure up . . . forebodings regarding *d*

relative to
ph 198-10 who outlines his thought relative to *d*,

removal of
o 358-27 in the removal of *d*

remove
p 400-20 When we remove *d* by addressing the

render
p 433- 6 that laws of nature render *d*

reports
p 409-13 belief, that . . . body, suffers and reports *d*

resist
p 420-11 they can resist *d* and ward it off,

says to
s 144-22 says to *d*, "Peace, be still." — *Mark* 4 39.

sender of
s 158- 8 Apollo was also regarded as the sender of *d*,

sense of
[illegible]
ph [illegible] the promoters of sickness and *d*.

sin and
(*see* sin)

[illegible]

sin or
p 396-17 not because the testimony of sin or *d* is true,

sin, . . . or death
f 253-16 overcome the belief in sin, *d*, or death.
253-25 supposed necessity for sin, *d*, or death,

slough of
ph 168-13 already brought yourself into the slough of *d*

so-called
ph 168-26 before the so-called *d* made its appearance

soil of
ph 188-24 The soil of *d* is mortal mind,

some
p 381- 5 or that some *d* is developing

speak to
[illegible]
p 418-19 the negation must extend to the supposed *d*

supposed rights of
o 348-22 defending the supposed rights of *d*,

symptoms of
[illegible]
s 161-27 would naturally induce the very *d*

disease

this
- s 154-12 Immediately the symptoms of this *d* appeared,
- p 425- 8 leading points included . . . in this d .

thought of
- ph 198-15 The thought of *d* is formed before
- p 396- 2 never hold in mind the thought of *d* ,

thoughts of
- ph 196-21 so efface the images and thoughts of *d*·,
- f 208-32 banish all thoughts of *d* and sin

to see
- p 421-25 It is no more Christianly scientific to see *d*·

transmission of
- f 228- 3 The transmission of *d*· or of certain

- b 318-24 Medical science treats *d* as though
- t 459-30 treats *d* with more certain results

types of
- p 381-15 cannot legislate the times, . . . and types of *d* ,
- 396- 3 all forms and types of *d*·,

unreal
- p 417-24 the way to cure . is to make *d*· unreal

unreality of
- p 417-26 understand the unreality of *d* in Science.
- t 461-29 to prove . the error or unreality of *d* ,

unsee the
- t 461-29 you must mentally unsee the *d* ;

weariness and
- ph 183-16 supposed laws which result in weariness and *d*

what is termed
- ph 188- 3 What is termed *d* does not exist

when treating
- p 424-27 well to be alone with . when treating *d* .

will vanish
- p 365-17 *d* will vanish into its native nothingness

yoke of
- g 553- 5 physical organism under the yoke of *d*·

you overcome
- p 392- 2 it is through divine Mind that you overcome *d* .

- s 108-25
- 113-20
- 113-20
- 115-23
- 137- 6
- 153-21
- 160-26
- 162-24
- ph 168-24
- 169-10
- 176-26
- 196-20
- f 230-18
- 251-24
- b 318-24
- 330-30
- o 345-32
- 348- 4
- 348- 6
- 348-22
- 353- 2
- p 368-28
- 369-15
- 369-16
- 371-30
- 373-11
- 373-29
- 378-22
- 379- 1
- 395-21
- 400- 2
- 400- 3
- 409- 2
- 411-14
- 411-21
- 412-21
- 417-21
- 419-12
- 419-14
- 420-25
- 421-18
- 426-17
- 426-31
- 432-14
- t 457-13
- gl 595- 5

disease-beliefs
- p 409- 7 the more prolific it is likely to become in sin and *d*.

diseased
- s 164-15 and all *d*· thought-germs are exterminated
- ph 174-27
- 193-21
- f 209- 3
- 217-17
- 237-20
- 243-18
- 253-22
- p 376-24
- 395-32
- 403- 2
- 401-10
- 421- 2
- 425-14
- 428- 1
- 432-17
- r 487-31

diseases

array of
- ph 176-11 A ghastly array of *d* was not paraded

certain
- s 154- 5 Since it is a law of mortal mind that certain *d*

classification of
- s 164- 5 "No systematic . . . classification of *d*·

define
- b 318- 5 Corporeal senses define *d* as realities;

hereditary
- p 424-29 scrofula and other so-called hereditary *d*·,

most
- p 414- 6 it yields more readily than do most *d* to the

organic
- p 377-24 You also remove . . . what are termed organic *d*·

other
- p 376- 2 more terrifying than that of most other *d* .
- 414- 9 The arguments . . . are the same as in other *d*

our
- b 320-29 hope in Him who healeth all our *d* ,

violence of
- pref viii-23 increased violence of *d*· since the flood

worst of
- p 396- 1 a moral offence is indeed the worst of *d* .

- s 138-11 He showed that *d*· were cast out
- 150-32
- ph 165-13
- 196-32
- 197- 1
- p 376- 7
- t 453-26

disentangles
- s 114-26 *d* the interlaced ambiguities of being,

disgrace
- s 120-32 *d* and starvation stared him in the face,

disguise
- f 254-26 What is there to strip off error's *d* ?
- o 343-14 Jesus strips all *d*· from error,.
- t 454-13 the great truth which strips all *d*· from error.
- r 472-29 until God strips off their *d* .

disgusted
- s 163-23 we cannot help being *d* with the

disgusting
- p 407- 5 Puffing the obnoxious fumes . . . is at least *d* .

disheartening
- p 380-28 Nothing is more *d* than to believe

dishonest
- ph 192-16 all that is selfish, wicked, *d* , and impure.
- f 252-18 and says I am wholly *d* ,
- t 448-16 A *d* position is far from Christianly

dishonestly
- s 130- 7 It is vain to speak *d* of

dishonesty
- an 103- 4 further defines it as *d* and craftiness.
- 104-19 *d* , sensuality, falsehood, revenge,
- ph 188- 9 Passion, depraved appetites, *d* , envy,
- b 330-29 *d* , selfishness, envy, hypocrisy,
- p 404-29 envy, *d* , fear make a man sick,
- t 453-16 *D* is human weakness,
- 456-16 Any *d* in your theory and practice
- 464-28 Neither *d* nor ignorance ever founded,

dishonor
- f 228-26 to acknowledge any other power is to *d* God.
- r 483-22 Science of Mind seems to bring into *d* the

dishonorest
- o 349- 6 breaking the law, *d* thou God?" — *Rom* 2·23.

dishonors
- ph 183-30 If C. S. *d* human belief,

disinclined
- f 218-14 sinner, *d* to self-correction,

disintegrated
- p 429-20 he could not exist after the body is *d*·.

distinct
sp 70-13
ph 176-30
f 204-28
214- 2
217- 9
b 306-22
335- 3
p 438-16
g 523-15

distinction
s 116-27 and its d from humanity
o 345-23 ought to be able to discern the d
g 523-29 after which the d is not definitely traceable.

distinctive
ap 560- 4 the d feature has reference to

distinctly
sp 83-30 are d opposite standpoints,
ph 197- 2 ... ght.
b 314-26
p 396-26
403-11
415-32

distinguish
ph 173- 2 we fail to see how anatomy can d·
t 453- 1 to d· the correct from the incorrect

distinguishes
pr 16- 5 It d between Truth . . . and the falsity of
t 453- 3 when he d concord from discord

distinguishing
g 506- 1 d between the false and the true.

distorted
s 110-20 This book may be d by shallow criticism
b 322-22 incurred through the pains of d sense.

distressed
ph 165-17 d stomachs and aching heads.

distribute
p 408-20 Truth does not d drugs through the blood,

distrust
a 50-27
f 231-25
234- 3
c 260-15
o 351- 3

distrusted
t 459-22 when the latter is d and thwarted

disturb
f 254-25 what is there to d the waters?

disturbance
p 421-13 the mental d or fermentation,

disturbances
sp 96-18 These d will continue until the end of error,

disturbed
p 379-29 The images, held in this d mind,
400-20 by addressing the d mind,
421- 6 human belief in ill-health, or d harmony
r 488-29 but they cannot be d nor destroyed,

disturbs
p 388-31 If mortals think that food d the

ditch
f 223-19 both shall fall into the d "— Matt 15 14

diurnal
s 121-17 The earth's d rotation is invisible

diverged
a 21-19 Our paths have d at the very outset,

diversifies
g 513-17 Spirit d, classifies, and individualizes

Dives
sp 83-25 as impassable as that between D· and Lazarus

divest
sp 90- 8 D yourself of the thought that
b 339-29 to d sin of any supposed mind or reality,
p 428- 8 To d thought of false trusts

divested
b 291-30 by which mortal man is d of all material error

divests
s 146-18 d· material drugs of their imaginary power,

divide
f 240-32
250- 1
b 280-14
338-14
g 505- 5
509-10
511- 9

divided
s 118-27 a kingdom necessarily d· against itself,
f 233-25 When numbers have been d according to
252- 2 "If a kingdom be d against — Mark 3 24
b 269- 2
294-24
o 354-27
p 388-19
389-17
g 503-27
505-13
510-22
gl 581-17

divides
sp 74-26 There is no bridge across the gulf which d·
b 312-27 It d faith and understanding

dividing
t 462-10 d his interests between God and mammon

Divine
Being
pr 3-12 The D· Being must be reflected by man,
o 357-18 false notions about the D· Being
Love
p 439-29 sentence which . . . D· Love will pronounce.
Science
a 55-29 This Comforter I understand to be D· Science
s 127- 9 The terms D· Science, Spiritual Science,

---

f 205-32 When we fully understand our relation to the D,

divine
action
an 104-15 indicates the rightness of all d action,
agent
t 444- 4 suffering is oft the d agent in this elevation.
aid
o 354- 6 Why do they invoke the d aid to enable them to
All-power
t 454- 6 The understanding, . . . of the d All-power
anointing
p 367-26 through silent utterances and d anointing
arbitrament
g 555- 4 human belief, and not the d· arbitrament,
authority
sp 76-21 man is immortal and lives by d authority.
s 134-29
b 270-23
o 354-28
p 381-30
382- 2
390-25
basis
p 388- 7 Apostle John testified to the d· basis of C. S.,
beatitudes
t 446-25 Not human platitudes, but d beatitudes,
beauty
sp 76-23 possessing unlimited d beauty and goodness
blessings
r 489-16 channel to man of d blessings
body
ap 559-25 when you eat the d body of this Principle,
cause
b 286-24 they lack a d cause.
character
pr 4-21 to assimilate more of the d character,
g 540-23 error as assuming a d character,
coincidence
ap 561-16 John saw the human and d coincidence,
Comforter
r 497- 7 the Holy Ghost or d Comforter,
commandment
s 112-30 inculcates a breach of that d commandment
commission
a 54-13 In witness of his d commission,
conception
b 315-25 The d conception of Jesus pointed to
concepts
c 259-29 demands spiritual thoughts, d concepts,
consciousness
g 531-13 human concepts for the d consciousness.
gl 598-23 One moment of d· consciousness, or the
control
pr 9-23 recognizes only the d control of Spirit,
p 400 28 Without d control there is discord,
creation
g 504- 6 All questions as to the d creation
507-22 The scientific d creation declares
514- 2 could not . . invert the d creation,
521-23 The Science and truth of the d creation
525- 6 a human, not a d, creation
decree
a 32-14 bowed in holy submission to the d decree.
decrees
s 118-30 they contradict the d decrees

divine

mercy
b 329-26 The pardon of *d* mercy is the destruction of
g 542-12 jeopardize self-control, and mock *d* mercy

message
b 332-10 the *d* message from God to men

messages
ap 566-29 assigns to the angels, God's *d* messages,

metaphysics
s 111-11
111-12
111-14
112-32
113- 9
113-20
146-31
ph 192-29
f 217-21
b 274-32
275-20
278- 3
330- 9
p 374-14 show our need of *d* metaphysics.
397-20 your fidelity to *d* metaphysics,
t 459-32 rules of *d* metaphysics as laid down
g 549- 6 shown by *d* metaphysics to be a mistake,

method
f 240-29 The *d* method of paying sin's wages
b 339- 1 The destruction of sin is the *d* method
ap 568- 6 typifies the *d* method of warfare in Science,

Mind
pr 1-10
2-19
a 36-20
m 62-22
68-29
sp 70-12
83- 1
84-11
84-15
85- 6
88-11
88-28
an 102-11
104-15
104-19
s 108-10
108-22
109- 5
111- 5
114- 5
124-29
127-24
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236-10 *d* Mind heals sickness as well as sin
239-26 If action proceeds from the *d* Mind,
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264- 6
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b 269-14
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p 366-17
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392- 1
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g 503-20
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546- 6
551-14
ap 570-31
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r 483-30 through the *d* name and nature.

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pr 4-24
a 26-13
sp 83-14
s 140-10
ph 179-11
c 259- 7
b 333-25
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a 20-21 well knowing that to obey the *d* order
sp 73-17 the *d* order and the Science of
an 106-12 when the *d* order is interfered with,
r 471- 2 but holds the *d* order or spiritual law,
g 531-17 If, . . . why is not this *d* order still maintained

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g 539-27
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a 40-11 This is my sense of *d* pardon,

patience
a 49-11 privations, sacrifices, his *d* patience,

divine

penalty
an 106-13 incurs the *d* penalty due this crime.

perfection
r 470-25 did not express the *d* perfection,

permission
p 378-29 Such a power, without the *d* permission, is
394-25 Is there no *d* permission to conquer discord

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b 326- 1 A false sense . hides the *d* possibilities,

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a 27- 7
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s 109-23
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powers
f 249- 9 subject to the *d* "powers that be" — *Rom* 13 1

precepts
s 141- 5 Few understand or adhere to Jesus' *d* precepts
b 276- 4 When the *d* precepts are understood,

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pr 12- 4 no power to gain more of the d presence than

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p 390- 8
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470-32
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475- 3
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569- 1
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proof
f 215-22 With its *d* proof, Science reverses the

Providence
p 424-10 Under *d* Providence there can be no accidents,

purpose
sp 83-27 The latter is a revelation of *d* purpose

reality
sp 95-22 to be succeeded by C. S., by *d* reality.

record
s 139-21 material sense stole into the *d* record,

reflection
c 259-18 true likeness cannot be lost in *d* reflection.

remedy
b 326- 7 and find the *d* remedy for every ill,

revelation
s 109-21 *d* revelation, reason, and demonstration
ap 561-20 In *d* revelation, the spiritual idea is

right
f 227-26 be free! This is your *d* right.

rights
f 253-10 into the understanding of your *d* rights,
p 394-31 quail before the *d* rights of intelligence,

rock
b 297-23 no mortal testimony is founded on the *d* rock.

rules
s 147- 6 the *d* rules of C. S.
t 462- 3 any student, who adheres to the *d* rules

Science
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sense
g 505-24 the *d* sense, giving the spiritual proof
ap 576-31 human sense of Deity yields to the *d* sense,

sentence
pr 11-19 not to annul the *d* sentence

service
a 40-28 It is sad that the phrase *d service* has

sonship
b 316- 7 and to recognize the *d* sonship

Soul
ph 200-24 must yield to infinite Spirit, the *d* Soul

source
ph 167-14 the *d* source of all health and perfection.
189-23 They proceed from the *d* source;

sources
p 405-32 appeal to *d* sources outside of themselves.

sovereign
g 524-31 the *d* sovereign of the Hebrew people,

Spirit
a 29-24
30- 7
40- 7
sp 76-17
97-18
99-23
s 125-18
138-13
148-28
p 412-17
440-30 the just and equitable decisions of *d* Spirit
442- 1 before the tribunal of *d* Spirit
g 516-29 God made man . . to reflect the *d* Spirit.
522-15 opposed to the supremacy of *d* Spirit,
532-11 this indicates that the *d* Spirit, or Father,

state
b 291-14 a *d* state of Mind in which all

statutes
ph 184-14 enforcing obedience through *d* statutes
p 440-26 in accordance with the *d* statutes,

strength
p 406-31 normal control is gained through *d* strength

student
s 117-16 As a *d* student he unfolded God to man,

substance
b 300-28 reflects and expresses the *d* substance
r 468-24 reflecting the *d* substance of Spirit.
gl 594-19 SPIRIT. *D* substance; Mind;

theology
f 234-22 the weary searcher after a *d* theology,
r 469-29 as pernicious to *d* theology as

thought
s 118-14 means of *d* thought, which include
g 514-15 figurative transmission from the *d* thought

title
b 333- 8 not a name so much as the *d* title of

Truth
pr 4- 1 While the heart is far from *d* Truth
g 506- 6 The *d* understanding reigns, is *all*,

universe
g 513- 8 To material sense, this *d* universe is dim

utterance
s 127-28 It is a *d* utterance, — the Comforter

vesture
f 242-27 appropriates no part of the *d* vesture,

voice
g 532-20 error shrank abashed from the *d* voice

way
c 266-18 Universal Love is the *d* way in C. S.

will
a 28- 1 Pharisees claimed to know and to teach the *d* will,
r 474-22 real or the offspring of the *d* will?

wisdom
m 66-20 wait patiently on *d* wisdom to point out
p 386-24 *d* wisdom will then be understood

Word
r 480-27 were made by Him [the *d* Word], — *John* 1 3.

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pr 12-12 the *d* healing Principle as manifested in
a 33-19
43-27
51- 8
53-14
sp 98-32
s 109- 9
114- 9
126- 8
142-17
147-11
ph 177- 5
200-20
f 213-29
b 269-22
275-19
277-25
287-10
297-31
301-12
302-25
305-30
312-29
335-18
335-28
o 341-16
p 396-23
435-22
442- 3
t 445-17
462-23 Are thoughts *d* or human?
r 465- 9 God is incorporeal, *d*,

do
p 420- 7
435-21
442- 4
t 447- 8
448-16
448-29
454-26
456-26
460-27
462-18
464- 9
r 497-26
g 530-20
539-14
540- 6

doctor (*see also* doctor's)
another
p 424-14 a remedy prescribed by another *d*.
faith of the
p 398-19 It is the faith of the *d*
materialistic
ph 198- 9 The materialistic *d*, though humane,
one
p 424-13 if one *d* should administer a drug to
popular
ph 160- 9 popular *d* believes in his prescription,

s 155- 9
ph 193- 8
197-31
198-15
198-16
198-24
f 235- 4
p 364-32

doctored
o 347- 8 infers that if anything needs to be *d*,
347-11 there is nothing left to be *d*

doctoring
p 365-10 physical thought-taking and *d*,

doctor's
ph 166-13 the *d* and pharmacist's is a medical
197-30 The *d* mind reaches that of his patient
198- 4 A patient hears the *d* verdict
198-24 moulded and formed by his *d* belief

doctors
pref viii-17
ph 180-17
198-27
f 221-12
p 394- 6
417- 4

doctrinal
a 37-20 into a mutilated *d* platform
s 132-23 on any but a material and a *d* theory
o 361- 3 C. S. intervenes, explains these *d* points,
r 496-31 if by that term is meant *d* beliefs

doctrine
Christian's
o 361- 8 Thus the Jew unites with the Christian's *d*
erroneous
g 526-20 erroneous *d* that the knowledge of evil
false
a 27-20 to cut down the false *d* of pantheism,
forms of
a 20- 3 He at last paid no homage to forms of *d*
his
s 132- 2 his works instead of referring to his *d*,
human
b 286- 2 To seek Truth through belief in a human *d*
my
s 109-23 "My *d* is not mine, but His — *John* 7 : 16.
old
a 38- 5 than the old *d* of foreordination,
one
a 23-12 "He that taketh one *d*, firm in faith,
rejected
s 150-25 rejected *d* of the predestination of

a 26-28
an 101-16
s 109-30
150-26
150-29
b 279-22
304- 9
o 360-31
t 413-22
454-12
458- 3

doctrines
and creeds
r 471-22 Are *d* and creeds a benefit to man?
human
s 117-31 which he defined as human *d*.
g 504-25 a thousand years of human *d*,
545-14 errors send falsity into all human *d*
man-made
a 38- 8 lethargy of mortals, produced by man-made *d*,
s 134-14 Man-made *d* are waning.
medical
s 163-30 To harmonize the contrarieties of medical *d*
of Christ
s 134-16 how can they illustrate the *d* of Christ
of John
s 132-28 Did the *d* of John the Baptist confer
of men
s 131-24 taketh away the ceremonies and *d* of men,
of physics
s 132-18 from *d* of physics or of divinity,
old
o 360-12 my old *d* or human opinions."
such
o 358- 5 Such *d* are "confusion worse confounded"
varied
b 319-15 varied *d* and theories which presuppose

pref vii-14 Truth, independent of *d* . . . knocks at the
sp 98-12 Creeds, *d*, and human hypotheses
b 314-29 to those who, depending on *d*
gl 590- 6 human theories, *d*, hypotheses;

document
g 523-19 The other *d* is called the Jehovistic,

documents
g 523-16 evidences of two distinct *d*

does
pr 9- 4 the falsehood which *d* no one any good.
12-18
a 26-17
m 63-17
s 123- 6
162- 1
ph 187-15
196-32
f 212-23
218- 1
b 335-20
o 342- 8
356-30
p 366-23
371-16
373-11
376- 7
379-22
387-19
401- 3
413- 9
t 449- 4
449-17
456-22
458-24
r 493-28
g 515-26
541- 3
542-22
550-27
551-13
gl 585-23

doest
c 256-23 What *d* Thou?" — *Dan.* 4 : 35

doeth
a 31-32 think that he *d* God service; — *John* 16 : 2.
c 256-20 "*d* according to His will — *Dan.* 4 : 35
b 305-18 what things soever He *d*, — *John* 5 : 19
305-19 these also *d* the Son likewise." — *John* 5 : 19.

dogma
ph 195-24 the mere *d*, the speculative theory,
f 244-28 cast us headlong into darkness and *d*.
o 342- 3 demonstration, instead of opinion and *d*,

dogmas
o 354-16 to cleave to barren and desultory *d*.

dogs
b 272-17 not that which is holy unto the *d*, — *Matt.* 7 : 6

doing
a 22-14
36-29
41-27
51-20
55-21
sp 79-30
79-30
s 155-12
158-28
ph 165- 4
174- 7

doing
ph 181-26 that you are *d* something for them,
f 202-32
203- 2
230-15
254-15
c 266-19
266-20
o 348-24
357-2, 3
p 384- 7
387-22
410-27
432-16
435-20
436-34
t 448-31
449- 6
r 483-29 by *d* many wonderful works
g 527-27 but *d* so materially, not spiritually,
ap 563-28 but *d* this in the name of good
571- 9 *d* right and benefiting our race

doleful
f 203-28 and of fearful and *d* dying

doling
p 367- 7 and the *d* of arguments,

dolorous
g 552-12 no member of this *d* and fatal triad

domain
sp 80-17 *d* of reason into the realm of mysticism
97-18 until divine Spirit, supreme in its *d*,

dome
s 142-12 making *d* and spire tremulous with beauty,

domestic
m 59-10 annoyances and cares of *d* economy,
64-14 debarred by a covetous *d* tyrant

dominant
ap 559- 4 *d* power of which was upon the sea,

dominate
c 266-24 his demonstrations, which *d* the flesh
t 446-16 Good must *d* in the thoughts of the healer,

dominates
sp 97-19 until divine Spirit, . . . *d* all matter,

dominion
and power
s 143-30 give to Mind the glory, honor, *d*, and power
God-given
ph 165- 5 man's God-given *d* over the earth
f 228-13 God given *d* over the material senses
p 381-21 will sooner grasp man's God-given *d*.
g 531-14 recognize his God given *d* and being
its
p 380-21 and prove man's *d* over error
over the atmosphere
s 125-26 mariner will have *d* over the atmosphere
over the flesh
f 238-22 and so gain *d* over mankind.
o 347- 7 all is Life, and death has no *d*.
p 438- 4 and let them have *d*. — *Gen* 1 26
g 515-21 "*Let them have d*" — *Gen* 1 26.
518- 1 His birthright is *d*, not subjection.

done
pr 1- 8 whatever has been successfully *d* for the
2- 9 to do more than He has already *d*,
3- 9 His work is *d*,
4- 9
5- 9
6- 8
9-14
17- 1
a 22-19
a 33-20
33-18
44- 3
55-20
sp 85-29
s 152- 8
163- 1
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ph 179- 2
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199-27
f 202- 5
209-23
c 260-15
266-17
b 326-28
334-19
p 364-13
372-29
373-13
t 449- 7
457- 5
r 483-32
494- 6
g 528-22
530-21
557-27

doom
foresee the
f 227-15 cannot fail to foresee the *d* of all oppression.
foreshadows its
ap 571-27 rebukes sin, and foreshadows its *d*
foretells its
an 105-28 The aggravation of error foretells its *d*,
moral
p 405-27 hastening on to physical and moral *d*
nearing its
ap 565- 1 when nearing its *d*, this evil increases
of matter
b 279- 6 *d* of matter establishes the conclusion
precipitates his
m 67-16 precipitates his *d* or sunshine gladdens
a 40-14 While there's sin there's *d*.
f 241- 6 Mortality is their *d*
b 318-11 They would . . . *d* all things to decay.

doomed
g 551-31 the resulting germ is *d* to the same routine

dooms
g 535-11 It *d* idolatry.

door
bar the
t 452- 1 Instruct him how to bar the *d* of his thought
closes the
s 144-26 Ignorance, pride, or prejudice closes the *d*
close the
f 224-25 Will you open or close the *d* upon this angel
of this age
f 224-24 stands at the *d* of this age, knocking
of thought
p 392-24 Stand porter at the *d* of thought
open
h 499- * *I have set before thee an open d*, — *Rev*. 3 8
gl 579- * *I have set before thee an open d*, — *Rev* 3 8
opened the
sp 99-11 has opened the *d* of the human understanding
open the
pr 10-15 Spiritual attainments open the *d* to a
shuts the
sp 90-26 This conviction shuts the *d* on death,
s 132-22 blind belief shuts the *d* upon it,
shut the
pr 15-15 enter into the closet and shut the *d*.
s 142-14 they . . . shut the *d* on progress
shut thy
pr 14-32 when thou hast shut thy *d*, — *Matt* 6 6
some other
sp 99-12 None may pick the lock nor enter by some other *d*.
pr 15- 4 the *d* of which shuts out sinful sense
15-10 the *d* of the erring senses must be closed.
a 45-17 hath rolled away the stone from the *d*
b 299- 7 appearing at the *d* of some sepulchre.

doors
pr 10-13 stop at the *d* to earn a penny by
f 234-11 as watchfully as we bar our *d* against
p 365-30 If we would open their prison *d* for the sick,
433-32 can open wide those prison *d*
r 495-12 opens the prison *d* to such as are bound.

dormant
b 327-30 man's *d* sense of moral obligation,
328-16 For centuries it has been *d*.
gl 583-16 rousing the *d* understanding

dose
ph 174-26 and administer a *d* of despair to the
177-25 If a *d* of poison is swallowed through mistake,

doses
s 156-10 *d* of a high attenuation of *Sulphuris*.

dosing
ph 169-13 and by *d* the body in order to avoid it.

dost
pr 9-17 *D* thou "love the Lord thy God — *Matt.* 22 37.

double
gl 590-21 This *d* term is not used in the first chapter

doubly
o 343- 7 This makes it *d* unfair to impugn

doubt
pr 1- *
16-11
47-14
sp 80-12
82- 8
s 130- 9
130-30
ph 189-12
194-19
f 231-24
p 429-26
t 445- 7
r 493-30
495-17 Let neither fear nor *d* overshadow
g 537-19 No one can reasonably *d* that the purpose
551-25 Darkness and *d* encompass thought, so long as
gl 597-16 WILDERNESS. Loneliness, *d* , darkness

doubted
s 136-25 But even Herod *d* if Jesus was controlled by

doubtful
o 342- 1 alludes to " *d* disputations "— *Rom* 14 1

doubting
b 317-29 To this dull and *d* disciple
t 455- 4 a faltering and *d* trust in Truth

doubts
pr 13-21 *d* and fears which attend such a belief,
a 39-29 *d* and defeats as well as triumphs
s 130-27 If thought is startled at the . and *d* the
p 423-28 *d* as to the ultimate outcome of the injury

dove
ap 574-27 and you will behold the soft-winged *d*
gl 584-26 definition of

down
pref viii-28
ix- 1
pr 6-28
15-30
a 27-20
31-20
33- 7
35-26
41-25
51- 7
55-15
an 105-26
s 118-32
ph 174- 5
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c 266-16
b 301-29
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321- 8
o 351-32
p 362- *
364- 5
394-15
404-19
436-12
t 447-24
448-10
460- 1
462-15
r 470-19
g 514-23
530-21
535-13
547-22
549-31
551-21
ap 558- 3
561-12
568-16
568-22

down
ap 568-31
574-13
575- 8
577-23
578- 6

downfall
ph 176- 5 unmanly Adams attributed their own *d*
gl 581-21 more certain is the *d* of its structure

downward
b 272-22 in contrast with the *d* tendencies and

Dragon, Red
gl 593- 7 definition of

dragon
against the
ap 567-11 Truth and Love prevail against the *d*
cannot war
ap 567-11 the *d* cannot war with them
cast out
ap 570-12 the *d* cast out of his mouth. — *Rev.* 12 16
fought
ap 566-27 *d* fought, and his angels, — *Rev.* 12 7.
fought against the
ap 566-26 his angels fought against the *d* , — *Rev.* 12 7.
great
ap 567-14 the great *d* was cast out, — *Rev.* 12 9
horns of the
ap 563-11 The ten horns of the *d* typify the belief
old
ap 570-18 What if the old *d* should send forth
red
ap 562-30 and behold a great red *d* , — *Rev.* 12 3.
563- 8 The great red *d* symbolizes a lie,
565- 2 and becomes the great red *d* ,
567-21 false claim . . . is pure delusion, the red *d* ;
show the
ap 567-24 show the *d* to be nothingness,
stood before the
ap 563-25 and the *d* stood before the woman
this
ap 563-10 This *d* stands for the sum total of human error.
warreth not long
ap 567- 9 Against Love, the *d* warreth not long,

ap 564- 5 animal instinct, of which the *d* is the type,
564-14 the *d* as warring against innocence
569-25 The *d* is at last stung to death by his own
569-29 And when the *d* saw that he was — *Rev* 12 13.

drain
a 33-14 and *d* to the dregs his cup of sorrow.

[illegible]d
54-21 cup of bitterness was *d* to the dregs.

[illegible]
5-15 The followers of Christ *d* his cup
35-28 draught our Master *d* and commended
43-22 because of the cup of bitterness he *d* .
52- 5 His senses *d* in the spiritual evidence
53- 7 hence the cup he *d* .
21- 3 *d* nothing but water.

[illegible]ht
ix- 4 A child drinks . . and rejoices in the *d* .
35-28 *d* our Master drank and commended
34-16 If exposure to a *d* of air while in a

[illegible]hts
34- 1 Spiritual *d* heal,

[illegible]
00- 2 it attempts to *d* correct spiritual conclusions
96- 8 nor *d* attention to certain symptoms as

[illegible]
48-26
17-24
29- 1
47-16
74-11
60- 1
79-27
79-30

[illegible]
96-25 As this consummation *d* nearer,

[illegible]
61- 5 This *d* added the drop of gall to his cup
21-22 white as snow with the *d* disease,
26-20 master either a desire to die or a *d* of the grave,

[illegible]reads
p 379-24 her belief produces the very results she *d* .
415- 9 looks upon some object which he *d* .

dream
according to the
f 270-17 according to the *d* he entertains in sleep
another
sp 75-30 we pass from one dream to another *d* ,

dream

ceases
o 346-20 If a *d* ceases, it is self-destroyed,
dreamer and
g 530-28 therefore the dreamer and *d* are one,
erroneous
f 223-26 startle . . . thought from its erroneous *d*
fleshly
ph 196- 7 awakens mortal mind from its fleshly *d*,
has no reality
g 530-26 The *d* has no reality, no intelligence,
his own
g 528-23 Beholding the creations of his own *d*·
illusion or
r 490-30 oblivion, nothingness, or an illusion or *d*·
leaves mortal man
r 492- 1 when the *d* leaves mortal man intact in body
mortal
(*see* mortal)
of death
p 427-29 The *d* of death must be mastered by Mind
429-17 Mortals waken from the *d* of death
of disease
p 396-30 It breaks the *d* of disease to understand that
of existence
[illegible]
of matter
g 532-27 Thus error began and will end the *d* of matter
of mortal existence
f 250-23 in the waking *d* of mortal existence
of pain
ph 188-11 Mortal existence is a *d* of pain and
of sin
ph 188-12 a *d* of sin, sickness, and death,
of suffering
p 420-29 to break its *d* of suffering,
one
sp 75-30 we pass from one *d* to another dream,
or belief
r 491-22 The *d* or belief goes on, whether our eyes are
phase of the
p 427-13 Death is but another phase of the *d* that
phases of the
f 249-24 Sleep and apathy are phases of the *d* that
pleasure of a
ph 188-19 produced physically by the pleasure of a *d*.
sickness is a
p 417-20 To the C S healer, sickness is a *d*
sleeping
ph 188-15 In both the waking and the sleeping *d*,
f 250-23 any more reality in . . than in the sleeping *d*?
r 494-22 as the experiences of the sleeping *d* seem real)
temporal
p 412-24 and that sickness is a temporal *d*·.
that matter
o 347-26 The *d* that matter and error are something
this
ph 196- 8 which tend to perpetuate this *d*
r 491-31 that this *d* may not be mortal man?
vanishes
f 250-18 When that *d* vanishes, the mortal finds
m 62-16
sp 71-10
ph 188-13
f 250- 6
p 412-17
r 491-29
493-28
g 528- 7
556-24

dreamed
f 249-20 You say, "I *d* last night"

dreamer
sp 82-14 not communicate with the *d* by our side
ph 188-16 the *d* thinks that his body is material
b 322-21 as the startled *d* who wakens from an
r 491-31 this dream — rather than the *d*
492- 2 the so-called *d* is unconscious?
g 530-28 therefore the *d* and dream are one,

dreamers
f 249-23 Mortals are the Adam *d*.

dreaming
sp 95-29 in the cradle of infancy, *d* away the hours.

dream-land
g 543-11 and must dwell in *d*, until mortals

dream-narrative
g 530-26 The history of error is a *d*.

dreams

different
sp 82-27 Different *d*· and different awakenings betoken
mortal
b 305-29 These mortal *d*· are of human origin,
opposite
sp 74-14 between persons in such opposite *d* as
our
f 212- 1 We suffer or enjoy in our *d*,

dream-shadows
p 418-31 pain, deformed joints, are waking *d*·,

dreamy
sp 88- 1 and this not in *d*· sleep.

dreary
sp 96- 8 Earth will become *d* and desolate,

dregs
a 33-14 drain to the *d* his cup of sorrow
54-22 cup of bitterness was drained to the *d*.

drenching
s 122-21 midst of murky clouds and *d*· rain

dress
ph 193-17 I told him to rise, *d* himself, and take supper
g 526-27 into the garden of Eden, to *d* it — *Gen* 2 15.
527- 2 God could not put Mind into matter . . to *d* it

drew
b 321-22 and *d* it forth white as snow
ap 563-23 And his tail *d*· the third part — *Rev.* 12 : 4.

drift
pref x-12 has not compromised . . . to suit the general *d*·
f 205-25 hinders man's normal *d* towards the one Mind,
250-30 like snowflakes, and *d* to the ground.

drifting
a 21-31 If he can only imagine himself *d* in the

drilling
p 378-19 *d* and drugging, adopted to cure matter,

drink
pr 10- 9
a 18- •
25-11
26- 7
31-18
31-23
32-18
33-17
33-32
34- 1
54-27
m 62-14
67- 2
s 158-22
ph 165- •
170-17
f 222-15
b 317- 8
323-24
p 362- •
366- 8
398-22
431- 5
g 530- 9
ap 570-16

drinketh
a 55-24 *d* of Christ's cup now.

drinking
a 33-27 Christians, are you *d* his cup?
f 254- 6 To stop eating, *d*, or being clothed

drinks
pref ix- 3 child *d* in the outward world through the eyes
a 43-13 when he *d* from the same cup,
p 406-28 The depraved appetite for alcoholic *d*,
t 454- 2 the use of tobacco or intoxicating *d* is not

drive
f 251- 8 to *d* belief into new paths.
o 357-31 Can matter *d* Life, Spirit, hence, and so defeat
r 487- 1 these calamities often *d* mortals to seek
g 538- 3 *d* error out of all selfhood.

driven
s 135- 3 Jordan, that thou wast *d* back? — *Psal.* 114 : 5

driven
s 143-14 *D·* to choose between two difficulties,
152-26 mortals are divinely *d* to a spiritual source

droop
m 61-16 often these beautiful children early *d·* and die,

drooping
m 58- 3 or else joy's *d* wings trail in dust.

drop
a 51- 5
an 106- 2
s 153- 8
f 205- 4
c 255- 2
262-21
o 361-16
p 379-17

dropped
f 222-20 Now she *d* drugs and material hygiene,
b 296- 5 the mortal is *d* for the immortal

dropping
f 223-17 *D·* their present beliefs, they will recognize

drops
s 148-16
ph 166-24
c 257-20
g 520-27
540-31

dropsy
s 156- 5 A case of *d*, . . . fell into my hands

dross
m 66-32 furnace separates the gold from the *d·*

drove
g 537- 5 So He *d* out the man· — *Gen* 3 24

drown
ap 570-19 a new flood to *d* the Christ-idea?
570-20 He can neither *d* your voice with its roar,

drowning
a 22- 7 This causes them, even as *d* men,
ap 569-19 to lift their heads above the *d* wave.

drug (*see also* **drug's**)
administer a
p 424-13 if one doctor should administer a *d·* to
any
p 420-21 better than any *d*, alterative, or tonic.
applying the
p 401-24 by applying the *d* to either?
causes a
pr 12-21 which causes a *d* to be apparently
certain
disappears
s 155-27 the potency . . . increases as the *d* disappears
divorced the
s 155- 7 you have not yet divorced the *d·* from
does nothing
pr 12-18 *The d· does nothing, because it has no*
enables a
ph 174-22 belief is all that enables a *d* to
exterminates the
s 157- 8 C S exterminates the *d*,
faith in the
p 370-14 faith in the *d* is the sole factor in the cure
inanimate
s 155-12 When the general belief endorses the inanimate *d*
160- 7 the inanimate *d* becomes powerless
b 312-30 and so turns . . . to the inanimate *d*.
like a
no efficacy in a
s 153-15 learned . . . that there is no efficacy in a *d*.
poisonous
ph 169-32 good that a poisonous *d·* seems to do is evil,
prescribes the
p 399- 6 Mortal mind prescribes the *d·*, and
rely on a
f 202-28 and yet we rely on a *d* to heal disease, as if
same
p 370-12 are removed by using the same *d*
whatever the
ph 178- 3 the strychnine, or whatever the *d* used,

s 152-32 but the *d* is frequently attenuated
153- 2 it is not the *d* which expels the disease

drug
s 157-12
157-24
158-30
163-11
ph 169-22
p 394-24
401-25

drugging
s 155-29 homœopathy, and . . . have diminished *d*;
p 378-19 hygienic drilling and *d*, adopted to

druggist
s 155- 9 The chemist, the botanist, the *d*,
163-11 chemist, *d*, or drug on the face of the earth,

drug's
s 157-14 and the *d* power of action is

drugs
and hygiene
does not employ
s 143- 5 God does not employ *d·* or hygiene,
do not affect
p 408-19 *D·* do not affect a corpse,
faith in
s 145-14 whether faith in *d*, trust in hygiene,
146- 7 have rendered faith in *d* the fashion,
ph 181-30 If you have more faith in *d* than in Truth,
giving
p 413-24 Giving *d* to infants, noticing every symptom
hygiene and
f 222-19 the strictest adherence to hygiene and *d*,
inanimate
an 106- 1 from the use of inanimate *d* to the
lose their
s 160- 5 *d* lose their healing force, for they have no
material
s 146-18 truth divests material *d·* of their
matter or
t 463-29 are not healed by inanimate matter or *d·*,
Mind and
s 143-32 may try to make Mind and *d* coalesce,
mineral
s 158- 9 from image-gods to vegetable and mineral *d*
never gave
p 369-18 never gave *d*, never prayed to know if
never taught that
f 232-19 Jesus never taught that *d*, food, air,
outweighs
s 149- 3 Mind as far outweighs *d* in the cure of
physician prescribes
ph 198-19 the physician prescribes *d·*, until the
pleas for
ph 182-27 Pleas for *d·* and laws of health come from
prescribed no
s 148- 4 prescribed no *d*, urged no obedience to
rush after
ph 168-11 When sick (according to belief) you rush after *d*,
substitute
f 218-20 why do you substitute *d* for the
substitutes
s 146-13 Material medicine substitutes *d* for the
their
f 237- 8 before her parents would have laid aside their *d·*,
through
o 345- 6 and work through *d* to heal the sick?
took no
a 44-13 He took no *d* to allay inflammation.
use of
sp 79- 8 more sanitary than the use of *d*,
s 155- 3 When the sick recover by the use of *d*,
with
f 230- 2 Would you attempt with *d*, or without,
without
ph 185-23 not only without *d*, but without hypnotism,

s 155-29 but if *d* are an antidote to disease,
155-30
155-32
156- 2
157-16
157-18
157-19
157-20
158-16
ph 166-11
166-27
169-11
169-25
f 222-20

dwell
o 357-30
r 466-12
474-32
478-21
g 510- 3
514-22
534-22
543-11
550-31
ap 568-20
578-17

dweller
b 301-31 an unsubstantial *d* in material forms,

dwellers
ap 569-16 *d* still in the deep darkness of belief

dwelleth
o 341- * *by His spirit that d in you — Rom* 8 11.

dwelling
a 23-13 has the Holy Ghost *d* in him "
sp 78-31 the invisible good *d* in eternal Science.
b 308- 1 Art thou *d* in the belief that mind is

dwells
f 247-22
b 284- 2
g 514- 6
gl 580-24

dwelt
a 29-26 The Christ *d* forever an idea
b 331- 6 If He *d* within what He creates,
334- 4 Christ, *d* forever in the bosom of the Father,
g 542-28 and *d* in the land of Nod — *Gen.* 4 16.

dying
a 42-20
sp 76-18
78-11
ph 193- 4
f 203-28
c 258-28
259-11
b 279- 1
292-11
p 368-17
373- 7
379-20
428-31
429-15
430- 2
441-16
r 494-27
g 556-13
557-21

dynasties
ap 577-23 Mighty potentates and *d* will lay down

dynasty
s 141-13 as kings are crowned from a royal *d*.
141-17 For this Principle there is no *d*,

dyspepsia
ph 175- 7
175-16
197-23
f 221- 2

dyspeptic
She learned that a *d* was very far from
222-27 She finally concluded that God never made a *d*,

dyspeptics
ph 197-26 With rules of health . . . there would still be *d*.

E

each
pr 7-25
a 21-13
32- 8
47-28
m 59- 4
59-13
66-14
sp 88-10
ph 193-11
f 246-25
248-10
b 291- 8
o 356-14
p 413-22
t 457-15
g 502-18
506-13

each other
a 21-20
m 57- 9
f 209-18
b 278-21
o 358- 7
ap 564- 1
gl 588-14

ear
and eye
sp 84-20 not dependent upon the *e* and eye
deaf
t 444-23 a deaf *e* to the teachings of C S,
divine
pr 7-24 The "divine *e*" is not an auditory nerve
gain the
pr 15-29 gain the *e* and right hand of omnipotence
hath not heard
s 117-14 *E* hath not heard, nor hath lip spoken, the
heard
c 255-18 Eye hath not seen Spirit, nor hath *e* heard His voice.
t 459- 3 "eye hath not seen nor *e* heard" — *I Cor.* 2 9
hearing of the
ph 1?2- 8 They come from the hearing of the *e*,
c 262-19 by the hearing of the *e* — *Job* 42 5
ill-attuned
m 60-24 An ill-attuned *e* calls discord harmony,
need the
p 424-22 you need the *e* of your auditor.
omnipotent
pr 13-13 Do we gain the omnipotent *e* sooner by words

ear
the
through the eye nor hear it through the *e*,
ds
"The *e* trieth words, — *Job* 34. 3
into the
whispered into the *e* of mortal mind,
material person, whose *e* we would gain,
The *e* does not really hear
accident happens to the eye, another to the *e*,
as in the time of its *e* demonstration,

earliest
a 45-22 They who *e* saw Jesus after the resurrection
f 236-24 should teach their children at the *e*
244-15 If man were dust in his *e* stage
g 501- 4 the Word, in its *e* articulations,

early
pref viii-28
ix-12
a 41-17
52- 1
55- 6
m 61-16
f 220-10
237-22
245- 5
o 351- 9
359-21
p 387-13
405- 9
420- 6
r 471-24
474- 4
g 523-16
gl 579- 9
fr 600- *

earn
pr 10-19 and stop at the doors to *e* a penny

earned
f 233-15 goal of goodness is assiduously *e*

earnest
pr 15-17 In the quiet sanctuary of *e* longings,
a 21-12
b 299-16
309-13
317-27
p 434-17

earnestly
a 29- 8 It bids us work the more *e* in times of
sp 82-32 it is wise *e* to consider whether it is the
r 476-21 Learn this, O mortal, and *e* seek the

ears
a 38-23 and having *e* ye hear not,
f 211-26
b 272 14
o 350-19 13 15.
350-21
gl 585- 1
585- 4 "Having *e*, hear ye not?" — *Mark* 8 18.

Earth
g 506-22 And God called the dry land *E*, — *Gen.* 1 10
535-30 "And God called the dry land *E*, — *Gen* 1 10

earth (*see also* earth's)
above
g 521- 2 above the sod, above *e* and its environments,
above the
g 511-21 fowl that may fly above the *e* — *Gen.* 1 20.
511-23 fowls, which fly above the *e* in the open
all the
an 102-14
f 202-23
b 316-23
p 442- 4
r 475-26
g 515-14
516-21
518- 7
531-32
533- 3
and heaven

and man
g 538-19 God creates the heavens, *e*, and man

g 513-22 beast of the *e* after his kind — *Gen* 1 24.
513-22 beast of the *e* after his kind, — *Gen* 1 25.
518- 9 And to every beast of the *e*, — *Gen* 1 30.
blasts of
m 57-25 The wintry blasts of *e* may uproot the
blessed the
b 338-29 notwithstanding God had blessed the *e*
g 537-28 which blessed the *e* and gave it to man
blesses the
g 516-19 beautifies the landscape, blesses the *e*.
borne to
s 109-24 When a new spiritual idea is borne to *e*,
broadcast in the
ph 197-18 knowledge now broadcast in the *e*,
brought forth
g 508- 9 And the *e* brought forth grass, — *Gen* 1 12.

13

cling to
c 261-10 cling to *e* because he has not tasted heaven
composing the
f 209 17 aggregated substances composing the *e*,
covers
f 247-27 and covers *e* with loveliness.
dearest spot on
m 58-22 Home is the dearest spot on *e*,
dominion over the
ph 165- 5 man's God-given dominion over the *e*.
down to
s 118-32 natural order of heaven comes down to *e*.
every plague on
p 405-22 better to be exposed to every plague on *e*
face of the
s 163-11 druggist, or drug on the face of the *e*,
faith on the
s 132-22 shall he find faith on the *e*?" — *Luke* 18 8
first
g 536- 3 the first heaven and the first *e* — *Rev* 21 1.
ap 572-21 the first heaven and the first *e* — *Rev* 21 1.
from
a 43- 8 turned forever away from *e* to heaven.

earth
from the
g 521 21 went up a mist from the *e*, — *Gen.* 2 6
541-29 now art thou cursed from the *e*. — *Gen* 4 11.
546-13 went up a mist from the *e*." — *Gen* 2 6
glories of
c 264-30 all the glories of *e* and heaven and man
harmony on
s 122- 7 the actual reign of harmony on *e*.
harmony to
ap 561-15 God and His Christ, bringing harmony to *e*.
has no repayment
sp 97-32 *E* has no repayment for the persecutions
heaven and
(*see* heaven)
heaven and the
r 479-19 created the heaven and the *e*. — *Gen.* 1 1
g 502-23 created the heaven and the *e*. — *Gen* 1 1.
heaven on
s 110-12 establishment of the kingdom of heaven on *e*,
ph 174-20 proclaiming the kingdom of heaven on *e*
heavens and
ap 573- 7 heavens and *e* to one human consciousness,
573-20 John's corporeal sense of the heavens and *e*
heavens and the
g 519- 7 heavens and the *e* were finished, — *Gen.* 2 1.

The meek shall inherit the *e*" — *Psal.* 37:11.
instead of the
s 121-19 instead of the *e* from west to east
in the
g 509-24 before it was in the *e*." — *Gen* 2 5
520-19 before it was in the *e*, — *Gen* 2 5
526- 5 before it was in the *e*." — *Gen* 2 5.
launched the
s 124-23 which launched the *e* in its orbit
let the
g 507-11 Let the *e* bring forth grass, — *Gen* 1 11
513-14 Let the *e* bring forth the living — *Gen* 1 24
material
c 264- 1 the mortal body and material *e*, are the
melted
sp 97-26 uttered His voice, the *e* melted." — *Psal* 46 6.
multiply in the
g 512-19 let fowl multiply in the *e*. — *Gen.* 1 22.
new
sp 91- 2 "a new heaven and a new *e*" — *Rev* 21 1.
g 536- 2 a new heaven and a new *e*" — *Rev* 21 1.
556- 8 Then will the new heaven and new *e* appear,

our
g 509-14 stellar universe is no more celestial than our *e*.
548- 9 How little light or heat reach our *e* when
over the
ph 188-28 When darkness comes over the *e*,
189- 3 explanation of the sun's influence over the *e*.
pilgrim on
f 254-31 Pilgrim on *e*, thy home is heaven;
received the harmony
a 54- 6 *e* received the harmony his glorified example
refresh the
b 288-18 Then the raindrops of divinity refresh the *e*.
replenish the
g 511- 5 "multiply and replenish the *e*." — *Gen* 1 28.
517-26 multiply, and replenish the *e*, — *Gen.* 1 28
return to
a 24-25 as a proof that spirits can return to *e*?
sp 73- 5 and supposedly will return to *e* to-morrow,

Ye are the salt of the *e*" — *Matt.* 5 13.
suffering on
p 386-23 Error, . . . produces all the suffering on *e*.
sufferings upon
s 138-15 and endured great sufferings upon *e*.
taint of
m 66-14 joys of Spirit, which have no taint of *e*.
thou
s 135- 5 Tremble, thou *e*, at the — *Psal.* 114 7.

earth

to believe that the
s 119-26 to believe that the *e* is in motion
Truth on
b 281- 3 enter into the kingdom of Truth on *e*
upon the
a 31- 5
r 475-27
g 507-13
510- 7
511- 8
513-24
515-15
517-29
519-10
520-21
ap 559- 7
was blessed
b 338-31 not the ideal man for whom the *e* was blessed
was without form
r 479-19 the *e* was without form, — *Gen.* 1 2
g 503- 6 the *e* was without form, — *Gen.* 1 2.
whole
pr 14-28 man's dominion over the whole *e*
ph 191-14 Thus the whole *e* will be transformed by
g 545-11 was given dominion over the whole *e*,
ap 575-23 the joy of the whole *e*, — *Psal* 48 2.
will become dreary
sp 96- 7 *E* will become dreary and desolate,
will echo
s 129-15 and *e* will echo the cry,
will help the woman
ap 570-22 In this age the *e* will help the woman;

pr 17- 1 Thy will be done in *e*, — *Matt* 6 10.
17- 2
a 54-30
m 69- 1
sp 72-28
75-26
an 100- 9
s 150- 7
f 202-19
226-17
310-12
339-25
o 360-29
361-27
r 493- 3
g 520-17 generations of the heavens and of the *e* — *Gen.* 2 4
522-20
538 11
548 12
552- 4
ap 558- 8
563-24
567-16
gl 585- 5
585- 7 To material sense, *e* is matter,

earthly

pr 10- 7
a 30- 6
30-23
36-12
36-14
39-25
41-16
46-27
47-28
49-15
52-24
54-21
55-23
m 69- 1
sp 72-26
s 150-27
ph 197- 6
f 202-20
c 265-27
b 299- 9
314- 5
315-28
334- 8
p 387-15
ap 565-14

a 37-10 They are *e* luminaries, which serve to
sp 75-31 from *e* sleep to the grand verities of Life,
90- 6 The *e* orbit and the imaginary line called

earth's

sp 90- 7
s 121-17
ph 185-10
r 471-10
486- 9
g 510-20
547-12

earthward

b 272-23 *e* gravitation of sensualism and impurity,

ease

m 58-27 a wife ought not to court . . . stupid *e*,
f 220-13 procures a summer residence with more *e* than
b 270-28 and a sense of *e* antidotes suffering,

easier

s 138-22
f 241-31
b 322-31
p 373- 5
373-12
t 449- 9

easiest

pr 5- 4 Sorrow for wrong-doing is . . . the very *e* step.

easily

a 20-29 the sin which doth so *e* beset us, — *Heb* 12 1.
sp 82- 2 We think of an absent friend as *e* as
94-24 Our Master *e* read the thoughts of mankind,

East

p 363- 3 which is in such common use in the *E*.

east

a 21-30
s 121-18
121-19
ph 184-29
184-32
185- 5
g 537- 5

eastern

sp 94-12 The *e* empires and nations owe their

eastward

ap 575-27 *e*, to the star seen by the Wisemen

easy

sp 82- 1
an 102-25
f 236-31
p 362-15
400-15

eat

a 25-10
31-22
32-17
33-32
m 58-24
58-25
62-13
ph 165- *
170-16
f 220-29
222-15
222-30
p 388-30
390- 3
g 527- 8
527- 9
529-16
529 17
529-19
530- 9
530-15
533- 7
533- 9
533-29
535-22
535-23
535-25
535-26
537- 2
ap 559-17
559-25
559-28

eaten

a 32-22 The disciples had *e*,
f 211-20 " the fathers have *e* sour grapes, — *Ezek.* 18 2
g 533- 6 Hast thou *e* of the tree, — *Gen* 3 11.
535-21 and hast *e* of the tree — *Gen* 3 17.

eaters

sp 90-20 Opium and hashish *e* mentally travel far

eatest

ph 197-10 " In the day that thou *e* thereof — *Gen* 2 17.
r 481-19 " In the day that thou *e* thereof — *Gen* 2 17.
g 527-10 in the day that thou *e* thereof — *Gen* 2, 17.
532- 8 " In the day that thou *e* thereof — *Gen.* 2 17

eateth
g 544-10 consisteth not of the things which a man *e*.

eating
a 32-15 "As they were *e*, Jesus took bread, — *Matt* 26 : 26.
ph 165- 2
f 221-10
222-25
234- 8
p 383-21
383-27
g 532- 7

ebbing
ap 566- 2 dark *e* and flowing tides of human fear.

sp [illegible] The way . . . is not *e* but Christian,
s 118- 4 far above the merely *e*
141-11 along the line of scholarly and *e* descent,
141-17 For this Principle there is . . . no *e* monopoly
t 444-22 If *e* sects or medical schools turn
r 473-18 In an age of *e* despotism,
gl 590-13 LEVI (Jacob's son) . . . *e* despotism.

echo
s 126-11 and interpreted in its own way the *e* of Spirit,
129-15 and earth will *e* the cry,
c 262-18 Mortals will *e* Job's thought,

echoing
f 226- 6 voice of God . . . was still *e* in our land,

eclectic
p 416-10 allopathic, homœopathic, botanic, *e*

eclipse
sp 85- 1 read the stars or calculate an *e*.

economy
m 59-10 the annoyances and cares of domestic *e*,
59-11 nor . . . be expected to understand political *e*.
ph 170- 7 Did Jesus understand the *e* of man less
f 222-16 consulting the stomach less about the *e* of
228-22 bodily conditions, structure, or *e*,
b 327-21 in the human or the divine *e*,
p 423-25 now at work in the *e* of being

ecstasies
b 312-14 People go into *e* over the sense of a

ecstasy
pr 7-17 sensation, not Soul, produces material *e*
14- 7 is to have, not mere emotional *e* or faith,

ecstatic
pr 7-19 there would grow out of *e* moments

Eddy, Mrs. Mary Baker G.
pref xii-27 MARY BAKER G. EDDY.
author
pref ix-10
x-11
xi-22
xi-26
xii- 7
pr 9- 2
an 104- 5
s 112-29
114- 2
114-31
123-17
130-23
149-22
150-23
152- 5
153- 5
162-17
b 330- 3
o 351- 8
p 373- 6
374- 9
377-19
380-22
386-12
394-17
402- 4
428-30
t 444-13
445-31
446-11
453- 5
457- 8
458-16
460-23
463-32 It has been said to the *a*,
464- 4 Could her friends know how little time the *a* has had,
464-23 the *a* has labored to expound

Eddy
author
r 471-23 *a* subscribed to an orthodox creed in early youth,
g 546-21 To the *a*, they are transparent,
547- 7 so ascertain if the *a* has given you the correct
ap 564-10 The *a* is convinced that the accusations
author's
pref vii-27 Since the *a* discovery of the
viii-24 In the *a* work, RETROSPECTION AND INTROSPECTION,

her
pref viii- 1
viii-26
viii 29
viii 30
ix- 1
ix-13
ix-20
ix-29
x-16
x-17
x-27
x-28
xi-31
xii-11
xii-14
xii-16
xii-18
xii-20
xii-22
an 101-23
s 127- 1
127- 4
152-22
152-24
152-28
152-28
o 351-10
351-11
359-21
359-23
p 374-10
402- 4
402- 5
426- 6
426- 7
t 443- 2
457-10
460-26
460-29
460-30
464- 3
464- 5
464- 9
464-10
r 471-29
hers
pref xii- 3 *h* was the only College of this character
herself
pref ix-17 she still finds *h* a willing disciple
p 402- 5 records of the cure, by *h* and her students
464- 5 in which to make *h* outwardly known
I am leading
f 253- 9 I hope, dear reader, *I* am leading you
I am not patient wit[illegible]
I ask
f 2[illegible] Now *I* ask, is there any more reality in the
p 371-22 No impossible thing do *I* ask
I began
s 156-13 Believing them somewhat in . . . *I* began to
I beheld
s 110- 8 Thus it was that *I* beheld, as never before,
I cannot attest
ph 193-28 *I* cannot attest the truth of that report,
I cannot coincide
sp 80-13 but *I* cannot coincide with their views.

Eddy

I cannot fail to
ph 194- 3 *I* cannot fail to discern the coincidence

I combat
b 269-29 The theories *I* combat are these:

I cured
ph 184-27 A woman, whom *I* cured of consumption,
p 389-31 *I* cured her in a few minutes.

I demonstrated
s 147- 6 *I* demonstrated the divine rules of C. S.

I deny
o 348-16 *I* deny His cooperation with evil,

I desire
o 348-17 *I* desire to have no faith in evil

I did so
s 156-18 *I* did so, and she continued to gain

I discovered
s 107- 1 In the year 1866, *I* discovered the Christ Science

I discredit
m 68-25 *I* discredit the belief that agamogenesis applies to

I do aver
o 348-29 *I* do aver, that, as a result of teaching C. S.,

I do believe
t 461- 2 but *I* do believe that the real man is immortal

I do not maintain
t 461- 1 *I* do not maintain that anyone can

I entertain no
sp 80-12 *I* entertain no doubt of the humanity

I find
s 111- 3 *I* find the will, . . . opposed to the divine Mind
113-24 *I* find that God is true,

I had foretold
ph 169- 9 But it always came about as *I* had foretold.

I have been informed
ph 193-24 Since his recovery *I* have been informed that

I have found
s 126-26 *I* have found nothing in ancient or in modern
ph 180-32 *I* have found divine Truth more potent

I have had
s 126-30 *I* have had no other guide

I have healed
o 359- 7 *I* have healed infidels

I have made
f 233-27 tests *I* have made of the effects of truth

I have named
m 68-19 *I* have named her case to individuals,

I have not seen
ph 193-19 Since then *I* have not seen him,

I have restored
s 162-22 *I* have restored what is called the

I have revised
o 361-21 *I* have revised SCIENCE AND HEALTH only to

I have said
ph 169- 6 and *I* have said to the patient,

I have seen

I here present
p 430-13 *I* here present to my readers an allegory

I hope
f 253- 9 *I* hope, dear reader, I am leading you into
253-14 *I* hope that you are conquering this false

I insist
p 413-20 *I* insist on bodily cleanliness

I keep
p 371-21 nor would *I* keep the suckling a

I kindly quote
s 162-29 *I* kindly quote from Dr Benjamin Rush,

I knew
s 109-16 *I* knew the Principle of all harmonious
f 221- 1 *I* knew a woman who when quite a child
247- 4 A woman of eighty-five, whom *I* knew,

I learned
s 108-21 *I* learned these truths in divine Science:
ph 194-14 (as *I* learned in metaphysics)

I long to see
p 367-27 *I* long to see the consummation of my hope,

Eddy

I love
sp 99-16 *I* love mankind, and shall continue

I mean
ph 168-32 By chemicalization *I* mean the process

I met
ph 193- 3 On entering the house *I* met his physician,

I must know
s 109-19 but *I* must know the Science of

I name
ph 169-10 *I* name these facts to show that
f 210-23 *I* name it mortal

I never could
sp 71-25 *I* never could believe in spiritualism

I never knew
m 68-16 *I* never knew more than one individual who

I prescribed
s 156- 8 *I* prescribed the fourth attenuation of

I pressed on
f 226-31 but *I* pressed on through faith in God,

I regret
o 346- 1 *I* regret that such criticism confounds

I rejoice
o 354-28 *I* rejoice in the apprehension of this grand

I rescued
p 382-24 One whom *I* rescued from seeming . . . oblivion,

I sat
ph 184-29 *I* sat silently by her side a few moments.

I saw
ph 193-18 The next day *I* saw him in the yard.
193-29 what *I* saw and did for that man,
f 226-22 *I* saw before me the sick,
226-29 *I* saw before me the awful conflict,
227- 3 *I* saw that the law of mortal belief

I say
b 329- 7 proves the truth of all that *I* say of it.

I say with Paul
f 216-28 *I* say with Paul: Be "willing — *II Cor.* 5. 8.

I should appear
s 164-17 If you or *I* should appear to die,

I sought
s 109-11 *I* sought the solution of this problem

I speak
pr 1- 5 *I* speak from experience.

I submitted
s 111-29 *I* submitted my metaphysical system

I term
p 401-16 What *I* term *chemicalization* is the upheaval

I then
o 343- 1 Shall *I* then be smitten for healing

I then requested
ph 184-31 *I* then requested her to look at the

I therefore
b 269-22 *I* therefore plant myself unreservedly on the

I told
ph 193-17 *I* told him to rise, dress himself,

I understand
pr 16-24 let me give what *I* understand to be the
a 40-11 which *I* understand to mean God's method
55-29 This Comforter *I* understand to be Divine Science

I was called
ph 192-32 *I* was called to visit Mr Clark

I went
ph 193- 9 *I* went to his bedside

I wished
f 226-26 *I* wished to save from the slavery of

I won my way
s 109-20 *I* won my way to absolute conclusions

I would not transform
p 371-20 *I* would not transform the infant at once into

me
pr 16-24
s 107- 4
108- 1
108- 5
109-23
110-18
111-28
113-10
156-17
156-21
156-26
ph 169- 5
177- 6
193-32
f 226-22
226-30
226-32
p 382-25

messenger
t 455-24 When He commissions a *m*·, it is one who

mine
o 345-14 but in this volume of *m*· there are no

my
a 40-10 This is *m* sense of divine pardon,

Eddy

my
- *a* 55-16 *M* weary hope tries to realize
- *m* 68-20
- *sp* 99-15
- *s* 108-12
- 108-30
- 108-32
- 109- 1
- 109-11
- 109-20
- 110-14
- 111-26
- 111-29
- 115- 8
- 126-27
- 126-29
- 156- 6
- *ph* 177- 6
- 185- 3
- *f* 219- 2
- 237- 1
- *b* 299- 7
- 340-16
- *o* 343- 3
- *p* 367-28
- 370-14
- 389-29
- 411- 3
- *t* 456-25

myself
- *b* 289-22 I therefore plant *m* unreservedly on the

one
- *t* 455-21 *o* who has grown into such a fitness for it
- 455-25 When He commissions a messenger, it is *o* who

she
- *pref* viii-27
- viii-28
- xix- 1
- ix-11
- ix-17
- ix-22
- ix-26
- ix-31
- ix-32
- x- 2
- x-13
- x-16
- xi-28
- xii- 8
- xii-13
- xii-18
- xii-20
- xii-26
- *s* 127- 2
- 127-10
- 149-23
- 152-24
- 153-10
- *b* 330- 5
- *o* 351- 9
- 359-22
- 359-25
- 359-26
- *p* 373- 8
- 426- 6
- 426- 7
- *t* 443- 4
- 443- 9
- 445-32
- 453- 5
- 457- 8 in
- 457- 9
- 460-25
- 464- 8
- 464-10
- *r* 465- 3
- 471-24
- 471-31
- 483-13

writer's
- *ap* 577-28 The *w* present feeble sense of C S

you
- *p* 392-26 but for the glorious Principle *y* teach,
- *t* 464- 1 "The world is benefited by *y*,
- 464- 2 it feels your influence without seeing *y*.
- 464- 2 Why do *y* not make yourself more widely known?"
- *g* 555- 8 I do not comprehend what *y* say about error."

your
- *t* 464- 1 it feels *y* influence without seeing you.
- *g* 555- 7 "I like *y* explanations of truth,

yourself
- *t* 464- 2 Why do you not make *y* more widely known?",

Eden
- *m* 68-11
- *ph* 176-18
- *g* 526-27
- 526-29
- 526-30
- 537- 4
- 537- 6

edge
- *f* 211-21 the children's teeth are set on *e*." — *Ezek.* 18 2.
- *p* 374-22 walking in darkness on the *e* of a precipice

Edinburgh
- *f* 208-17 John Young of *E* writes

edition
- *pref* x- 3 The first *e* of SCIENCE AND HEALTH was
- *r* 465- 1 This chapter is from the first *e* of

editor
- *pref* xii-12 sole *e* and publisher of the C S Journal,

educate
- *m* 63-17 If Christian Scientists *e* their own offspring
- 63-18 they can *e* others spiritually
- *ph* 179-15 You can even *e* a healthy horse so far
- *o* 345-31 not to "*e* the idea of God,

educated
- *a* 39-10 *e* belief that Soul is in the body
- *s* 158-22
- *ph* 195- 8
- *c* 260-24
- *o* 349-27
- *p* 414- 2
- *r* 484 20
- 489- 9

education

academic
- *f* 235-12 it is not so much academic *e*,

bias of
- *p* 381- 3 the bias of *e* enforces this slavery

entire
- *m* 62- 4 The entire *e* of children should be

force of
- *p* 396-19 due to the force of *e*

formed by
- *ph* 194-31 a belief formed by *e* alone

religious
- *o* 359-22 early received her religious *e*

right
- *f* 234-23 adequate to the right *e* of human thought.

this
- *c* 260-27 this *e* is at the expense of spiritual growth.

- *m* 60-20
- *sp* 86-23
- *ph* 176-26
- 194-19
- *f* 247-12

educational
- *sp* 89-18 not necessarily dependent upon *e* processes
- *f* 226-27 the *e* systems of the Pharaohs,

educator
- *f* 236-12 A mother is the strongest *e*,

efface
- *ph* 175- 2
- 196-21
- *b* 318- 3
- 318-15
- *p* 396- 2
- 396-25

effaced
- *f* 240-20 until all wrong work is *e* or rectified
- *b* 327-14 to be *e* by the sweat of agony
- The image of Spirit cannot be *e*,

- *e* them and delineates foreign agents,

- the world feels the alterative *e* of truth
- alterative *e* produced by Truth upon error,

any
- *p* 401-23 If . . . could you produce any *e* upon the brain

appear in
- *a* 40- 2 and it will not appear in *e*.

baneful
- *t* 449-19 The baneful *e* of evil associates is

beneficial
- *pr* 12- 5 The beneficial *e* of such prayer for the sick

cause and
- (*see* cause)

cause or
- *m* 67-32 from any such cause or *e*.
- *f* 207-18 amalgamation of Truth and error in cause or *e*.

cause to
- *r* 467-29 Reasoning from cause to *e* in the Science

effect

certain
p 418- 9 unerring, and certain *e* of divine Science.

every
b 268- 9 Mind as the cause of every *e*.
p 379- 7 controlling every *e* and recognizing all

healing
s 141-14 the healing *e* followed the understanding
152- 9 Truth has a healing *e*, even when

its
p 404- 1 familiar with mental action and its *e*

material
p 403- 9 believed that the misfortune is a material *e*.

medical
t 463-30 Such seeming medical *e* or action is

mental
p 371- 5 Disquisitions on disease have a mental *e*

mistakes
s 124- 8 this belief mistakes *e* for cause

new
p 398-20 and produces a new *e* upon the body

no
f 207-21 there can be no *e* from any other cause,

none
f 232-23 never tried to make of none *e* the sentence

of illusion
an 101-31 In no instance . . other than the *e* of illusion

of mortal mind
ph 189-10 explain the *e* of mortal mind on the body,
c 261- 8 The *e* of mortal mind on health and happiness

of this Science
s 162- 9 The *e* of this Science is to stir the

only
p 401-21 The only *e* produced by medicine is

physical
p 383-26 prove the illusive physical *e* of a false belief,

produce the
f 211-15 produce the *e* seen in the lachrymal gland?

same
t 458- 9 will finally have the same *e* as

seeks cause in
b 279-31 Pantheism, seeks cause in *e*,

supposed
p 408-21 derive a supposed *e* on intelligence

whatever
o 358-25 it is said "Rest assured that whatever *e*

sp 95- 1
an 101-29
s 155- 5
ph 179-30
195-18
b 291-24
p 370-15
408-29
415- 3
r 467-24
467-25
480-17 would make matter the cause as well as the *e*

effected
a 47-11 hatred towards that just man *e* his betrayal.
o 348- 6 any cure, which is *e* by making the
p 413-18 *e* without scrubbing the whole surface daily

effecting
t 460-20 Instead of scientifically *e* a cure,

effective
s 112- 1 most *e* curative agent in medical practice

effects

bad
p 377-18 that it may not produce blindly its bad *e*.
384-24 or to destroy the bad *e* of your belief
393- 7 remote, and exciting cause of all bad *e*
413-10 good or bad *e* on the health of children.

baneful
ph 181-17 ignorant of the baneful *e* of magnetism,
p 408-12 baneful *e* of illusion on mortal minds
418- 1 the baneful *e* of their own conclusions

beneficial
p 367-27 increase the beneficial *e* of Christianity

cumulative
p 405-23 the cumulative *e* of a guilty conscience.

decided
t 453-12 I have never witnessed so decided *e* from

different
t 461-21 because of the different *e* they produce

dire
ph 196- 4 save him from the dire *e* of knowledge.

elevating
s 146-21 elevating *e* practically prove its divine origin

fatal
p 384-22 If you believe in laws of matter and their fatal *e*
ap 568- 8 the fatal *e* of trying to meet error with error.

glorious
ph 176-10 in its glorious *e* upon the body.

good
p 397-19 good *e* to be in exact proportion to your

healing
p 398-26 belief in the healing *e* of time and medication,

its
an 101-23
f 219-20
b 283- 8
290-13
316-10
o 350-25
p 374- 5
378-10
404-13
g 540-15

material

an 101-28 error cannot remove the *e* of error.
b 273-30 beliefs emit the *e* of error at all times,
r 473- 6 are to be classified as *e* of error.
g 537-21 the falsity of error and the *e* of error.

of fear
p 373-20 to remove the *e* of fear produced by sin,

of medicine
s 163-15 Professor in London, said "The *e* of medicine

of sin
gl 588- 3 HELL . . . self-imposed agony; *e* of sin,

of Truth
s 126-24 the *e* of Truth on the health, longevity,
p 386-14 the corresponding *e* of Truth on the

of truth
f 233-27 scientific tests I have made of the *e* of truth

only
p 379- 5 Christian Scientist finds only *e*, where the

on the body
p 370-19 produce very direct and marked *e* on the body
374- 5 Hatred and its *e* on the body are removed

physical
(*see* physical)

qualities and
ph 177-21 qualities and *e* of what is termed matter,

sad
o 342- 7 the sad *e* on the sick of denying Truth.

such
s 132-11 any one who should not deny that such *e*,

suffers from the
ph 184-19 We say man suffers from the *e* of cold,

their
f 217-16 are superior to others, is seen by their *e*.
p 409- 1 errors it includes and of their *e*.

these
m 68-23 salutary causes sometimes incur these *e*.
sp 88-23 These *e*, however, do not proceed from

those
p 386-10 those *e* will follow, — not because of the climate,

violent
an 101- 1 that the violent *e*, which are observed

sp 78-31
s 156-21
159-21
ph 181-22
b 284-26

effectual
pr 11-18 but wipes it out in the most *e* manner
s 108- 4 *e* working of His power." — Eph 3 : 7
140- 2 *e* in the treatment of moral ailments
p 372-29 acknowledgment of Truth . . . is an *e* help

effeminate
ph 197-26 Many of the *e* constitutions of our time

efficacious
a 25- 7 The material blood of Jesus was no more *e*
r 497-14 the evidence of divine, *e* Love,

efficaciously
t 456-21 *e* treated by the metaphysical process

efficacy

admits the
p 401-27 Until the advancing age admits the *e*

aid its
a 19-20 understand Jesus' atonement for sin and aid its *e*;

healing
s 147-11 had lost none of its divine and healing *e*,

loses its
p 370-26 Hygienic treatment also loses its *e*.

no
pr 12-17 has no *e* of its own but borrows
s 153-15 and that there is no *e* in a drug.

ejection
sp 97- 2 They will aid in the e of error.
ph 171-20 exposed to e by the operation of

elaborate
pref x-14 She has made no effort to embellish, e·,

elaborated
s 141-14 Jesus e the fact that the healing effect

elastic
s 123-13 becomes more e·, is capable of greater
161- 1 supple and e condition of the healthy limb,

elasticity
ph 198-20 until the e· of mortal thought haply causes a

elders
a 41-28 The truth taught by Jesus, the e· scoffed at,
o 354-16 derived from the traditions of the e

El Dorado
pr 9-21 This is the E D of Christianity
ap 559-30 into the E D of faith and hope

elect
c 266-22 material sense, . . would deceive the very e

election
a 38- 5 old doctrine of . . . the e· of a few to be saved,

elective
m 63-20 If the e franchise for women will remedy

electric
sp 78-22 through e·, material effects?
97- 9 and the e current swift,
p 393-23 or the e wire which you stretch,

electricity
destructive
sp 93-17 Destructive e is not the offspring of
hypnotism and
sp 78-26 hypnotism and e are claimed to be
spirits and
sp 80-29 believes that emanates from spirits and e·.
trust in
ph 181- 9 When you manipulate patients, you trust in e·
wires nor
sp 78-19 Spirit needs no wires nor e in order to

sp 73-16 through e or any other form of matter,
ph 178-30
b 293- 3
293-17
293-19
t 450-32

element
destructive
f 210-32 it is without a destructive e.
essential
o 347-18 restoring an essential e· of Christianity,
fleshly
b 332-31 Into the real and ideal man the fleshly e cannot
grossest
ap 565- 9 Led on by the grossest e· of mortal mind,
human
a 33-18 When the human e in him struggled with
lost
b 328-17 has been dormant, a lost e· of Christianity
mental
s 157- 5 whole force of the mental e is employed
native
p 383-15 It is the native e· of such a mind,
no
b 311- 7 it is Spirit, which has no e of self-destruction.
g 503-23 no e nor symbol of discord and decay
no material
ph 191- 7 will include in that likeness no material e.
of error
t 463-12 has not a single e· of error,
of evil
g 539-11 God could never impart an e· of evil,
of progress
f 233- 5 This is an e· of progress,
only
ph 196- 9 for sin is the only e of destruction.
swinish
b 272- 8 the swinish e· in human nature uproots it.
the very
s 134-19 robs Christianity of the very e, which
this
s 146- 3 Why has this e of Christianity been lost?
turbulent
ph 180-23 they should try to correct this turbulent e·

b 310-24
p 372- 6
411-16
r 480- 8
gl 583-25

elementary
p 372- 5 error in solution, e· mortal mind,
ap 559- 5 upon the sea, — upon e·, latent error,

elements
certain
m 57- 6 through certain e· of the feminine,
different
m 57- 9 These different e· conjoin naturally
dissolving
r 490-22 along with the dissolving e· of clay.
evil
sp 83- 7 evil e now coming to the surface
healing
b 329- 2 the healing e of pure Christianity will be
infinite
g 512-21 From the infinite e· of the one Mind
material
b 284-25 Even the more subtile and misnamed material e·
r 475- 7 blood, bones, and other material e·.
g 551-20 composed of the simplest material e·,
mortal
p 374-29 is resolved into its primitive mortal e.
primal
ap 559-26 partaking of the nature, or primal e·, of Truth
symbols and
b 280- 2 Symbols and e· of discord

s 124-32
f 224-28
247- 3
b 309-18
r 479-25
481-24
g 507- 3

elevate
m 58- 2 intercourse with those adapted to e it,
f 235-13 will degrade the characters it should . . . e.
b 318-26 and are not adapted to e mankind
r 492-11 will purify and e· character

elevated
a 45-20 hath e them to possible at-one-ment
ap 576-28 Jewish concept, not yet e to deific apprehension

elevates
b 323-22 e even mortal mind to the contemplation

elevating
m 67-24
s 146-21
o 341- 3
gl 583-15
586-14

elevation
pr 7- 9
m 63-24
sp 98- 2
p 426-25
t 444- 4

eleven
a 27-23 but only e left a desirable historic record.
49- 8 Were all conspirators save e ?

Elias
s 136-15 some, E , and others, Jeremias, — Matt 16 14
136-19 controlled by the spirit of John or of E.
ap 562- 3 As E· presented the idea of the fatherhood
gl 585- 9 definition of
585-13 " E truly shall first come and — Matt 17 11.

elicited
s 137-21 This assertion e from Jesus the benediction,

Elijah
s 139- 7 so did Joshua, E , and Elisha.

eliminate
o 348-18 Is it not well to e· from so-called mortal mind

eliminated
b 273-15 till the errors of sense are e·.

Elisha
s 139- 8 so did Joshua, Elijah, and E·.

Elohim
b 320-32
g 515-16
515-17
523-18
523-25
gl 591- 4

Elohistic

s . . . Scriptures have been e,

eloquence
sp 88-26 E re-echoes the strains of Truth and Love.

eloquence
sp 88-31 When e proceeds from the belief that a
89- 9 Destroy her belief in . and her e disappears

eloquent
sp 89- 5 the devotee may become unwontedly e.
89-17 the tongue grows mute which before was e.

else
pr 3-12 reflected by man, — e man is not the image
11-24 if we desire holiness above all e,
a 25-29
m 58- 3
sp 76- 4
83- 7
s 109 13
119- 7
135-22
143- 6
ph 168- 8
182-28
197-31
f 205- 1
206- 5
208-18
220-19
c 263 22
b 272- 7
289- 9
310- 9
331-22
335-20
336-21
p 414-22
435-26
r 466-20
478 26
481- 3
g 551-28

elsewhere
ph 190- 7 neither is found in brain or e in matter
195- 4 said that he should never be happy e.
b 277- 3 and e the Scripture says that
gl 598- 7 and e in the New Testament

elucidate
pref xi-21 in order to e her idealism
r 465- 5 to e scientific metaphysics

elucidates
gl 579 3 often e the meaning of the inspired

elucidation
o 349-18 The e of C S lies in its spiritual sense,

elude
f 252-19 and says I e detection by smooth tongued
p 440- 1 he could not possibly e their search

emanate
f 229- 7 whence did they e ?
236- 2 Truth should e from the pulpit,
b 273- 2 contrary to God, and cannot e from Him
g 512-22 From Mind e all form, color,
ap 564-17 barbarity of his foes could e from

emanates
sp 80-29 believes that this wonder e from spirits
g 504- 1 from which e the true idea,

emanating
s 118-15 e from the invisible and infinite power
c 257- 1 infinite image or idea e from this Mind.
b 284-29 spiritual, e from divine Mind
g 503-15 the pure thought e from divine Mind.

emanation
an 104-15 as the e of divine Mind,
s 127-26 Science is an e of divine Mind,
g 519- 5 the e, of His infinite self-containment

emanations
sp 88-11 Ideas are e from the divine Mind
b 336-16 They are the e of Him who is Life,

emancipate
f 225-23 They will e humanity, and supplant

pref x-14 She has made no effort to e,

embellishments
f 247-23 e of the person are poor substitutes

emblem
f 238-31 The cross is the central e of history

embodied
sp 93-29 this is the error e in the belief that
p 372-11 belief . . . that man can enter his own e

embodies
b 299- 3 which e his conception of an unseen quality

embody
ph 192-23 good you do and e gives you the only power

embrace
may e too much love of applause
You e your body in your thought,
finite conception of God cannot e the

under influences not e in his diagnosis,
which are e in the infinite Mind

e its so-called pleasures and pains,
e sin, sickness, and death
in the man Jesus, as divinity e humanity
A corporeal mortal e duplicity,

supplies no instance of one species
in the various forms of e,

an e thought without motive,
the development of e mortal mind
formation of so-called e mortal mind,
This e and materialistic human belief
the germinating speck of so-called e life
facts in regard to so-called e life
If Life is God, . then Life is not e,
at a point of so-called e life.

emeralds
sp 87-19 The mine knows naught of the e within

emerge
r 485-14 E gently from matter into Spirit.
g 549-17 one or more individualities subsequently e;
552-16 Mortals must e from this notion

emergence
g 553-25 as the point of e for the human race,

emergency
p 406- 5 which is equal to every e,

emerging
s 148-11 as e from the lowest, instead of from

emigrant
p 383-12 A hint may be taken from the e,

emit
b 273-30 beliefs e the effects of error at all times,
g 504-26 vague conjectures e no such effulgence.

emits
c 262-25 even as light e light without effort;

Emmaus
a 46- 5 In the walk to E, Jesus was known

emolument
f 236- 6 e . . . which many leaders seek?

emotion
pr 7-18 produces material ecstasy and e
ph 180-16 reservoir already overflowing with that e.

emotional
pr 14- 7 is to have, not mere e ecstasy or faith,
a 25-27 all the e love we can bestow on him, will never

emphasize
g 516 27 To e this momentous thought,

emphasizes
s 116-20 C. S. strongly e the thought that

emphatic
g 520-23 Here is the e declaration that God

emphatically
p 369-24 preventive and curative) arts belong e to C. S.,

empire
p 378-22 not an intelligence to dispute the e of Mind

empires
pref vii-20 Though e fall, "the Lord shall — Exod 15 18
sp 94-12 The eastern e and nations owe their
s 121- 8 the fate of e and the fortunes of men.

employ
a 44-18
s 143- 5
157-21
ph 181-11
f 218-21
235-19
p 390-31
418-23
gl 538- 9

employed
an 102-23
s 112- 1
116-25
143- 7
156- 7
157- 5
ph 186- 8
o 349-25
p 403-10
422-24
g 502-25
gl 590-15

employers
p 439- 5 advertises largely for his e

employing
s 156-26 e no other means, and she was cured.
p 421-29 or by e a single material application

employs
an 104-23 The hypnotizer e one error to destroy
s 127-10 The terms , C. S., or Science alone, she e

empowers
ph 199-10 and e man through its mandate,

emptied
f 201-14 They must first be e

emptiness
gl 599- 7 *E , unfaithfulness, desolation.*

empty
pr 3-17 How e are our conceptions of Deity!
a 54-11 e or sin filled human storehouses,
f 234-20 and e it of sin and sickness,

emptying
ph 196- 2 *e his thought of the false stimulus*

empurpled
ph 175-26 e the plump cheeks of our ancestors,

empyrean
s 121-10 was to them displayed upon the e ,

emulate
a 37-16 learn to e him in *all* his ways
ph 185-17 strove to e the wonders wrought by Moses.
g 515- 2 enables its possessor to e the example of

emulations
an 106-22 hatred, variance, e , wrath,— *Gal* 5 20

enable
pr 4-29
17- 2
a 42-29
o 354- 8
p 365- 9
366- 5
378- 5
426-26

enabled
pref xi-30
a 24-30
28-14
30- 9
35- 7
43- 4
51-30
54-24
sp 94-25
b 315-21
324-23
r 482-22
g 534- 3 This hereafter e woman to be the
534- 5 This e woman to be first to interpret

enables
pr 3-11
10-14
a 19-23
sp 84-14
87-15
87-17
s 147- 1
147-21
ph 174-22
f 239- 8
b 317-19
o 350- 9
p 392- 8
r 493-14
496-16
g 515- 1

enabling
sp 85- 8 e one to do good, but not evil

enact
p 440-29 *beliefs . . . compel them to e wicked laws of*

enactment
p 384-11 belief of mortal mind, not an e of wisdom,

enactments
p 381-20 Think less of the e of mortal mind,

enamoured
f 245-20 coaxed the e lightning from the clouds

enchantment
f 209-15 Nearness, not distance, lends e to this view

enclosure
g 550-23 An egg is an impossible e for Deity.

encompass
g 551-25 Darkness and doubt e thought, so long as

encompassing
r 496-19 overlying, and e all true being.
gl 585-16 Divine Science e the universe and man;
597-29 God's spiritual government, e all things

encounter
f 254-28 If you launch your bark . . . you will e storm

encountered
a 28-29 The trials e by prophet, disciple, and

encourage
pr 7-16 to induce or e Christian sentiment.
p 396-11 nor e in the patient's thought the

encourages
b 320-28 and e mortals to hope in Him

encouraging
m 63-22 without e difficulties of greater

end (noun)
beginning and
b 282- 8 the finite, which has both *beginning and e*,
338- 5 belief — that man , has beginning and e,
gl 580-22 supposition that Life . . . has beginning and e
beginning or
b 282- 7 represents the infinite without beginning or
g 521- 5 narrative of being that is without beginning or e.
gl 585- 6 which are likewise without beginning or e.
beginning to
s 139- 4 From beginning to e , the Scriptures
r 478-25 From beginning to e , whatever is mortal
ap 559-21 Read this book from beginning to e.
no
ap 565-15 there shall be no e," — *Luke* 1 · 33
of error
sp 95-19 We welcome , , the e of error,
96-19 disturbances will continue until the e of error
their
pr 5 20 the Psalmist could see their e ,
this
pr 5- 6 To this e we are placed under the
a 22 12 for to this e God worketh with you.
until the
g 533-25 and multiplies until the e thereof.
unto the
sp 96-10 will continue unto the e,
t 446-23 even unto the e of the world " — *Matt.* 28 20
without
f 253- 6 life, without beginning and without e,
r 468-27 Life is without beginning and without e.
sp 96-27
s 139-10
f 212-11
c 259-30
b 331-10
333-18
p 401-11
r 494-26
g 501-14
523-28
533-29
ap 564-30
569-20
gl 592- 5

end (verb)
f 214-27
227- 8
245-32
249-15
c 262-28
b 292- 2
331- 5
p 376-27
427-15
r 491-12
g 532-27
536-20

endeavor
sp 96-31 wicked minds will e to find means
ph 169-23 towards which human faith or e is directed.

endeavor
b 323- 4 This strife consists in the e to forsake error
p 368-14 has little inspiration to nerve e.

endeavored
a 27-31 e to hold him at the mercy of matter
s 152- 5 author has e to make this book the Æsculapius of

a 22-15 If your e are beset by fearful odds,
f 253-20 right e against sin or sickness,
p 426-14 Man should renew his energies and e,

ended
s 123-26 not specially belong to a dispensation now e,
g 519 22 God e His work which — Gen. 2 2

endeth
ap 567-12 Thus e the conflict between the flesh and

ending
p 429-23 it must also have an e,
r 469- 6 it would also have an e
g 550-17 as beginning and e, and with birth, decay, and

endless
a 18- 5 and for this we owe him e homage

endorse
r 488-12 appear . to approve and e belief,

endorsed
a 42-11 e pre-eminently by the approval of God,

endorses
s 135-11 When the general belief e the

endow
s 119- 1 When we e matter with vague spiritual power,
119 3 of course we cannot really e matter with
132-29 or e him with the truest conception of the
o 357 13 but if we theoretically e mortals with

endowed
a 30- 6
an 106- 7
s 161 16
b 312-33
p 378-27
t 461- 9
g 548-20

endowment
sp 88-23 said to be a gift whose e is obtained from

endowments
r 488-25 mental e are not at the mercy of

endows
p 380-30 to believe that God e this opposing power
g 522- 6 e man out of God's perfection and power

ends
f 239-24
251- 6
c 261 26
307-16
303-29
340-24
p 390- 2
q 550-11
ap 561- 2

endued
a 55-25 e with the spirit . . of Christian healing
t 445-10 possibilities of man e with divine Science.

endues
g 547-18 Darwin's theory, — that Mind . . . e matter with

endurance
sp 80- 5
s 128- 8
128 13
p 385- 8
387- 6

endure
a 39- 3
40-21
sp 96-27
99-17
b 290-24
p 385- 5
405 23

endured
a 38 10 Jesus e the shame that he might
s 138-14 Apollo, . . e great sufferings upon earth,
b 288- 2 e the lash of their predecessors,

endureth
pref xii-24 "hopeth all things, e all things," — I Cor 13 7

enduring
m 59- 2 a full recognition of its e obligations

enduring
m 65- 8 they will be strong and e.
c 259-27 Immortal ideas, pure, perfect, and e,
261- 4 Hold thought steadfastly to the e,
r 488- 1 e and harmonious phases of things.

enemies (*see also* **enemies'**)

blessing its
gl 580-22 pure affection blessing its e.

bless our
a 30-29 Only in this way can we bless our e,

his
a 43-24 Out of reach of the barbarity of his e,
51- 6 Jesus could have withdrawn himself from his e.

implacable
a 40-16 the crimes of his implacable e

Jesus'
a 48-27 acquiescence with the demands of Jesus' e.

love our
f 234-12 We should love our e

mine
ap 578-14 in the presence of mine e. — Psal 23 5

of Christian Science
o 344-15 until the e of C S test its efficacy

physical
s 116-16 nor do they carry the day against physical e,

Thine
f 201- * *wherewith Thine e have reproached*, — *Psal* 89 51

a 33-23
45-11
48-21
c 266-13
t 449-26

enemies'
a 51-13 could give his temporal life into his e hands;

enemy
a 39-13
f 210- 9
p 401- 2
427-19
438- 6
r 486-17

energies

divine
ph 186- 4 filling it with the divine e of Truth

his
p 426-14 Man should renew his e and endeavors,

latent
t 445- 8 Unfold the latent e and

recuperative
f 252- 5 and of the recuperative e of Truth

spiritual
p 387- 9 spiritual e can neither wear out nor

wasted
a 44-15 to resuscitate wasted e

s 109-14 devoted time and e to discovering
t 455-12 and if, . . you fail to use the e of Mind

energy
pr 3-16
f 249- 6
p 385- 8
394- 6
t 445-21
463-10
g 534-16

enfeebled
f 227-28 crippled your capacities, e your body,

enforce
r 483-13 to e the necessity of understanding.

enforced
s 151-15 bondage now e by false theories,

enforces
p 381- 3 the bias of education e this slavery.

enforcing
ph 184-14 e obedience through divine statutes.

engaged
p 385- 2 philanthropists e in humane labors
g 543-14 against which divine Science is e in a

engender
r 475-30 nor can God, . . . e the capacity or freedom to sin.

engendered
s 134-20 e the limited form of a national
f 220-16 are e solely by human theories

engenders
t 401- 6 not a healer, but it e disease and death.

England
s 121-20 offered in Oxford University, E,
163- 7 William IV, King of E,

English
a 23-21
32- 5
ph 170- 1
f 245- 3
o 349-15
p 379- 9
r 488- 9

engraved
g 521-15 should be e· on the understanding

engulfed
p 382-25 in which the senses had e· him,

enhance
p 397-11 as directly as you e· your joys by

enhances
s 128- 8 C. S. e· their endurance and mental powers,
f 209-14 immanent sense of Mind-power e· the glory of

enigma
sp 70- 1 Mortal existence is an e·
s 124-19 is, and must continue to be, an e·.

enigmatical
r 467-26 shows material existence to be e·.

enjoined
a 55- 4 the idea of Christian healing e· by Jesus,
p 441- 7 but be e· to keep perpetual silence,
t 463-25 He never e· obedience to the laws of nature,

enjoy
pr 9-15
ph 176-28
181- 7
f 212- 1
246-22
250-16
p 397-26

enjoyed
f 221-25 but she never e· her food as

enjoyment
m 61- 3 The senses confer no real e·
p 397- 8 Suffering is no less a mental condition than is e·.
406-32 There is no e· in getting drunk,

enjoyments
m 60-32 Higher e· alone can satisfy the cravings

enjoys
b 294-10 belief that matter e· and suffers
322-17 drunkard thinks he e· drunkenness,
p 414-25 matter neither feels, suffers, nor e·
gl 582-16 has spiritual bliss and e· but cannot suffer

enlarge
ph 199- 3 might be thought true that hammering would e·
p 430- 6 Faith should e· its borders

enlarged
a 46-32
s 151-11
c 258-23
265- 6
265-13
g 557-13

enlarges
s 128- 9 e· their perception of character,
ph 199-10 Mind alone e· and empowers man

enlarging
m 57-23 Love enriches the nature, e·,

enlighten

enlightening
g 538-12 e· and sustaining the universe

enlightenment
a 45- 8 Jesus' deed was for the e· of men
t 462- 7 understanding, potency, e·, and success.
g 556-17 Did . the e· of the race come from the

enlisted
ph 168- 9 when it ought to be e· on the side of health.
t 450-19 Christian Scientist has e· to lessen evil,

enmity
s 131-10
b 273-12
315-14
g 534- 9
534-19

Enoch's
f 214- 5 If E· perception had been confined to the

enough
pr 10- 6 If good e· to profit by Jesus' cup
a 29-22 it is e· if thou art found worthy to unloose the
41-30 It was e· for them to believe in a national Deity;

enough
f 224-12
o 345-16
354-15
355-32
p 365-19
365-21
g 520- 5

enrages
o 345-29 e· the carnal mind and is the main cause

enraptured
f 246-15 should dawn upon the e· sense
b 323-11 until boundless thought walks e·,

enrich
sp 79-32 neither does withholding e· us.

enriches
m 57-23 Love e· the nature, enlarging, purifying,
o 361-29 e· mankind only when it is understood,

en route
a 21-15 to Europe, while I am e· r· for California,

enshroud
sp 98-27 Mystery does not e· Christ's teachings,

enslave
ph 187-11 beliefs of the human mind rob and e· it,

Whatever e· man is opposed to the

claims of the e· senses must be denied

an 102-21 they e· the age into indolence,

ensue
m 65-20 There will e· a fermentation over this

ensues
p 433-16 A brief consultation e·, and the jury
gl 581-21 confusion e·, and the more certain is the

ensuing
p 397-19 you will find the e· good effects to be

ensure
m 64-29 e· the stability of the marriage covenant.
ph 194-11 are not necessary to e· deafness
ap 571- 5 necessary to e· the avoidance of the evil

ensured
o 357-13 and error's destruction e·;

ensures
c 260-17 and e· failure at the outset.

entangled
f 227-27 bound you, e· your free limbs,

enter
pr 10-15
14-31
15- 9
15-14
a 21-10
40-22
40-32
m 63-30
66-10
sp 70- 6
99-12
f 228- 6
238-18
241-32
b 269-12
281- 2
332-32
cannot e·,
336-20
p 372-11
382-23
384-11
398- 3
399-29
419-18
440-28
441- 6
t 451-12
r 491- 6
g 524-31
525- 1
544-30
ap 577-26

entered
m 59- 1 Matrimony should never be e· into without
sp 76-11 understood that Spirit never e· matter
gl 580-26 supposition . . . creator e· what He created,

entering
ph 193- 2 On e· the house I met his physician,
t 457-11 Her prime object, since e· this field of labor,
r 478- 6 never beheld Spirit . . leaving a body or e· it.
g 522-20 Spirit is represented as e· matter

enters
f 228-12
b 277-25
336- 2
336- 4
p 369- 7
412-16
g 503-12
529-22
530-31
538-20
gl 580-23

entertain
sp 80-12 I e· no doubt of the humanity and
f 214-13
232- 5
b 279-17
p 391-10
418-24
g 548-16
ap 560-16

entertaining
f 237 17 kept from discussing or e· theories
b 280-31 The only excuse for e· human opinions

entertains
f 250-17 according to the dream he e· in sleep
p 422-27 e· fears and doubts as to the ultimate

enthroned
f 252-25 and says I am e· in the gorgeousness of
c 266-25 infinite Mind e· is heaven
b 306-26 Science, still e·, is unfolding to mortals
t 454-10 hate has no kingdom Love is e·

enthrones
ph 186-31 it e· matter as deity
p 394-12 and e· matter through error
t 446-21 To understand God e· faith in Truth,
ap 571 32 He e· pure and undefiled religion,

enthusiasm
gl 599- 5 ZEAL Blind e·, mortal will

entire
m 62- 4
s 118-11
151-27
157-28
ph 183-21
f 219-29
244-21
252-11
c 262- 7
b 277-17
p 371-31
384-32
408- 7
t 443- 7
461- 7
r 494- 1
496- 5
g 502- 4
537-12

entirely
pr 14-25 E· separate from the belief and dream of
s 156-30 matter disappears from the remedy e·,
o 353- 6 testimony of the physical senses yields e·
g 543-16 material theory, which is e· a false view,

entireness
b 293-30 the e· of God, good, and the nothingness of evil.

entities
f 204- 5 antagonistic e· and beings,

entitled
a 42-10 Though e· to the homage of the world
s 127- 6 e· to a classification as truth,
ph 183-31 the one Mind only is e· to honor
b 312-32 richly endowed him and e· him to
r 493-12 in a previous chapter e· C. S. Practice

entitles
t 456- 8 This alone e· them to the high standing

entity
all
p 369- 5 loses to human sense all e· as man,
eternal
b 301-13 constitutes the only real and eternal e·.
lose his
r 477-31 man, divorced from Spirit, would lose his e·.
man's
o 356- 6 sickness, and death do not prove man's e·
no real
f 250- 7 mortal existence has no real e·,
g 506- 4 Therefore matter, . . has no real e·.
nor power
g 555-13 C. S attributes to error neither e· nor power,
real
ph 186-17 It says "I am a real e·,
without
r 470-28 If . . Deity was unexpressed — that is, without e·.

sp 92- 9 Mind is not an e· within the cranium
o 359-12 to man's existence or e·,
p 399-25 This misnamed mind is not an e·.

entrance
a 20-26 It commands sure e· into the realm of Love.
p 393- 3 through divine help we can forbid this e·.

entreat
ph 182-22 Mortals e· the divine Mind to heal the sick,

entry
a 42-12 his brief triumphal e· into Jerusalem

enumerates
s 152-30 Jahr, . . . e· the general symptoms,

enunciator
g 524-22 How could . . . error be the e· of Truth?

environment
sp 87- 8 their mental e· remains

environments
c 258-10 which must escape from its e·
g 521- 2 lifts man above the sod, above earth and its e·,

Envy
p 430-23 Hypnotism, E·, Greed and Ingratitude,

envy (*see also* envy's)
and hate
a 48-21 was silent before e· and hate.
t 462-27 selfishness, malice, e·, and hate
bigotry, nor
r 481- 4 neither pride, prejudice, bigotry, nor e·
or jealousy
m 64- 8 Pride, e·, or jealousy seems on most occasions

a 47-20
51-25
s 115-22
ph 188- 9
f 218-11
241- 3
241- 9
b 289-10
330-30
p 404-29
407- 7
419- 2
t 445-22
452-12
464-24
ap 564-25
gl 582- 6
589- 2
589-14

envyings
an 106-23 e·, murders, drunkenness, — Gal 5 21.

envy's
g 542-24 To e· own hell, justice consigns the

ephemeral
c 267- 3 offspring of God start not from matter or e· dust.
r 485- 9 e· views of error ought to be obliterated

epileptic
p 398- 2 as when he said to the e· boy,

epistle
an 106-18 in his great e· to the Galatians,
s 112-22 characterized in the e· to the Hebrews
b 313-16 the author of this remarkable e·
321- 3 Paul says, in his first e· to the Corinthians,
g 534-13 Paul says in his e· to the Romans,

epistles
b 319-32 what the beloved disciple meant in one of his e·,

epizootic
ph 179-13 The e· is a humanly evolved ailment.

epoch
m 67-32 The e· approaches when the understanding

equal
m 67-10 nautical science is not e· to the Sc
sp 80- 3 A cup of coffee or tea is not the e· of

equal
sp 83- 4
s 117- 5
133-24
b 314- 9
368-11
406- 5
418-10
r 489- 9
ap 560-23
574-23

equalizes
b 340-28 e· the sexes, annuls the curse on man,

equalling
s 108-16 three multiplied by three, e nine,

equally
sp 73-21
90-11
ph 167-24
f 211-11
221-21
224-18
231-26
o 349-29
p 383-14
424-15
438-19

equals
f 231- 9 no lesser power e the infinite All-power;

equator
sp 90- 7 the imaginary line called the e

equip
s 155- 9 e· the medicine with their faith,

equipoise

b 328-15 understanding of man's power, when he is e· by God.

equitable
p 440-30 just and e decisions of divine Spirit

equity
p 435-24 Supreme Judge in e· decides what penalty

equivalent
pr 6-13 will furnish more than its e of pain,
gl 598-13 e to our common statement,

equivalents
g 525- 7 some of the e of the term *man*

era
Christian
a 20- 9
55- 6
s 138-17
139- 8
b 333-17
333-20
r 474- 5
g 534-26
new
a 43-18 opened a new e for the world
spiritual
m 65-16 struggling against the advancing spiritual e

eradicate
s 142- 1 and it will e sickness and sin
ph 180-20 even before they go to work to e the disease
p 400-12 E the image of disease from the

eradicated
t 446-32 Ignorance of the error to be e

erase
sp 81-20 E the figures which express number,
b 280- 2 was and is and shall be, whom nothing can e.

ere
pref vii- 3 e· cometh the full radiance of a

erect
p 442-11 His form was e· and commanding,

erected
s 161-21 a statue of Liberty, e· near the guillotine

erects
g 523-10 which God e between the true and false.

erelong
ph 179-30 may e· reap the effect of this mistake.
192-25 which e· betrays its weakness and falls,

err
b 272- 9 "Ye do e·, not knowing the — *Matt.* 22 : 29.
g 555-27 or . . . confers the ability to e·.

erring
pr 15-10 the door of the e· senses must be closed.
m 62-26 the laws of e·, human concepts.

erring
s 108-30
151- 5
157-23
ph 166-15
186- 7
187-27
188- 1
192-11
f 206- 8
211-22
239-27
253-12
c 260- 7
b 279- 1
t 447- 6
459-12
r 472-28
477-13
494-17
g 503-24
505-30
gl 587-14

erroneous
sp
s
ph
f
c
b
o
p
r
g
gl

erroneously
b 274-17 what we e term the five physical
282-25 mortal thought, always governing itself e·.

Error (*see also* **Error's**)
Court of
(*see* **Court**)

p 438-24 Personal Sense, who is in partnership with E
438-31 the firm of Personal Sense, E, & Co,

error (*see also* **error's**)
abounds
f 202-25 E· abounds where Truth should
above
p 400-18 By lifting thought above e·, or disease,
accompanies
b 287-17 Neither . . . nor truth accompanies e,
action of
r 484-22 the voluntary or involuntary action of e
Adam — *alias*
g 528-24 Adam — *alias* e· — gives them names.
adamant of
f 242-18 the adamant of e, — self-will,
Adam or
ph 177-16 Adam or e·, . . . had the naming of
g 534-13 unfolded the remedy for Adam, or e·;
adhere to
ph 181-23 if you adhere to e· and are afraid to trust
against
a 29- 2 take up arms against e· at home and abroad.
aggravation of
an 105-27 The aggravation of e· foretells its doom.

error

all
pr 10-13
15-13
a 35-19
39- 5
39- 9
ph 174-19
f 227- 3
240-28
251-23
c 267-24
b 292- 8
294- 5
303-19
305-26
p 414-13
r 474- 2
482-16
492-12
g 543-17
545-28

ancient
p 339-24 the ancient e that there is fraternity between

and death
g 539-10 such as evil, matter, e, and death?

and discord
p 423-21 superior to e and discord,

and disease
pr 5-32 destruction of all evil works, e and disease

and evil
a 52-17 e and evil again make common cause
b 272 26 in the destruction of e and evil,

and hatred
g 522-30 produce death, e, and hatred?

and mortality
b 292- 3 the battle of Truth with e and mortality,

and sin
b 296-17 lose all satisfaction in e and sin

and Truth
o 356-13 as the two opposites, — as e and Truth,
356-18 between e and Truth, between flesh and Spirit

animate
p 409- 6 its final statement, — animate e

antidote for
r 495-10 and find a sovereign antidote for e

any
p 372-30 If pride, superstition, or any e

assumption of
g 546- 7 this assumption of e would dethrone the

attributes to
g 555 13 C S attributes to e neither entity nor power,

back to
a 22-16 go not back to e, nor become a sluggard in the

basic
p 405- 1 The basic e is mortal mind
r 470- 6 was the basic e of idolatry

befogged in
f 205-15 Befogged in e (the error of believing that

begins
g 539- 3 E begins by reckoning life as separate
544-31 E begins with corporeality as the producer

belief in
b 297-27 belief in Truth is better than a belief in e,

belief, or
b 289-16 a mortal belief, or e, which Truth destroys
gl 589-20 Truth rebuking mortal belief, or e,

beliefs that
p 368-10 Against the fatal beliefs that e is as real

believed
b 306- 1 believed e to be as immortal as Truth

bites the heel
f 216- 7 E bites the heel of truth, but cannot kill truth

brings to
p 422-10 tremor which Truth often brings to e

builds on
sp 83 11 belief hides Truth and builds on e.

burial of
f 232-30 unquestionable signs of the burial of e

called
s 108 21 that the opposite of Truth, — called e,

call of
a 21-26 the worldly man is at the beck and call of e,

cannot produce
p 420- 8 e cannot produce this unnatural reluctance.

cannot remove
ph 191-27 e cannot remove the effects of error

cannot support
r 481 27 since Truth cannot support e.

can tolerate no
s 129- 5 can tolerate no e in premise or conclusion

capable of
g 552-23 Is Mind capable of e as well as of truth,

casting out
a 33- 8 healing the sick and casting out e.
34- 4 instead of showing, by casting out e
a 35-24
41-15
43- 1
sp 97-31
s 135-29
ph 182- 3
gl 583- 9

cast out
s 136- 4 divine Principle, which would cast out e
ph 170-20 Jesus healed the sick and cast out e,
t 462- 6 can demonstrate C S, cast out e,

casts out
pr 14-29
a 25-15
33-24
f 230- 8
b 275-32
o 350-11
r 473-30
495- 2

causes disease
o 344-12 understood . that e causes disease,

chaff of
ap 565-21 fiery baptism will burn up the chaff of e

charges its lie
b 307-16 E charges its lie to Truth

claim of
f 233-13 false claim of e continues its delusions

closed to
pr 15- 6 Closed to e, it is open to Truth,

clouds of
g 557-19 Divine Science rolls back the clouds of e

conquer
b 339-31 You conquer e by denying its verity.

conquered
p 400- 6 This e conquered, we can despoil

consuming

corrects
c 259-29 which corrects e with truth

correspond with
b 294- 1 physical senses . . correspond with e.

counteracts
p 414- 7 salutary action of truth, which counteracts e.

create
b 279-15 no more . than Truth can create e,
287-12 Did God, Truth, create e?

creates
g 546- 6 If Mind, God, creates e, that . . . would

darkness of
ph 191-15 chasing away the darkness of e

***débris* of**
b 289- 3 temporal *débris* of e, belief in sin, sickness,

demands
g 532-29 e demands that *mind* shall see and feel through

designs of
gl 583-28 DAN . . . error, working out the designs of e,

destroy
f 233-30 is designed to rebuke and destroy e.
o 353-12 omnipotent Truth certainly does destroy e.
p 400-19 lifting thought above . . you destroy e
418-27 in your efforts to destroy e
g 542-19 Let Truth uncover and destroy e
548-14 Every agony of . . . helps error to destroy e,

destroying
p 378-19 healing the sick and destroying e.
401- 8 If . . . destroying e, causes chemicalization
t 463-24 first step towards destroying e.
gl 589-17 rebuking and destroying e and bringing

destroys
sp 98- 6 which heals the sick and destroys e,
f 216- 8
252 10
o 346-13
t 452-14
r 483-13

destroy the
p 423-10 the truth of being, to destroy the e.

destruction of
(*see* **destruction**)

devils, or
gl 583-13 thereby casting out devils, or e,

error

disappears
f 251-25 improves mortal mind until e· disappears.
p 406-13 Then e disappears Sin and sickness will abate
disbelief in
o 346-15 Disbelief in e destroys error,
discern the
sp 85-11 and discern the e· you would destroy.
discomfort under
an 101-28 Discomfort under e is preferable to comfort
disease as
b 319- 3 Science depicts disease as e·,
r 483- 5 We classify disease as e,
disease is an
p 400-16 if you understand that every disease is an e,
dispels
b 283- 1 Truth is the light which dispels e·.
dominion over
p 380-21 and prove man's dominion over e.
drive
g 538- 3 drive e out of all selfhood
dying
a 42-20 belief . separate from God is a dying e
effects of
an 101-23 error cannot remove the effects of e
b 273-30 beliefs emit the effects of e· at all times,
r 473- 6 are to be classified as effects of e.
g 537-21 to depict . . the effects of e.
effort of
g 554-17 The first effort of e has been and is to impute
efforts of
f 223-20 The efforts of e to answer this question
ejection of
sp 97- 2 They will aid in the ejection of e·.
element of
t 463-12 has not a single element of e,
end of
sp 95-20 We welcome . the end of e,
96-19 disturbances will continue until the end of e·,
escape the
sp 83- 8 to escape the e of these latter days
every form of
p 418-29 Speak the truth to every form of e.
evidence of
o 353- 8 Truth which contradicts the evidence of e,
evil and
f 227-19 evil and e· lead into captivity
evil or
r 489-25 the only source of evil or e
evolved by
g 523- 4 the mist of obscurity evolved by e·
excision of
t 462-25 indispensable to the excision of e.
excludes itself
g 537-14 E· excludes itself from harmony.
experience of
f 237-18 To prevent the experience of e
expression of
b 289- 9 He is little else than the expression of e·.
exterminator of
r 469-13 The exterminator of e is
face of
g 503-13 saith to the darkness upon the face of e,
fact concerning
sp 92-22 Until the fact concerning e . appears,
falls
a 37- 8 e falls only before the sword of Spirit
falsity and
r 474-31 Truth destroys falsity and e,
falsity of
b 294-32 Truth demonstrates the falsity of e·.
g 537-21 to depict the falsity of e
fatal
b 303-24 The belief that . . . is a fatal e·.
fear of
p 380-21 Truth can prevent the fear of e·,
felt the power
a 20-19 when e· felt the power of Truth,
finity of
f 202-21 earthly experience develops the finity of e·
forms of
f 204- 3 All forms of e support the false conclusions
c 264-24 proved them to be forms of e·.
forsake
b 323- 4 in the endeavor to forsake e·
foundations of
b 273-12 tears away the foundations of e·.
o 357-12 the foundations of e· would be sapped
from . . . to Truth
p 370-31 from e· to Truth, from matter to Spirit
from . . . to truth
sp 77- 3 the change from e to truth
fundamental
m 65- 9 some fundamental e· in the marriage state.
ph 171-31 fundamental e· lies in the supposition

error

give up
b 330- 1 in proportion as mortals give up e
greater
an 104-25 the greater e overcoming the lesser.
104-26 greater e thereafter occupies the ground,
s 123- 2 will surely destroy the greater e·
greater than
f 223-10 Remember that truth is greater than e·,
growth of
ph 188-22 Sickness is a growth of e·,
guilt and
ap 568- 1 Innocence and Truth overcome guilt and e.
has no creator
b 277-10 and e· has no creator.
has no foothold
b 282-18 e· has no foothold in Truth.
head of
f 216- 8 Truth bruises the head of e·
helps
g 548-14 helps e· to destroy error,
he vanquished
a 54- 5 With the affluence of Truth, he vanquished e
hides
g 542- 5 e hides behind a lie and excuses guilt,
his
b 308-21 smote the sinew, or strength, of his e,
308-26 perceiving his e and his need of help,
history of
g 521-29 history of e· or matter, if veritable, would
522-13 the history of e· in its externalized forms,
525-26 if we give the same heed to the history of e
530-26 The history of e is a dream-narrative.
human
b 294- 1 the avenues and instruments of human e,
p 401- 2 Any human e· is its own enemy,
ap 563-10 dragon stands for the sum total of human e·.

g 538-16 is significant of the illusion of e,
illusion or
g 556- 1 and not the belief in illusion or e·.
impossible for
t 448-22 well knowing it to be impossible for e, evil,
impotence of
t 454- 5 which illustrates the impotence of e.
impotent
g 555-18 Only impotent e would seek to unite
impurity and
m 65-22 impurity and e· are left among the lees.
in action
f 207- 7 Error of statement leads to e in action.
incarnate
gl 583-11 which comes to the flesh to destroy incarnate e·.
infers from
b 282-32 rule of inversion infers from e its opposite,
in solution
p 372- 4 matter was originally e in solution,
in the premise
ph 167-16 an e in the premise must appear in the
b 277-27 This e· in the premise leads to errors in
involves
b 301- 8 but his sense of substance involves e
involving
b 286-23 temporal thoughts are human, involving e·,
is a coward
p 368- 4 E is a coward before Truth
is always
g 554- 8 E is always e·. It is *no thing*.
is a supposition
r 472-14 E· is a supposition that pleasure and pain,
is false
b 287-22 E· is false, mortal belief;
is limited
r 466-14 Truth is limitless; e· is limited.
is mortal
b 337-12 while e· is mortal and discordant.
r 466-13 Truth is immortal, e· is mortal
is non-intelligent
r 466-14 e is non-intelligent.
is nothing
o 346-10 we need to understand that e· *is* nothing,
is not true
t 461-25 e· is not true, hence it is unreal
is opposed
p 406-20 E is opposed to Life.
is reduced
sp 91-11 e· is reduced to its native nothingness,
is seen
c 265-21 e is seen only when we look from wrong

error
[illegible]
p [illegible]-4 in the fact that Truth is real and *e* is unreal,
r 466-15 Truth is real, and *e* is unreal
472-18 *E* is unreal because untrue
its
sp 97-18 the more obvious its *e*,
s 144-12 the more obstinately tenacious its *e*,
knowledge of
f 252-9 A knowledge of *e* and of its operations
g 533-27 cross-questioning man as to his knowledge of *e*,
latent
ap 559-5 upon elementary, latent *e*,
leading
p 377-21 Remove the leading *e* or governing fear
learned from
b 288-32 what mortals seem to have learned from *e*,
level of
ph 173-9 supposition, . Truth is reduced to the level of *e*,
love rebuking
gl 594-15 love rebuking *e*, reproof of sensualism
lurking
p 419-2 Lurking *e*, lust, envy, revenge, malice,
made up of
b 295-25 mortal thought is made up of *e*
make nothing of
sp 92-24 the ability to make nothing of *e* will be
manifestation of the
g 532-26 Fear was the first manifestation of the *e*
mass of
s 118-11 It must destroy the entire mass of *e*,
material
f 252-11 mortal, material *e* finally disappears,
b 291-31 mortal man is divested of all material *e*
309-8 He had conquered material *e* with the
315-23 spiritual Truth destroys material *e*,
matter and
ph 181-31 will incline you to the side of matter and *e*
o 347-26 dream that matter and *e* are something
matter as
b 278-29 We define matter as *e*, because it is the
matter or
s 145-27 towards other forms of matter or *e*.
f 206-3 no consciousness of the existence of matter or *e*.
methods of
t 451-25 may perceive the nature and methods of *e*
mirage of
f 244-3 is not real, but is illusion, the mirage of *e*.
mortal
(*see* **mortal**)
motive-power of
gl 597-20 WILL. The motive-power of *e*;
much
b 295-21 lost much materiality — much *e*
must be mortal
r 468-5 If Truth is immortal, *e* must be mortal,
named
b 276-27 the *nothingness* named *e*.
r 471-6 The unlikeness of Truth, — named *e*,
gl 594-2 the opposite of Truth, named *e*;
nature of
g 555-9 This is the nature of *e*.
neutralizes
s 157-31 Science both neutralizes *e* and destroys it.
neutralizing
s 162-6 alterative, neutralizing *e* with Truth
never imparts
sp 85-32 truth communicates itself but never imparts *e*.
never made
ph 183-14 Truth never made *e* necessary,
night of
pref vii-9 till across a night of *e*
no
s 131-[illegible] There is no *e* in Science
[illegible]
b [illegible]-15 Truth has no home in *e*,
nor obeying
f 244-6 never fearing nor obeying *e* in any form
no sense of
f 210-31 It has no sense of *e*;
not
p 420-3 Truth not *e*, Love not hate, . . . governs man.
not contaminated by
b 304-20 Truth is not contaminated by *e*.

error
nothingness of
(*see* **nothingness**)
not Truth
[illegible]
g 550-15 Error of thought is reflected in *e* of action
of any kind
sp 95-11 *E* of any kind cannot hide from the law of God
of any sort
f 232-32 no place . in Science for *e* of any sort.
of belief
ph 168-28 [illegible]
184-10 [illegible]
f 208-8 [illegible]
t 450-29 [illegible]
r 486-21 [illegible]
of believing
f 205-7 When will the *e* of believing that there is
205-15 *e* of believing that matter can be intelligent
offspring of
gl 589-2 A corporeal belief, the offspring of *e*,
of measuring
[illegible] and limiting
[illegible]
b 318-22 denies the *e* of sensation in matter,
of statement
f 207-6 *E* of statement leads to error in action
b 277-26 Matter is an *e* of statement
of the ages
f 241-17 *e* of the ages is preaching without practice
of thought
g 550-15 *E* of thought is reflected in error of action.
one
an 104-23 hypnotizer employs one *e* to destroy another
s 143-13 the human mind uses one *e* to
r 486-13 one *e* will not correct another
only
gl 585-21 the only *e* of which is limitation,
oppose
s 145-25 Other methods undertake to oppose *e* with
opposing
sp 93-16 evil is the opposing *e* and not the truth
opposite
b 280-20 the opposite *e* of many minds
g 521-25 now the opposite *e*, is to be set forth
or unreality
t 461-26 the *e* or unreality of sin,
461-28 the *e* or unreality of disease,
out of
b 296-28 An improved belief is one step out of *e*,
outweigh
p 392-8 enables truth to outweigh *e*
overcoming
a 21-1 If Truth is overcoming *e* in your daily walk
overruled the
p 381-31 Christ Jesus overruled the *e* which would
pantheistic
[illegible]
r 482-26 Sickness is part of the *e* which Truth casts out.
part with
p 430-4 Mortal mind must part with *e*,
phantoms of
f 215-20 and flee as phantoms of *e* before truth
picture of
g 526-25 second biblical account is a picture of *e*
pierces the
f 210-20 Truth pierces the *e* of mortality
policy of
t 452-23 take no risks in the policy of *e*.
power over
pr 5-2 from demonstrating his power over *e*.
practical
t 452-4 Incorrect reasoning leads to practical *e*.
proves that
b 338-9 proves that *e* has been ingrafted into the
quenching
b 329-25 maintains the claim of Truth by quenching *e*.
rabbinical
a 30-20 Christ Jesus came to rebuke rabbinical *e*
reap the
t 462-12 he will inevitably reap the *e* he sows.
rejection of
a 20-15 [the rejection of *e*]
relies
b 277-19 *E* relies upon a reversal of this order,

error

relinquish its
b 322-13 belief may be prepared to relinquish its *e*.
relinquishment of
pr 7- 6 relinquishment of *e* deprives material sense
remedy for
s 143- 1 Truth is God's remedy for *e* of every kind,
remove
a 40- 1 Remove *e* from thought,
remove the
ph 173-28 to remove the *e* which the human mind
p 378-10 Remove the *e*, and you destroy its effects
415-25 To remove the *e* producing disorder,
repeats
a 28-28 *E* repeats itself.
replies
g 554-16 *E* replies, "God made you"
representing
g 540-22 representing *e* as assuming a divine character,
representing the
b 294-20 representing the *e* that life and intelligence
represents
g 530-17 myth represents *e* as always asserting its
546-13 represents *e* as starting from an idea of good
reversed
b 319- 4 *e* reversed as subserving the facts
reverse of
p 442-18 but the reverse of *e* is true.
run into
f 250- 1 We run into *e* when we divide Soul into souls,
says
p 478-23 *E* says, "I am man,"
sea of
ap 569-18 They are in the surging sea of *e*,
seed of
g 535- 2 The seed of Truth and the seed of *e*,

b 309-27 It is a self-evident *e* to suppose that there
sense of
g 520-14 in which all sense of *e* forever disappears
serpents of

shrank abashed
g 532-19 Ashamed before Truth, *e* shrank abashed
sickness and
r 495- 8 classify sickness and *e* as our Master did,
side of
f 205-29 Selfishness tips the beam . . towards the side of *e*,
signet of
gl 593-23 SEAL. The signet of *e* revealed by Truth
simulates truth
sp 97- 5 the more closely *e* simulates truth
sin and
b 290-23 sin and *e* which possess us at the instant of
sin, or
ph 183-11 Scriptures inform us that sin, or *e*,
soweth the wind
f 210-24 *E* soweth the wind
standpoint of
g 545-24 From that standpoint of *e*, they could not
state of
b 311-17 This state of *e* is the mortal dream of life
states of
gl 592- 7 idolatry, the subjective states of *e*;
still the
f 214-13 still the *e*, not the truth of being.
stronger
an 104-28 before it was grasped by the stronger *e*.
submission to
ph 183-24 Submission to *e* superinduces loss of power.
such an
pr 5-23 Such an *e* would impede true religion
suffering is an
a 23- 9 suffering is an *e* of sinful sense
suffer severely from
f 238-21 because we suffer severely from *e*
supplant
r 495-22 understanding will supplant *e* with Truth,
suppose
f 230- 2 and suppose *e* to be mind,
supposed reality of
gl 590-25 and the supposed reality of *e*.
supposes man
b 287- 6 *E* supposes man to be both mental and material.
suppositional
f 204- 1 obtained from suppositional *e*,
r 472- 4 casts out suppositional *e* and heals

error

supposition of
g 503-11 No supposition of *e* enters there.
surface of
f 254-24 If you venture upon the quiet surface of *e*
sympathy with
f 211-21 Sympathy with *e* should disappear.
254-25 and are in sympathy with *e*,
synonym for
g 529-30 Adam, the synonym for *e*, stands for a
tenacity of
sp 77-18 according to the tenacity of *e*.
b 296-21 depends upon the tenacity of *e*.
termed
gl 580-16 the opposer of Truth, termed *e*;
term for
an 103-19 hypnotism is the specific term for *e*,
testimony of
r 481-14 forbidden fruit . . . is the testimony of *e*,
that
b 320-22 according to that *e* man is mortal
g 546- 6 that *e* must exist in the
their
b 320-16 [or, in their *e* they are]
p 405-31 causes mortals to retreat from their *e*,
theorizes
b 295-31 *e* theorizes that spirit is born of matter
this
a 42-20 [illegible]
sp 73-29
f 237-27
b 280-16
290-12
295-11
307-14
p 400- 6
r 470- 7
490- 2
g 526-12
543- 2
this is the
sp 93-29 and this is the *e* embodied in the belief
thunderbolts of
b 288-15 lightnings and thunderbolts of *e* may burst
treated
t 463-24 Our Master treated *e* through Mind.
treated as
p 425-12 they should be treated as *e*
treatment of
t 463-21 as to the proper treatment of *e*
Truth against
o 358-16 calm and clear verdict of Truth against *e*,
truth against
p 405-12 the arbiter of truth against *e*.
Truth and
(*see* **Truth**)
truth and
(*see* **truth**)
Truth controls
s 145-17 in it Truth controls *e*.
Truth decapitates
c 266- 3 sword . . . with which Truth decapitates *e*,
Truth destroys
b 339- 3 Truth destroys *e*, and Love destroys hate
o 350-30 Soul rebukes sense, and Truth destroys *e*.
Truth or
f 211- 5 say whether Truth or *e* is the greater?
b 324-10 whether it be Truth or *e*,
truth or
p 403-30 in proportion to the truth or *e* which
Truth over
s 111-13 the power of Truth over *e*;
p 378-17 represents the power of Truth over *e*,
406-22 the supremacy of Truth over *e*,
r 484-25 Science . . . over material sense, and Truth over *e*,
truth regarding
t 461-25 The truth regarding *e* is, that
Truth upon
p 421-23 alterative effect produced by Truth upon *e*,
trying to meet
ap 568- 8 fatal effects of trying to meet *e* with error.
type of
gl 593-17 foaming, and dashing, it is a type of *e*
unconscious
ph 188- 6 is an unconscious *e* in the beginning,
uncover
sp 92-21 Uncover *e*, and it turns the lie upon you
unnatural as
s 131- 1 Truth should not seem so . . . unnatural as *e*,
unveils
g 542- 8 Truth, through her eternal laws, unveils *e*.
utter
a 47-32 Jesus realized the utter *e* of a belief in any
victory over
a 44- 1 Truth and Life must seal the victory over *e*

errors
all its
ph 177- 3 it must relinquish all its e ,
all sorts of
c 257-22 Finite mind manifests all sorts of e ,
both are
p 379- 3 both are e , announced as partners
casting out the
s 138-13 casting out the e· of mortal mind.
correct the
r 494-20 serves to correct the e of corporeal sense,
destroy the
f 216-13 begins at once to destroy the e of mortal sense
destroy those
a 53-27 He knew . and could destroy those e ,
fevers are
p 379-25 Fevers are e· of various types
fundamental
g 545-13 Such fundamental e send falsity into all
history of the
an 101- 5 in the history of the e of the human mind,
human
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b 297-18 it is neither scientific nor e,

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g 555-18 God, the self-existent and e.

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b 304-15 The perfect man is sinless and e.

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b 279-25 e substance, which cannot destroy the
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s 110- 4 These e verities reveal primeval existence
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f 252-12 the e verity, man created by
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f 247-10 Beauty, as well as truth, is e;
c 267- 1 the spiritual idea, . . . is e.
267- 7 God is Father e, self-created, infinite.
b 275- 5 This shows that matter . . . is not e.
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b 278-23 The belief of the e of matter

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g 503-10 spiritual harmony, — heaven and e.

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a 44- 8 His three days' work . . . set the seal of e on time

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b 334-29 statement of the e of the Christ,

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b 285- 6 the great fact of being for time and e.

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gl 585- 5 a type of e and immortality,

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pr 3-15 to understand God is the work of e,

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159- 4 protested against inhaling the e
159- 9 occasioned, not by the e, but by fear
159-19 would have performed the operation without e

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f 249-30 makes its mundane flights quite e.
b 293- 9 the more e is called mind.

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a 20-11 partake of the E, support the clergy,
32- 9 But the E does not commemorate a
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b 329-18 who attempts to solve a problem of E,

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a 21-15 If my friends are going to E,
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g 510-22 already divided into *e* and morning,

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g 504-17 taking place on so many *e* and *mornings*,

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a 24-31 could not admit such an *e* to be possible.
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573-16 the divine Principle of harmony, is *e* with men,
578-18 in the house . . . of [LOVE] for *e*. — *Psal* 23:6

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s 143-30 power *e* due its holy name.

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p 412-22 conform the argument so as to destroy the e
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s 120-24 heals the sick, overthrows false e,
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a 42-17 and gave full e of divine Science,
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a 43- 4 healed the sick, cast out e ,
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g 529-23 faith to fight all claims of e ,
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a 40- 1 once admit that e· confers no pleasure,
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g 527 17 constitutes e· and mortal knowledge.
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g 540- 5 "I make peace, and create e·. — Isa. 45. 7
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m 64- 1 Want of uniform justice is a crying e
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r 469-16 devil or e — is not Mind, is not Truth,
ap 563-19 that old serpent, whose name is devil or e ,
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a 52-17 error and e again make common cause
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(see good)
good or
ph 172- 1 and that the cognizance of good or e ,
f 205-16 believing that matter can be . . good or e),
240-18 Mortals move onward towards good or e
b 340- 1 their imaginary power for good or e ,
good over
p 406-23 Life over death, and good over e·.

evil

has tried
ap 568- 3 e· has tried to slay the Lamb,
inventions of
ap 563- 7 showing its horns in the many inventions of e .
is a negation
ph 186-11 E is a negation, because it is the absence of
is but an illusion
r 480-23 Hence, e· is but an illusion,
is destroyed
b 311-13 E is destroyed by the sense of good
is nothing
b 330-27 E· is nothing, no thing, mind, nor power.
is not Mind
f 207- 8 Indeed, e is not Mind
is not mind
p 398-32 fact remains that e· is not mind
is not power
an 102-30 Mankind must learn that e is not power.
ph 192-24 E is not power
is not supreme
f 207-10 E is not supreme; good is not helpless;
is self assertive
ph 186-17 E is self-assertive.
is sometimes
b 327- 9 E is sometimes a man's highest conception
is temporal
ap 569-25 e· is temporal, not eternal.
is unreal
t 447-31 He may say, as a subterfuge, that e is unreal,
g 527-19 E is unreal because it is a lie,
its
r 490-10 From this cooperation arises its e .
knowledge of
g 526-21 erroneous doctrine that the knowledge of e is
527-14 a knowledge of e would make man mortal
537- 9 knowledge of e was never the essence of
lapse into
r 470-17 How can good lapse into e ,
lessen
t 450-20 has enlisted to lessen e·,
lie, called
ap 568- 6 Science is able to destroy this lie, called e .
loses all sense of
b 325- 3 He . loses all sense of e ,
manifestations of
b 293-24 manifestations of e , which counterfeit divine justice,
master
p 404-25 increases his ability to master e·
matter and
gl 583-23 CREATOR . . . the opposite of matter and e·,
matter, or
sp 92 16 knowledge gained from matter, or e ,
gl 594- 6 claim that there is . . matter, or e ,
medium of
sp 91-31 Mind cannot be evil nor the medium of e·,
mention of
g 526-14 first mention of e is in the legendary
named
r 469-28 believe there is another power, named e·.
gl 594-10 claim . . . there was another power, named e ,
never causes
sp 93-13 Good never causes e ,
never enters into
b 336- 4 Good never enters into e ,
never produce
b 304-13 good can never produce e ,
no
s 140-27 Love, . . causeth no e , disease, nor
f 207- 1 for there is no e in Spirit
210-30 immortal sense includes no e· nor pestilence
b 278- 8 in Truth there is no error, and in good no e·
335- 2 There is no e· in Spirit, because God is Spirit.
t 449- 8 Under such circumstances, to say that there is no e ,
453-22 thanks God that there is no e·, yet serves evil
ap 578-11 I will fear no e· : — Psal 23 4
gl 596-22 I will fear no e " — Psal. 23 4
no longer imagine
s 130-32 no longer imagine e· to be ever-present
nothingness of
b 269- 8 the unreality, the nothingness of e·.
293-31 entireness of God, good, and the nothingness of e·.
ap 563-17 but he also sees the nothingness of e·
not supported by
r 471-15 evidence . . . is not supported by e·,
one
pr 16-19 one e·, is but another name for
r 476- 2 children of the wicked one, or the one e·,
only
ph 186- 8 Erring human mind-forces can work only e·
only as
g 529-23 enters into the metaphor only as e·.

evil

or matter
t 454-11 *e* or matter has neither intelligence nor power,
overcome
ap 571-16 under all circumstances, overcome *e* with
parent of
r 480-25 The supposititious parent of *e* is a lie
personification of
an 103- 3 Paul refers to the personification of *e* as
personified
o 357- 7 Jesus said of personified *e*, that it was
point out the
ap 571- 1 they are not so willing to point out the *e*
produces
s 144-19 It produces *e* continually,
producing
c 263-12 producing *e* when he would create good,
o 343-16 impossibility of good producing *e*,
prolific of
t 457-17 mental malpractice, prolific of *e*,
remedy the
m 63-21 If . . franchise for women will remedy the *e*
repetition of
sp 73-14 known by its fruit,—repetition of *e*.
represents
b 282-10 the straight line represents *e*,
resist
p 406-19 Resist *e* —error of every sort
resisting
t 446-24 Resisting *e*, you overcome it
sense of
g 540-15 that Truth may annihilate all sense of *e*
serves
t 453-22 yet serves *e* in the name of good
shalt not know
a 19-32 thou shalt not know *e*, for there is one Life,
sin, and
b 315- 8 matter, sin, and *e* were not Mind,
source of
r 489-24 The corporeal senses are the only source of *e*
statement about
g 544-17 The first statement about *e*,
still charges
ap 564- 3 *e* still charges the spiritual idea with
suppositional
an 103-17 met by the maximum of suppositional *e*,
symptoms of
g 540-12 when the symptoms of *e*, illusion, are aggravated,
tempted with
g 527-13 "God cannot be tempted with *e*,—*Jas* 1 13
this

unimportant and
r 495- 8 If the unimportant and *e* appear,
unreality called
s 110- 9 the awful unreality called *e*.
unreality of
f 205-21 the nothingness and unreality of *e*.
b 330-12 Science demonstrates the unreality of *e*,
339 13 Only those, understand the unreality of *e*.
victory over
ap 571-18 the occasion for a victory over *e*.
will boast
t 450-13 unless . . *e* will boast itself above good.
would appear
f 216-22 *e* would appear to be the master of good,
would vanish
r 480-31 *e* would vanish before the reality of good.

pr 5-27
a 42-27
m 65-13
64-22
sp 72-22
72-25
76-10
83-14
93-16
an 102-32
103 21
104-17
105- 9
s 113-19
113-20 *e*, death, deny good, omnipotent God, Life
114- 5
116-17
119-22
ph 167- 8
179-32
186-16
186-18

evil

ph 186-19
186-24
f 203- 1
203-20
204- 1
204-13
204-32
207- 9
207-15
229-13
230-18
231-12
234-10
236-22
244-27
244-27
c 263-18
266-19
266-21
b 277- 7
277-21
285- 2
288-22
290-31
292-15
292-22
307- 7
307-10
308- 2
311- 6
321-13
327- 2
327-20
339- 9
o 348-16
348-17
356-25
357-16
357-30
p 367-32
368-11
368-22
404-12
411-19
t 447-13
448- 5
448- 7
448- 8
452- 3
r 469-22
469-23 *e* can have no place, where
470-13
474- 3
474-26
479-28
480-21
480-23
g 501-18
526-22
527-19
529-26
532-23
533-12
g 537-10
538-21
539- 2
539- 9
540-13
555-20
ap 559-13
561- 3
561- 4
567-19 serpent whose name is devil (*e*),
gl 579-16 *e*; the opposite of good,—of God
584-17 DEVIL. *E*; a lie; error;

evil (adj, adv.)

pr 4-25
5-32
sp 70-11
79-17
83- 6
85- 9
an 100- 4
s 115-21 *E* beliefs, passions and appetites, fear,
115-25
f 206-32
207- 8
229-24
230-13
234 26
234-31
234-32
234-29

evil
c 266-25 [illegible]
b 274- 6
p 401- 5
405- 2
413- 1
t 449-19
449-20
458- 4
r 482- 4
496- 2
g 533-18
539-14
ap 563-13
gl 594-22

evil-doer
ph 186-22 aids in peremptorily punishing the *e*.

evil one
pr 16-16 "Deliver us from the *e o*."
16-18 C S teaches us that "the *e o*,"

evil's
ap 571- 2 expose *e* hidden mental ways of

evils
all
ph 183-26 Truth casts out all *e* and
brood of
f 234-18 the brood of *e* which infest it
casting out
s 136-14 casting out *e* and healing the sick
f 210- 8 casting out *e*, and destroying death,
b 316-28 healing the sick, casting out *e*,
332-15 healing the sick and casting out *e*,
o 347-17 healing the sick, and casting out *e*.
cast out
a 34-15 cast out *e*, and preach Christ, or Truth,
41-32 cast out *e* and heal the sick
b 322- 1 to heal the sick and cast out *e*
o 342-12 students should cast out *e* and heal the sick
casts out
s 135-13 when Truth heals the sick, it casts out *e*,
143- 3 Christ casts out *e* and heals the sick.
b 282- 1 Truth casts out *e* and heals the sick.
conjectural
ph 176-19 superimposed and conjectural *e*.
moral
p 366- 4 must first cast moral *e* out of himself
physical
p 366- 6 cast physical *e* out of his patient,
these
f 207- 1 but these *e* are not Spirit,
219-31 may look for an abatement of these *e*,
o 347-25 it is Christ, Truth, who destroys these *e*,
r 481-21 hypotheses . assume the necessity of these *e*

p 394-20 Will you bid a man let *e* overcome him,
r 474-21 Is it possible, then, to believe that the *e*
494-30 Our Master cast out devils (*e*)

evince
o 355- 7 prayers which *e* no spiritual power to heal

evoke
p 365-13 with which to *e* healing from the

evoked
sp 94-19 His healing power *e* denial, ingratitude,

evolution
s 135- 9
ph 189-30
g 547-16
547-20
551-12

evolve
sp 86-13 Mortals *e* images of thought
b 335-19 Nothing but Spirit, Soul, can *e* Life,
g 524-23 Could Spirit *e* its opposite, matter,

evolved
m 69- 3 man and the universe are *e* from Spirit,
sp 86-20 *e* involuntarily by mortal mind
ph 179-19 The epizootic is a humanly *e* ailment,
c 260-20 A sick body is *e* from sick thoughts
b 303-13 statement that man is conceived and *e*
r 475-30 nor can God by whom man is *e*,
g 523- 3 the mist of obscurity *e* by error
532-17 *e* through material sense,
544-22 these gods must be *e* from materiality
545-13 the theory of man as *e* from Mind.

evolves
sp 71-16 [illegible]
s 108-27
c 260-22
b 295- 7
r 468- 1

evolving
b 298-25 *e* animal qualities in their wings;

exact
s 113-13
161- 4
ph 175-20
b 295-27
p 397-19
r 482- 1
g 521-28
523- 6

exaction
m 58-13 the selfish *e* of all another's time

exactly
o 350- 5 C S takes *e* the opposite view.

exaggerated
ph 195-20 Novels, remarkable only for their *e* pictures,

exalt
c 266-14 until the lesson is sufficient to *e* you;
t 464-23 not to *e* personality.

exaltation
a 46-21 was followed by his *e* above all
46-22 and thus *e* explained his ascension,
b 313-17 the cause given for the *e* of Jesus,
314- 2 (his further spiritual *e*),
gl 581-14 temptation overcome and followed by *e*.

exalted
pr 1-13
a 38-16
m 61- 9
f 203-12
b 299- 7
p 383-13
373-17
g 506-11
513- 7
ap 574-11
gl 598-25

exalting
a 48-13 *e* ordeal of sin's revenge on its destroyer
p 383- 6 the pure and *e* influence of the divine Mind

exalts
s 148-25 Physiology *e* matter, dethrones Mind,

examine
pr 8-28 We should *e* ourselves and
a 46-18 caused him to *e* the nail prints and the
s 159-24 They *e* the lungs, tongue, and pulse
p 370-32 Physicians *e* the pulse, tongue, lungs,

examined
c 267-18 *e* in the light of divine Science,
b 274-31 *e* in the light of divine metaphysics,

examining
s 161-24 ordinary practitioner, *e* bodily symptoms,

example
consummate
a 51-19 His consummate *e* was for the
emulate the
g 515- 2 to emulate the *e* of Jesus
followed his
b 309-15 the children of earth who followed his *e*
follow his
pr 4- 7 To keep the commandments . . . and follow his *e*,
9-30 If unwilling to follow his *e*,
a 54-20 They would not accept . . . nor follow his *e*.
following the
ph 192-28 following the *e* of our Master
follow the
a 40-26 all men should follow the *e* of our Master
b 324-23 to follow the *e* and teachings of Jesus,
glorified
a 54- 7 the harmony his glorified *e* introduced
great
g 555-28 Our great *e*, Jesus could restore
ap 577-19 forever interprets this great *e*
his
b 329-11 and left his *e* for us.
r 473-21 but to reach his *e* and to test its
Jesus'
pr 4-30 enable us to follow Jesus' *e*.
r 494- 7 God, who needed no help from Jesus' *e*
Master's
o 349- 9 We propose to follow the Master's *e*.
one
g 546-32 proving of one *e* would authenticate
teaching and
a 54- 8 Who is ready to follow his teaching and *e*?
this
s 161-13 If her sister States follow this *e*

example
a 37-24 to follow . . . the e· of the Master
s 113-28 For e· There is no pain in Truth,
f 236-10 in support of his proof by e
b 320-25 For e , the text, " In my flesh — *Job* 19 · 26.
o 354-18 Consistency is seen in e· more than in

examples
o 343-29 which allows words, . . . to follow such e·!
t 453- 2 among the e· on the blackboard,
g 546-32 a thousand different e of one rule,

exceed
a 19- 4 Man cannot e· divine Love,
s 128-11 ability to e their ordinary capacity
ph 197- 7 But the price does not e· the original cost.

excel
f 228-31 e the influence of their dead faith and

excellence
f 249- 4 producing His own models of e .
t 457-20 no e without labor in a direct line.

excellent
s 149- 4 The more e· way is divine Science
o 360-22 as given in the e translation of the

except
a 47-29
sp 98- 8
s 126-27
143-27
149-10
163-16
ph 169-20
169-26
181-13
195- 7
f 243-29
246-20
b 271-32
272- 2
331-13
331-24
o 360- 5
p 371-13
375-29
381-11
399-30
400-17
407- 5
409-18
410-26
425-26
t 447- 5
453-25
459- 5
464- 5
r 473-31
478- 7
ap 564-17

excepted
sp 98-24 not . . a part of any religion, Christianity not e·.

exception
f 216-25 health would seem the e ,
t 457-19 C. S is not an e to the general rule,

exceptions
ph 199-22 E· only confirm this rule,

excess
p 388-16 through a deficiency or an e·,

excessive
p 375-31 fear so e· that it amounts to fortitude

exchange
o 360- 7 replies · . . yet I would not e·
p 390-10 to e the pleasures and pains of sense for the

exchanges
b 269-15 e· the objects of sense for the

exchanging
r 483- 4 e· one disease for another
g 531-11 e it for spiritual perception,
531-12 e· human concepts for the divine consciousness.

excision
t 462-25 indispensable to the e of error.

excite
sp 88-20 E the organ of veneration or religious faith,
88-22 E the opposite development, and he

excited
p 377-23 the morbid or e action of any organ
415- 1 Inflammation is fear, an e· state of mortals
417-10 no reaction . . . from e conditions

excitement
an 101- 3 or to the e of the imagination
p 421-21 Calm the e· sometimes induced by

exciting
a 21-29 The company is allu ing and the pleasures e·.

exciting
ph 169-13 by e fear of disease, and by dosing the body
178-11 predisposing cause and the e· cause are mental
f 230-32 the e cause of all suffering,
p 393- 7 remote, and e· cause of all bad effects

exclaim
p 397-13 you think or e·, "I am hurt!"
434- 4 Some e·, "It is contrary to law

exclaims
g 516-14 grass beneath our feet silently e ,

exclude
ph 170- 9 certainly present what human theories e·
p 392-31 E· from mortal mind the offending errors,

excluded
f 237-21 should be e· on the same principle
g 543-16 are never e by falsity.

excludes
s 123-13 e matter, resolves *things* into *thoughts*,
ph 185-20 e· the human mind as a spiritual factor
g 537-14 Error e· itself from harmony.

exclusively
sp 93-24 It means quantity . . . and applies e· to God.

excuse
b 280-30 The only e for entertaining human opinions
t or to
e
d body.
'rogress.
ty the e·;
'n e·,
r God,
s.
ould
at E·.

exempt
s 127-18 Mind, e from all evil.
f 247-14 Immortality, e· from age or decay,

exemption
p 373- 2 physical e· which Christianity includes,
411-28 their e· from disease and danger

exempts
p 385-13 e· man from all penalties but those due

exercise
air, and
ph 166-27 less than in drugs, air, and e·,
f 232-19 Jesus never taught that drugs, food, air, and e·
and air
ph 174- 6 to flannels, to baths, diet, e , and air?
faith in
ph 199-13 the blacksmith's faith in e ,
muscular
ph 199-12 Not because of muscular e , but
of despotic control
an 102-26 It implies the e· of despotic control,
of divine power
s 135- 9 worthy of the e of divine power.
of faith
ph 170- 5 result of the e· of faith in material
of will
t 446-27 e· of will brings on a hypnotic state,
perpetual
r 487- 9 the perpetual e· of the Mind-faculties
plans the
p 399- 7 Mortal mind plans the e ,

sp 75-22
ph 165- 7
181-32
198-31
199- 5
f 206-12
220- 1
p 392-28
393-10
396-23

existence
not the fact, of
s 127-20 matter is the falsity, not the fact, of *e* ;
of man
p 427-15 Nothing can . . . end the *e*· of man in Science
origin or
b 287- 1 They are without a real origin or *e* .
g 554-12 of its origin or *e*
or mind
a 42-19 belief that man has *e* or mind separate
personal
sp 82- 7 of whose personal *e* we may be in doubt?
phenomena of
p 430- 2 includes all the phenomena of *e*
plane of
sp 77- 9 Death will occur on the next plane of *e*·
ap 573- 3 The Revelator was on our plane of *e* ,
planes of
f 226- 3 found on higher planes of *e*
primeval
s 110- 4 These eternal verities reveal primeval *e*
Principle of
c 262-31 the only cause or Principle of *e*
real
b 288-32 man's real *e* as a child of God
p 395-24 to believe in the real *e* of a tumor,
reality nor
b 331-12 nothing possesses reality nor *e*· except
reality of
f 215- 9 Mortals are unacquainted with the reality of *e* ,
reflected in
g 516-10 Life is reflected in *e*·,
rightful
b 281-24 without actual origin or rightful *e* .
scale of
b 290- 6 no higher spiritually in the scale of *e*·
sense of
sp 75- 9 from the spiritual sense of *e*
ap 566- 8 from a material sense of *e* to the
spiritual
(*see* spiritual)
stage of
sp 77-25 less with every advanced stage of *e* .
f 244-15 If man were dust in his earliest stage of *e* ,
250-28 Upon this stage of *e* goes on the dance of
state of
sp 74- 3 a new form and state of *e*
76-26 This state of *e* is scientific and intact,
76-30 Death can never hasten this state of *e* ,
82-20 and were in as conscious a state of *e*
ap 573-26 possible to men in this present state of *e* ,
states of
sp 74-32 they are in separate states of *e*·,
still in the
sp 75- 4 still in the *e* cognized by the physical senses,
supposed
s 124- 1 its supposed organic action or supposed *e*·.
r 470- 5 supposed *e* of more than one mind
sustain
b 274- 2 and thus invigorate and sustain *e*·.
thoughts of
c 263- 7 blends his thoughts of *e* with
to happify
m 58- 1 To happify *e*· by constant intercourse with
true
c 264-26 by which we can recognize true *e*
b 283- 2 belief that there is any true *e* apart from God
unreality of
f 207-10 evil is the awful deception and unreality of *e*·.
verities of
g 543-15 great verities of *e* are never excluded by
views of
f 248-29 shape our views of *e*· into loveliness,
world's
pref ix- 5 He is as sure of the world's *e*· as
your own
p 374-20 and incapacity to preserve your own *e*·,
ph 173-30
f 206- 3
215-25
216-24
c 266- 6
b 307-15
317-32
p 368-27
425-16
t 445- 6
g 522-10
545-23
556-29

existent
s 120-22 reveals man as harmoniously *e* in Truth,
b 302-13 illusion of any life, . . . as *e*· in matter
308-13 a mortal sense of life, . . . as *e*· in matter

existent
b 311-18 mortal dream of life . . . as *e* in matter,
r 472-15 supposition that pleasure and pain, . . are *e*· in

existing
gl 587-13 theories that hold mind to be . . . *e* in brain,

exists
a 30-26
m 64-29
an 100- 8
s 110-32
151-26
ph 171-23
177- 8
188-31
f 202- 3
215- 6
253-28
c 258-15
b 271- 6
272-30
278-13
311-10
340-13
o 357-28
g 514- 4
520- 7
531-22
544-11
554- 2
gl 592- 8
594- 7

exit
s 117-22 and triumphant *e*· from the flesh

expand
f 252-28 and says . . Like bursting lava, I *e*·
c 264-17 this understanding will *e* into

expands
c 255- 3 thought *e* into expression.

expansive
ph 195-20 study, and original thought are *e*·
c 265-14 confers upon man . . . a more *e* love,

expect
pr 2-26 Do we *e*· to change perfection?
ph 167-23
f 219-10
237-27
p 409-30
t 452-23
pointed.

tical

expecting
a 21- 6 not . to labor and pray, *e* because of
ph 177-27 though physician and patient are *e*· favorable

expedients
t 443-21 If the sick find these material *e*· unsatisfactory,

expel
r 482-21 Error will not *e*· error.

expelled
o 346-29 Material beliefs must be *e*·
t 460-30 As former beliefs were gradually *e*·

expelling
p 437-24 rose to the question of *e* C. S from the bar,

expels
s 153- 3 it is not the drug which *e* the disease
162- 7 It changes the secretions, *e* humors,
p 374-31 then *e*· it through the abandonment of a belief,

expense
c 260-28 this education is at the *e*· of spiritual growth

experience
author's
g 556-28 hence the author's *e*·,
bitter
a 32-12 The cup shows forth his bitter *e* ,
brief
ph 194- 3 Reviewing this brief *e*·,
Christian
a 29- 7 Christian *e*· teaches faith in the right
daily
o 350- 4 or as very far removed from daily *e*·.
earthly
f 202 21 earthly *e* develops the finity of error
fruits of
gl 579- 9 surrendering to the creator the early fruits of *e*·.
higher
pr 7-20 a higher *e*· and a better life

experience

human
sp 99-20 self-immolation, must deepen human *e*,
g 552-13 Human *e* in mortal life,
ap 572-24 transitional stage in human *e* called death,
individual
a 26- 5 yet Jesus spares us not one individual *e*,
p 370-24 medical testimony and individual *e*,
in practice
t 461-32 student's spiritual growth and *e* in practice
my
o 360- 4 other artist replies "You wrong my *e*.
of death
b 291-10 belief in the *e* of death
of error
f 237-18 To prevent the *e* of error and its sufferings,
personal
pref x 23 in the personal *e* of any sincere seeker
single
b 290- 7 on account of that single *e*,
speak from
pr 1- 5 I speak from *e*
stage of
m 66-15 Each successive stage of *e* unfolds new views
teaches us
pr 10-22 *E* teaches us that we do not always
your
f 243-23 and adopt into your *e* the angular

pr 4-26 and patience must bring *e*
a 22- 7 Waking to Christ's demand, mortals *e* suffering
36- 2
39-22
m 65- 1
s 122-21
f 217- 8
238-17
240-31
c 261- 6
b 296- 4
p 394-17
421-26
t 443-14
r 493 20
ap 574-21

experiences
pref viii-26
s 108- 7
c 261-11
b 322-26
r 494-21

experiencing
sp 92- 5 is not only capable of *e*
f 250-18 *e* none of these dream sensations
o 356-20 as He is of *e* these errors

experiment
an 101- 6 an important *e* upon the power of
p 379 16 think of the *e* of those Oxford boys,

experiments
s 152-21 The author's medical researches and *e*
152-28 Her *e* in homœopathy had made her skeptical
162-12 *E* have favored the fact that Mind governs

expert
p 375-29 seems anomalous except to the *e* in C S

expiate
ap 569-20 eventually *e* their sin through suffering

explain
a 27-17
sp 83- 6
s 126-17
145- 3
148-22
ph 183- 9
200- 8
b 328-19
o 350-16
p 388- 4
396-22 At the right time *e* to the sick the
414-15 *e* C S to them, but not too soon,
417-27 *E* audibly to your patients,
421-23
422-13
438-29
r 487-22
490-28
493- 9
g 510-20

explained
a 33- 9
46-22
s 124-16
131-26
138-10
b 334-28
o 350-14
350-31
p 420-14
441- 2
g 501-15
510-20

explaining
a 33-11 *breaking* (*e*) it to others,
b 292-19 *E* the origin of material man
315-32 *E* and demonstrating the way

explains
pref xi- 5 C S rationally *e* that all other
sp 80-16
89-23
s 114-23
148- 8
b 273- 3
o 343-15
361- 2
p 433- 5
r 470-11
493- 5
g 511- 3
522-11
534-14
545- 1

explanation
easy
an 102-26 not lending itself to an easy *e*
her
p 374-10 in her *e* of disease as originating in
of body
ph 200- 9 would be wise not to undertake the *e* of body
of optics
s 111-15 even as the *e* of optics rejects the
Principle and
sp 83-28 gains the divine Principle and *e* of all things
scientific
a 23- 9 but its scientific *e* is, that
this
ph 173-18 Physiology continues this *e*,
b 302- 6 not lost, but found through this *e*,
without
s 149-10 they are left without *e* except in C. S.
your
f 237-29 Impatient at your *e*,

ph 189- 2
p 385- 5
414-17
t 452-13
453- 9
g 504-21

explication
sp 83-16 since Science is an *e* of nature.
g 501- 6 often seems so smothered as to require *e*;

exploiting
t 457-31 without *e* other means

explored
s 121- 6 the heavenly fields were incorrectly *e*.

exploring
a 26- 4 in speechless agony *e* the way for us.

exponent
a 49- 9 Had they forgotten the great *e* of God?

exponents
a 52-19 common cause against the *e* of truth.

expose
p 384- 8 though they *e* him to fatigue, cold, heat,
386- 5 *E* the body to certain temperatures, and

exposo
t 447-20 E and denounce the claims of evil
ap 571- 2 e evil's hidden mental ways of

exposed
s 122- 8
154-16
ph 171-19
p 405-22
g 539-21

exposes
sp 91-10 because Science e his nothingness;

exposition
pref ix-27 she made copious notes of Scriptural e,
r 496-31 The following is a brief e of

expositions
pref ix-16 not complete nor satisfactory e of Truth

exposure
s 154-22
p 384-16
384-21
384-27
ap 571- 4

exposures
p 385- 4 have been able to undergo , fatigues and e
385-15 Constant toil, deprivations, e,

expound
t 464-22 has labored to e divine Principle,
g 539-28 gave him more than human power to e

expounder
t 459-29 the Christian and scientific e

expounds
b 274-14 Christianity and the Science which e it

express
pr 4-10
8-15
sp 81-20
98-13
f 223- 7
b 313-11
313-12
331-32
332-30
336-24
o 354-21
r 465-13
470-25
470-26 then there was a moment when man did not e

expressed
pr 4- 4
4-19
11-32
a 25- 6
sp 72-17
88- 2
s 111- 5
119-18
ph 178-22
f 210- 1
213-20
c 259- 7
b 293-21
304-30
313-11
332- 6
332-29
p 364-27
373-21
392-13
423- 7
r 471-28
g 508-16
519 10
520- 3
541-10

expresses
pr 3-26
a 23-28
38-16
f 208-26
c 258-13
b 298-15
300-28
310-10
331-17
333- 9
p 376-21
r 467-31
468-28
477-30
484-13
g 507-26

expresses
g 513-27 Spirit, comprehends and e all,
ap 576-27 The term Lord, . . . e the Jewish concept,

expressing
sp 89-20 beauty and poetry, and the power of e them
s 114-19 in e the new tongue we must
115- 5 difficulty of so e metaphysical ideas
p 424-17 e such opinions as may alarm
g 507- 5 tenderly e the fatherhood and

expression
audible
pr 11-32 Such a desire has little need of audible e.
fervency of
pr 8-21 with whatever fervency of e
fuller
o 361-22 to give a clearer and fuller e
infinite
b 336-10 even the infinite e of infinite Mind,
of Soul
r 477-26 Man is the e of Soul.
of Spirit
r 484-30 the understanding and e of Spirit?
perfect
gl 591-19 of whom man is the full and perfect e,
public
pr 13-12 Can the mere public e of our desires
verbal
pr 3-25 Gratitude is much more than a verbal e of
sp 86-26 peculiarities of e, recollected sentences,
f 210-19 The e *mortal mind* is really a solecism,
247-23
c 255- 3
b 289- 9
o 349-16
r 470-23

expressions
g 518-22 All the varied e of God

expressive
b 320- 5 names are often e of spiritual ideas.

extend
p 418-18 the negation must e to the supposed disease

extended
a 43-20 perpetuated and e it.

extends
s 128-16 It e the atmosphere of thought,
146-29 and e throughout all space
b 328-31 purpose of his great life-work e through time

extent
s 139-22 darkening to some e the inspired pages
163-25 Nowhere is . . . displayed to a greater e;
o 349-28 To a certain e this is equally

exterminated
s 164-16 diseased thought-germs are e
p 377-11 when their fear of climate is e.

exterminates
s 157- 8 C. S e the drug, and rests on Mind

extermination
g 543-15 is engaged in a warfare of e.

externals
pr 8- 8 such e are spoken of by Jesus as

extinct
sp 74-11 When . . . the belief of life in matter is e,
b 309-30 Life is never for a moment e.

extinction
s 116-16 even to the e of all belief in matter,

extinguish
. . . cloud hides the sun it cannot e,
. . . more . . . than God could be e.
. . . t e the darkness,
. . . from the Boston Herald
. . . way to e error from mortal mind is to
. . . h . . . e sometimes aches again in belief,
. . . ain e on the Rights of Man,
. . . els mystery and explains e phenomena,

extravagance
m 58-26 a wife ought not to court vulgar *e*

extreme
ap 570- 6 shocked into another *e* mortal mood,
570- 7 for one *e* follows another

extremity
ph 169-25 *in his e and only as a last resort,*
c 266-14 "man's *e* is God's opportunity"

eye (*see also* eye's)
beholds
r 479-10 An image is all that the *e* beholds
blue
f 220- 9 The violet lifts her blue *e* to greet the
brother's
t 455-16 mote out of thy brother's *e* " — *Matt* 7 5
ear and
sp 84-20 not dependent upon the ear and *e* for

een,
r heard
t 459- 2 "*e* hath not seen nor ear heard " — *I Cor* 2 9
g 554- 1 reveals what "*e* hath not seen," — *I Cor* 2 9
human
a 49-16 No human *e* was there to pity, no arm to save
ph 188-30 The human *e* knows not where the orb of day is,
mine
c 262-18 but now mine *e* seeth Thee " — *Job* 42 5
of a needle
f 241-31 to go through the *e* of a needle," — *Matt* 19 24
t 449-10 to go through the *e* of a needle," — *Matt* 19 24
physical
s 121-13 is invisible to the physical *e*,
right
s 141- 7 cut off the right hand and pluck out the right *e*,
testimony of the
s 121-21 false testimony of the *e* deluded the
thine own
t 455-15 the beam out of thine own *e*, — *Matt* 7 5
through the
b 284-22 They can neither see Spirit through the *e* nor
twinkling of an
b 291- 6 "in the twinkling of an *e*," — *I Cor* 15 52.

a 30-15
b 330-13
p 378-11
378-13
393-26
r 486- 4
ap 573- 4

eyelids
ph 193-11 The *e* closed gently and the breathing became

eye's
s 122-16 On the *e* retina, sky and tree-tops

eyes
before their
a 43- 4 his material disappearance before their *e*
blind
t 444- 2 these very failures may open their blind *e*,
causes the
f 211-25 If . . material organism causes the *e* to see
close the
sp 87-30 We have but to close the *e*, and forms rise
close your
sp 71-10 Close your *e*, and you may dream that you
71-14 Close your *e* again, and you may
having
a 38-28 Having *e* ye see not,
gl 586- 6 "Having *e*, see ye not?" — *Mark* 8 18
her
f 221-23 These truths, opening her *e*
his
ph 193- 8 Mr Clark lay with his *e* fixed and sightless
193-13 In about ten minutes he opened his *e*
195- 1 His *e* were inflamed by the light
laughing
f 237- 5 Bounding off with laughing *e*, she presently
man's
ph 165- 3 declared this fruit would open man's *e*
mortal
b 334-20 Jesus was incarnate to mortal *e*.
of purer
f 243-22 "of purer *e* than to behold evil," — *Hab* 1 13
o 357- 4 "of purer *e* than to behold evil " — *Hab.* 1 13.
opened the
a 49- 3 opened the *e* of their understanding,
open the
t 451-24 obligated to open the *e* of his students
ap 570-30 willing to open the *e* of the people to the
our
b 268- * *which we have seen with our e*, — *I John* 1 1
people's
f 220- 5 Such admissions ought to open people's *e*
solemn
p 434-18 earnest, solemn *e*, kindling with hope
their
o 350-19 and their *e* they have closed; — *Matt* 13 15
350-21 they should see with their *e*, — *Matt* 13 15.
through the
pref ix- 4 drinks in the outward world through the *e*
your
g 530-15 then your *e* shall be opened, — *Gen* 3 5.
530-20 and saying, "I can open your *e*
ap 574-26 it will lift the sackcloth from your *e*,

sp 76- 3 at Niagara, with *e* open only to that wonder,
ph 165- 4
189- 3
c 255-11
t 452- 8
r 491-22
g 530-23
gl 586- 3

eye-witness
p 436- 2 he was an *e* to the good deeds

F

fable
s 129- 8
129- 9
b 302-19
p 408- 7
g 544-18

gl 580- 7 FAN Separator of *f* from fact,

fables
an 103-26 they annihilate the *f* of mortal mind,

fabulous
f 231-18 discords have only a *f* existence,

face
before the
a 49-31 before the *f* of the Most High," — *Lam* 3 35
her
s 154-29 little one, who thinks she has hurt her *f*
his
ph 193-10 In a few moments his *f* changed;
ap 558- 5 and his *f* was as it were the sun, — *Rev* 10 1.
My
s 140- 6 "Thou canst not see My *f*, — *Exod* 33 20.
name the
sp 76- 2 name the *f* that smiles on them
of Jesus
c 260- 5 or the painter can depict the form and *f* of Jesus,
of the sky
sp 85-21 can discern the *f* of the sky, — *Matt.* 16 3.
f 233-17 Ye who can discern the *f* of the sky,
g 509-31 can discern the *f* of the sky, — *Matt* 16 3.

face
one
t 457-15 each of them could see but one *f* of it,
pallid
p 415-17 Note how thought makes the *f* pallid.
sallow
p 433-14 His sallow *f* blanches with fear,
sun's
g 548-10 when clouds cover the sun's *f* !
Thy
ph 190-28 As for me, I will behold Thy *f* — *Psal* 17 15.
thy
g 535-25 In the sweat of thy *f* shalt thou — *Gen.* 3 19
whole
g 521-22 watered the whole *f* of the ground — *Gen.* 2 6

pr 6- 5 *f* to *f* with their wickedness
s 121- 1
163-11
f 214-14
c 263-29
b 315-5
338-18
o 352-9
t 440-7
r 479-27
g 503-7
503-4
503-14

face
- *g* 518- 6 upon the *f* of all the earth, — *Gen* 1 · 29
- *ap* 558-14 When you look it fairly in the *f*,

faces
- *p* 439-16 in the perturbed *f* of these worthies,
- *gl* 596-29 The Jewish women wore veils over their *f*

facilitate
- *p* 421-10 showing him that it was to *f* recovery

fac-similes
- *sp* 86-25 Portraits, landscape-paintings, *f* of

fact

awful
- *r* 472-23 the awful *f* that unrealities seem real

based on
- *b* 302-18 This statement is based on *f*, not fable.

central
- *s* 131-10 The central *f* of the Bible is the

concerning error
- *sp* 92-22 Until the *f* concerning error — namely,

counter
- *f* 233-28 The counter *f* relative to any disease
- *p* 384-28 In Science this is an established *f*

eternal
- *g* 544-10 Matter cannot change the eternal *f*

every
- *t* 450- 2 twist every *f* to suit themselves

figure or in
- *b* 282-13 Mind and never unite in figure or in *f*.

fixed
- *m* 65-26 Matrimony, which was once a fixed *f* among us,
- *ph* 180-19 by declaring disease to be a fixed *f*,

foundational
- *o* 349-12 Jesus established this foundational *f*,

glorious
- *g* 539- 9 usher in Science and the glorious *f* of creation,

great
- *s* 109- 6
- 137-17
- *ph* 199- 9
- *f* 228- 4
- *b* 285- 5
- 339-26
- *o* 343-18
- *p* 398-32
- 412- 1
- 421-16
- 430-12

immortal
- *b* 327- 4 Science, which reveals the immortal *f*

in metaphysics
- *s* 154- 9 This *f* in metaphysics is illustrated by

in Science
- *ap* 573- 6 This testimony . sustains the *f* in Science,

knowledge of the
- *ph* 199-19 of less importance than a knowledge of the *f*

matter of
- *r* 486-32 as a matter of *f*, these calamities often

mere
- *p* 363-32 there was encouragement in the mere *f*

mistaking
- *sp* 84- 5 not by foreshadowing evil and mistaking *f*

of being
- *f* 228- 4 If this great *f* of being were learned,
- 249-26 is sometimes nearer the *f* of being than
- *b* 285- 5 the great *f* of being for time and eternity.
- 320-18 declares plainly the spiritual *f* of being,

one
- *r* 492- 3 should be but one *f* before the thought,

one more
- *an* 101- 5 one more *f* to be recorded in the history of

only
- *b* 297-17 The only *f* concerning any material concept is,
- *r* 471-20 spirituality of the universe is the only *f*

remains
- *s* 164-23 the forever *f* remains paramount
- *b* 289-23 the *f* remains, that God's universe is

scientific
- *m* 69- 2 The scientific *f* that man and the universe
- *f* 207-27 The spiritual reality is the scientific *f*
- *b* 295-13 will at last yield to the scientific *f*

fact

spiritual
- (*see* **spiritual**)

such a
- *s* 152-19 Such a *f* illustrates our theories

this
- *sp* 81-10
- *s* 111-27
- 134-32
- 145-17
- 151-29
- *ph* 194-14
- *f* 207- 5
- 320-21
- *p* 420-13
- 427- 1
- *r* 467-11

whereas the
- *pref* viii-10 whereas the *f* is that Spirit is good and real,
- *f* 211-23 whereas the *f* is that only through
- *sp* 73- 6 The *f* is that neither the one nor the other
- *s* 116-17 They never . . . insist upon the *f* that God is all,
- 127-20 It teaches that matter is the falsity, not the *f*,
- 143- 2
- 153-22
- 154-13
- 162-12
- *f* 222-12
- 238-29
- *b* 270-29
- 289-14
- 319-11
- *p* 368- 3
- 368-29
- 371- 1
- 371-28
- 374-12
- 388-22
- 408- 2
- 408- 7
- 412-25
- 414-11
- 420-17
- *r* 486- 1
- *gl* 586- 7
- 594- 7

factor
- *pref* x- 8
- *s* 109- 2
- 144-20
- 151- 2
- 151- 3
- 159-14
- 185-21
- 370-14

[illegible]rs
- *r* 492-30 theory, . . . is that there are two *f*,

[illegible]dest
- *sp* 97-21 The broadest *f* array the most falsities

connate
- *pref* viii-21 the response deducible from two connate *f*,

conscious
- *gl* 593- 5 the conscious *f* of spiritual Truth.

demonstrate the
- *p* 429-27 and do not demonstrate the *f* it involves.

eternal
- *b* 293-16 perpetuating the eternal *f*

everlasting
- *s* 121-20 rebuked by clearer views of the everlasting *f*,

expound the
- *g* 539-28 more than human power to expound the *f*

fundamental
- *s* 120- 9 arrive at the fundamental *f* of being

grand
- *f* 241- 4 Divine Science reveals these grand *f*.
- *t* 460-26 she had to impart, while teaching its grand *f*,
- *r* 471- 9 afford no indication of the grand *f* of being,

great
- *s* 122- 4 the great *f* of Life, rightly understood,
- *gl* 597-19 spiritual sense unfolds the great *f* of

harmonious
- *p* 420-31 the harmonious *f* of Soul and immortal being.

immortal
- *b* 279-17 the immortal *f* of being are seen,
- *p* 428-28 the immortal *f* of being are admitted

important
- *g* 548-28 important *f* in regard to so-called embryonic

invincible
- *a* 55- 5 but this does not affect the invincible *f*.

maintain the
- *p* 417-11 Maintain the *f* of C. S., — that Spirit is God,

facts
of being
(*see* being)
of creation
g 544-19 The *f* of creation, as previously recorded,
of divine Science
r 471-13 *f* of divine Science should be admitted,
of existence
sp 95-30 Material sense does not unfold the *f* of existence;
of harmony
o 356- 7 Discord can never establish the *f* of harmony.
of Mind
b 268-13 as well as on the *f* of Mind
of Science
g 546- 7 subordinate . . to the *f* of Science,
of Soul
p 428- 4 demonstration of the *f* of Soul in Jesus' way
of Spirit
f 215-10 matter and mortality do not reflect the *f* of Spirit
b 231-30 as we grasp the *f* of Spirit
only
r 479-22 the only *f* are Spirit and its innumerable
permanent
c 264- 2 before the permanent *f* . . appear
primal
sp 87-15 for it presents primal *f* to mortal mind
scientific
g 553-11 spiritual scientific *f* of existence
spiritual
(*see* spiritual)
subserving the
b 319- 4 error reversed as subserving the *f*
these
s 139-20 these *f* show how a mortal and material sense
ph 169-10 I name these *f* to show that disease has
r 471-14 the evidence as to these *f* is not
true
p 376-23 true *f* in regard to harmonious being,
two
f 251-10 mortals wake to the knowledge of two *f*

an 101-13
s 149-22
f 237-23
b 283-10
o 341-17
343- 8
p 369- 8
438-21
r 476-19
496-22

faculties
s 162-14
f 211-27
211-30
214-32
215- 5
246- 4
r 472 17
488-24

faculty
an 100-13
s 156- 5
162-29
b 327-29
o 348 10
p 407-22
r 490- 5
g 523-31

fade
sp 81-19 grass seemeth to wither and the flower to *f*,

fades
f 246-14 the transient sense of beauty *f*,

fading
s 150-30 the doctrine of is *f* out
f 247-11 *f* and fleeting as mortal belief
c 263-33 The *f* forms of matter,
264- 7 Mortals must look beyond *f*, finite forms,
o 357-22 wrong notions . . are *f* out

fall
s 149-12
ph 173- 1
194- 3
f 227-14
o 354-21
p 372-22
t 443-14
444- 7
448-28
450- 8
455-12
ap 569-15

failed
pref x-20
a 45-14
sp 83- 3
s 143- 2
152-24
o 351-10
p 388- 8
427-27
t 464-15

failing
ph 166-23 *F* to recover health through adherence to
f 220-23 Finding his health *f*, he gave up his
t 459-10 lest you yourself be condemned for *f* to

fails
s 148-27 When physiology *f* to give health or life
149- 8 succeeds in one instance *f* in another,
157- 3 It succeeds where homœopathy *f*,
b 329-19 because he *f* in his first effort
p 370-27 Quackery likewise *f* at length to

failure
ph 186-21 Every attempt of evil to destroy good is a *f*,
199-23 *f* is occasioned by a too feeble faith
c 260-17 distrust ensures *f* at the outset.

failures
f 240-19 past *f* will be repeated until all wrong work is
t 444- 2 these very *f* may open their blind eyes

fain
b 302-29 mortal sense would *f* have us so believe.

faint
pref vii- 3 beholds the first *f* morning beams,
a 47- 3 a *f* conception of the Life which is God.
s 144-10 and afford *f* gleams of God, or Truth
f 218-29 they shall walk, and not *f*." — *Isa.* 40 31
219-12 "sick, and the whole heart *f*," — *Isa.* 1 5
254- 4 walk, and not *f*," — *Isa.* 40 31

faintly
a 29-29 though at first *f* developed
sp 91-17 and reflect but *f* the substance of Life or
ap 577-32 one word shows, though *f*, the light which C S.

fair
pref viii-16 On this basis C S will have a *f* fight
s 122-20 barometer, points to *f* weather in
141-30
ph 167-32
191-22
p 437- 6
r 490-21
g 535- 3
ap 575-25

fairly
f 231- 3
240-29
b 319-19
320- 2
t 457-10
ap 558-14

fairness
f 248- 9 feeds the body with supernal freshness and *f*,

faith
absolute
pr 1- 2 absolute *f* that all things are possible to God,
all
p 426-23 The relinquishment of all *f* in death
and belief
pr 12-18 borrows its power from human *f* and belief
and piety

b 298- 7 Science armed with *f*, hope, and fruition.
article of
s 145-32 Our Master's first article of *f* propounded to
blacksmith's
ph 199-13 but by reason of the blacksmith's *f* in
blind
pr 12- 8
a 23-28
ph 167- 4
p 398-29
gl 582- 2
break
ap 569-15 Alas for those who break *f* with divine Science
dawn in
b 298- 3 They dawn in *f* and glow full-orbed
dead
f 228-32 influence of their dead *f* and ceremonies
describes
b 279- 4 New Testament writer plainly describes *f*,

face
g 518- 6 upon the *f* of all the earth, — *Gen* 1 : 29
ap 558-14 When you look it fairly in the *f*,

faces
p 439-16 in the perturbed *f* of these worthies,
gl 596-29 The Jewish women wore veils over their *f*

facilitate
p 421-10 showing him that it was to *f* recovery.

fac-similes
sp 86-25 Portraits, landscape-paintings, *f* of

fact
awful
r 472-28 the awful *f* that unrealities seem real
based on
b 302-18 This statement is based on *f*, not fable.
central
s 131-10 The central *f* of the Bible is the
concerning error
sp 92-22 Until the *f* concerning error — namely,
counter
f 233-28 The counter *f* relative to any disease

p 384-28 In Science this is an established *f*
eternal
g 544-10 Matter cannot change the eternal *f*
every
t 450- 2 twist every *f* to suit themselves
figure or in
b 282-13 Mind and never unite in figure or in *f*.
fixed
m 65-26 Matrimony, which was once a fixed *f* among us,
ph 180-19 by declaring disease to be a fixed *f*,
foundational
o 348-12 Jesus established this foundational *f*,
glorious
g 539- 9 usher in Science and the glorious *f* of creation,
great
s 109- 6
137-17
ph 199- 9
f 228- 4
b 285- 5
nity
339-26
o 343-18
p 398-32
412- 1
421-16
430-12

immortal
b 327- 4 Science, which reveals the immortal *f*
in metaphysics
s 154- 9 This *f* in metaphysics is illustrated by
in Science
ap 573- 6 This testimony sustains the *f* in Science,
knowledge of the
ph 199-19 of less importance than a knowledge of the *f*.
matter of
r 486-32 as a matter of *f*, these calamities often
mere
p 363-32 there was encouragement in the mere *f*
mistaking
sp 84- 5 not by foreshadowing evil and mistaking *f*
of being
f 228- 4 if this great *f* of being were learned,
249-26 is sometimes nearer the *f* of being than
b 285- 5 the great *f* of being for time and eternity
320-18 declares plainly the spiritual *f* of being,
one
r 492- 3 should be but one *f* before the thought,
one more
an 101- 5 one more *f* to be recorded in the history of
only
b 297-17 The only *f* concerning any material concept is,
r 471-20 spirituality of the universe is the only *f*
remains
s 164-23 the forever *f* remains paramount
b 289-23 the *f* remains, that God's universe is
scientific
m 69- 2 The scientific *f* that man and the universe
f 207-27 The spiritual reality is the scientific *f*
b 233-13 will at last yield to the scientific *f*

fact
spiritual
(*see* spiritual)
such a
s 152-19 Such a *f* illustrates our theories.
this
sp 81-10
s 111-27
134-32
145-17
151-29
ph 194-14
f 207- 5
320-21
p 420-13
427- 1
r 467-11
whereas the
pref viii-10 whereas the *f* is that Spirit is good and real,
f 211-28 whereas the *f* is that only through

sp 73- 6 The *f* is that neither the one nor the other
s 116-17 They never . . . insist upon the *f* that God is all,
127-20 It teaches that matter is the falsity, not the *f*,
143- 2
153-22
154-13
162-12
f 222-12
238-29
b 270-29
289-14
339-11
p 368- 3
368-29
371- 1
371-28
374-12
388-22
408- 2
408- 7
412-25
414-11
420-17
r 486- 1
gl 586- 7
594- 7

factor
pref x- 8 Principle of C. S
s 109- 2
144-20
151- 2
151- 3
159-14
b 185-21
p 370-14

f[illegible]rs
r 492-30 theory, . . . is that there are two *f*,

[illegible]
[illegible]dest
sp 97-21 The broadest *f* array the most falsities
connate
pref viii-21 the response deducible from two connate *f*,
conscious
gl 593- 5 the conscious *f* of spiritual Truth.
demonstrate the
p 429-27 and do not demonstrate the *f* it involves.
eternal
b 293-16 perpetuating the eternal *f*
everlasting
s 121-20 rebuked by clearer views of the everlasting *f*,
expound the
g 539-28 more than human power to expound the *f*
fundamental
s 120- 9 arrive at the fundamental *f* of being.
grand
f 244- 4 Divine Science reveals these grand *f*
t 460-26 she had to impart, while teaching its grand *f*,
r 471- 9 afford no indication of the grand *f* of being,
great
s 122- 4 the great *f* of Life, rightly understood,
gl 597-19 spiritual sense unfolds the great *f* of
harmonious
p 420-31 the harmonious *f* of Soul and immortal being.
immortal
b 279-17 the immortal *f* of being are seen,
p 428-28 the immortal *f* of being are admitted
important
g 548-23 important *f* in regard to so-called embryonic
invincible
a 55- 5 but this does not affect the invincible *f*
maintain the
p 417-11 Maintain the *f* of C. S., — that Spirit is God,

facts

of being
(*see* being)

of creation
g 544-19 The *f* of creation, as previously recorded,

of divine Science
r 471-13 *f* of divine Science should be admitted,

of existence
sp 95-30 Material sense does not unfold the *f* of existence,

of harmony
o 356- 7 Discord can never establish the *f* of harmony

of Mind
b 268-13 as well as on the *f* of Mind.

of Science
g 516- 7 subordinate . . . to the *f* of Science,

of Soul
p 428- 4 demonstration of the *f* of Soul in Jesus' way

of Spirit
f 215-10 matter and mortality do not reflect the *f* of Spirit
b 281-30 as we grasp the *f* of Spirit.

only
r 479-22 the only *f* are Spirit and its innumerable

permanent
c 264- 2 before the permanent *f* . . . appear.

primal
sp 87-15 for it presents primal *f* to mortal mind

scientific
g 552-11 spiritual scientific *f* of existence

spiritual
(*see* spiritual)

subserving the
b 319- 4 error reversed as subserving the *f*

these
s 139-20 these *f* show how a mortal and material sense
ph 169-10 I name these *f* to show that disease has
r 471-14 the evidence as to these *f* is not

true
p 376-23 true *f* in regard to harmonious being,

two
f 251-10 mortals wake to the knowledge of two *f*

an 101-13
s 140-22
f 237-23
b 283-10
o 341-17
343- 8
p 363- 8
438-21
r 476-19
496-22

faculties
s 162-14
f 211-27
211-30
214-32
215- 5
246- 4
r 472-17
488-24

faculty
an 100-13
s 150- 5
162-29
b 327-29
o 348-10
p 407-22
r 490- 5
g 528-31

fade
sp 81-19 grass seemeth to wither and the flower to *f*,

fades
f 246-14 the transient sense of beauty *f*,

fading
s 150-30 the doctrine of . . . is *f* out
f 247-11 *f* and fleeting as mortal belief
c 263-32 The *f* forms of matter,
264- 7 Mortals must look beyond *f*, finite forms,
o 357-22 wrong notions . . . are *f* out

fail
s 149-12 If you *f* to succeed in any case, it is because
ph 173- 1
194- 3
f 227-14
o 354-21
p 372-22
t 443-14
444- 7
448-28
450- 8
455-12
ap 569-15

failed
pref x-20
a 45-14
sp 84- 3
s 148- 2
152-24
o 351-10
p 388- 8
427-27
t 464-15

failing
ph 166-23 *F* to recover health through adherence to
f 220-23 Finding his health *f*, he gave up his
t 459-10 lest you yourself be condemned for *f* to

fails
s 148-27 When physiology *f* to give health or life
149- 8 succeeds in one instance *f* in another,
157- 3 It succeeds where homœopathy *f*,
b 329-19 because he *f* in his first effort
p 370-27 Quackery likewise *f* at length to

failure
ph 186-21 Every attempt of evil to destroy good is a *f*,
199-23 *f* is occasioned by a too feeble faith
c 260-17 distrust . . . ensures *f* at the outset

failures
f 240-19 past *f* will be repeated until all wrong work is
t 444- 2 these very *f* may open their blind eyes.

fain
b 302-29 mortal sense would *f* have us so believe.

faint
pref vii- 3
a 47- 3
s 144-10
f 218-29
219-12
254- 4

faintly
a 29-29 though at first *f* developed
sp 91-17 and reflect but *f* the substance of Life or
ap 577-32 one word shows, though *f*, the light which C. S.

fair
pref viii-16
s 122-20
141-30
ph 167-32
191-22
p 437- 6
r 490-21
g 555- 3
ap 575-25

fairly
f 231- 3
240-28
b 319-19
329- 2
t 457-10
ap 558-14

fairness
f 248- 9 feeds the body with supernal freshness and *f*,

faith

absolute
pr 1- 2 absolute *f* that all things are possible to God,

all
p 426-23 The relinquishment of all *f* in death

and belief
pr 12-18 borrows its power from human *f* and belief.

and piety

armed
b 298- 7 Science armed with *f*, hope, and fruition

article of
s 145-32 Our Master's first article of *f* propounded to

blacksmith's
ph 199-13 but by reason of the blacksmith's *f* in

blind
pr 12- 8
a 23-28
ph 167- 4
p 398-28
gl 582- 2

break
ap 569-15 Alas for those who break *f* with divine Science

dawn in
b 298- 3 They dawn in *f* and glow full-orbed

dead
f 228-32 influence of their dead *f* and ceremonies

describes
b 279- 4 New Testament writer plainly describes *f*,

face
g 518- 6 upon the *f* of all the earth, — *Gen* 1 : 29.
ap 558-14 When you look it fairly in the *f*,

faces
p 439-16 in the perturbed *f* of these worthies,
gl 596-29 The Jewish women wore veils over their *f*

facilitate
p 421-10 showing him that it was to *f* recovery.

fac-similes
sp 86-25 Portraits, landscape-paintings, *f* of

fact
awful
r 472-28 the awful *f* that unrealities seem real
based on
b 302-18 This statement is based on *f*, not fable.
central
s 131-10 The central *f* of the Bible is the
concerning error
sp 92-22 Until the *f* concerning error — namely,
counter
f 233-28 The counter *f* relative to any disease

p 384-28 In Science this is an established *f*
eternal
g 544-10 Matter cannot change the eternal *f*
every
t 450- 2 twist every *f* to suit themselves
figure or in
b 282-13 Mind and . never unite in figure or in *f*.
fixed
m 65-26 Matrimony, which was once a fixed *f* among us,
ph 180-19 by declaring disease to be a fixed *f*,
foundational
o 348-13 Jesus established this foundational *f*,
glorious
g 529- 9 usher in Science and the glorious *f* of creation,
great
s 109- 6
137-17
ph 199- 9
f 228- 4
b 285- 5

knowledge of the
ph 199-19 of less importance than a knowledge of the *f*.
matter of
r 486-32 as a matter of *f*, these calamities often
mere
p 363-32 there was encouragement in the mere *f*
mistaking
sp 84- 5 not by foreshadowing evil and mistaking *f*
of being
f 228- 4 if this great *f* of being were learned,
249-26 is sometimes nearer the *f* of being than
b 285- 5 the great *f* of being for time and eternity.
320-18 declares plainly the spiritual *f* of being,
one
r 492- 3 should be but one *f* before the thought,
one more
an 101- 5 one more *f* to be recorded in the history of
only
b 297-17 The only *f* concerning any material concept is,
r 471-20 spirituality of the universe is the only *f*
remains
s 164-23 the forever *f* remains paramount
b 289-23 the *f* remains, that God's universe is
scientific
m 69- 2 The scientific *f* that man and the universe
f 207-27 The spiritual reality is the scientific *f*
b 295-13 will at last yield to the scientific *f*

fact
spiritual
(*see* spiritual)
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339-11
p 368- 3
368-29
371- 1
371-28
374-12
388-22
408- 2
408- 7
412-25
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420-17
r 486- 1
gl 586- 7
594- 7

facts
. . . the Principle of C S
ef x- 8
s 109- 2
144-20
151- 2
151- 3
159-14
ph 185-21
o 370-14

r 492-30 theory, . . . is that there are two *f*,

broadest
p 97-21 The broadest *f* array the most falsities
connate
f viii-21 the response deducible from two connate *f*,
conscious
gl 593- 5 the conscious *f* of spiritual Truth
demonstrate the
p 429-27 and do not demonstrate the *f* it involves.
eternal
b 293-16 perpetuating the eternal *f*
everlasting
s 121-20 rebuked by clearer views of the everlasting *f*,
expound the
g 539-28 more than human power to expound the *f*
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s 120- 9 arrive at the fundamental *f* of being
grand
f 244- 4 Divine Science reveals these grand *f*.
t 460-26 she had to impart, while teaching its grand *f*,
r 471- 9 afford no indication of the grand *f* of being;
great
s 122- 4 the great *f* of Life, rightly understood,
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p 420-31 the harmonious *f* of Soul and immortal being
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b 279-17 the immortal *f* of being are seen,
p 428-28 the immortal *f* of being are admitted.
important
g 548-28 important *f* in regard to so-called embryonic
invincible
a 55- 6 but this does not affect the invincible *f*.
maintain the
p 417-11 Maintain the *f* of C. S, — that Spirit is God,

faith

dissent or
s 155–12 individual dissent or *f*, unless it rests on

ecstasy or
pr 14– 7 is to have, not mere emotional ecstasy or *f*,

El Dorado of
ap 559–30 out of bondage into the El Dorado of *f* and

enlightened
pr 15–31 the foundation of enlightened *f*.

exercised their
m 64– 3 Our forefathers exercised their *f*

feeble
ph 199–24 failure is occasioned by a too feeble *f*.

fetter
f 226–19 fetter *f* and spiritual understanding

firm in
a 23–13 said "He that taketh one doctrine, firm in *f*,

general
a 155– 8 not yet divorced the drug from the general *f*.
b 319–10 lower appeal to the general *f*

great
s 133– 7 "I have not found so great *f*, — *Matt.* 8 10.

half the
f 202– 7 half the *f* they bestow upon the

his
s 146– 1 he proved his *f* by his works.
ph 180– 6 his *f* in their efforts is somewhat helpful
f 216– 1 his *f* in Soul and his indifference to the body.

hope and
pr 9–16 enjoy the fruition of our hope and *f*.
a 45–18 from the door of human hope and *f*,
gl 581–15 ASHER (Jacob's son) Hope and *f*,
584–27 DOVE. . . purity and peace, hope and *f*.

human
(*see* human)

implicit
a 25–26 Implicit *f* in the Teacher and all the

in a carnal mind
p 395–11 Science overcomes *f* in a carnal mind,

in Deity
s 146– 7 faith in drugs the fashion, rather than *f* in Deity

individual
s 155– 4 general belief, culminating in individual *f*,

in drugs
s 143–11 whether *f* in drugs, trust in hygiene,
146– 7 have rendered *f* in drugs the fashion,

in God
(*see* God)

in hygiene
f 251–16 whether through *f* in hygiene,

in matter
pref xi– 7 the fruits of human *f* in matter,
s 130–21 Laboring long to shake the adult's *f* in matter
146– 6 The first idolatry was *f* in matter
ph 170– 6 *f* in matter instead of in Spirit.
p 425–24 when *f* in matter has been conquered

in sin
p 395–12 destroys all *f* in sin and in

inspires
q 547–32 which lifts humanity . and inspires *f*.

in the divine Principle
b 319– 7 Having *f* in the divine Principle

in the drug
p 370–14 *f* in the drug is the sole factor in the cure.

in the right
a 29– 7 Christian experience teaches *f* in the right

in the truth
p 401– 7 If *f* in the truth of being, which you impart

in Truth
b 286– 7 gives full *f* in Truth,
t 446–21 strengthens hope, enthrones *f* in Truth,

invalid's
ph 166–26 The invalid's *f* in the divine Mind

in words
f 210– 1 superiority of faith by works over *f* in words

is higher
b 297–20 *F* is higher and more spiritual than belief.

John's
s 133– 3 Was John's *f* greater than that of the

keep the
a 29– 5 If they keep the *f*, they will have the

kept the
a 21– 3 I have kept the *f*," — *II Tim* 4 7

lacks
p 366–17 physician lacks *f* in the divine Mind

less
ph 173–32 call into action less *f* than Buddhism
f 222–13 she also had less *f* in the so-called pleasures

little
pref x–21 because there is so little *f* in His
p 394–30 the sick usually have little *f* in it till they

living
b 308– 3 art thou in the living *f* that there is

faith

lose
s 127– 2 she will not therefore lose *f* in Christianity,
o 351– 3 When we lose *f* in God's power to heal,

material
ph 180–21 through the material *f* which they inspire

more
sp 89– 6 [illegible]
ph 181–30 [illegible]
o 358–29 [illegible]
359– 6 [illegible]
p 368–15 [illegible]
368–16 [illegible]
368–16 [illegible]
368–17 [illegible]
373– 3 [illegible]

must prove our
b 329–13 We must prove our *f* by demonstration.

my
o 343– 5 show thee my *f* by my works." — *Jas.* 2 18
r 487–26 show thee my *f* by my works." — *Jas.* 2. 18

new
s 134– 9 The new *f* in the Christ, Truth,

no
ph 169–17 we should put no *f* in material means
o 348–17 I desire to have no *f* in evil or
r 486– 2 you can have no *f* in falsehood when

one kind of
a 23–24 One kind of *f* trusts one's welfare to others

one's
a 22–26 nor by pinning one's *f* without works
an 101–32 proportional to one's *f* in esoteric magic.

our
[illegible]

prayer of
pr 12– 1 "The prayer of *f* shall save — *Jas* 5. 15.

religious
sp 83–21 Excite the organ of veneration or religious *f*,
s 139–12 reform in religious *f* will teach men

resort to
t 443– 5 a resort to *f* in corporeal means

shall he find
s 132–27 shall he find *f* on the earth?" — *Luke* 18 8.

significance of
r 483–10 they have more the significance of *f*,

stepping-stone to
pref vii–13 no longer the stepping-stone to *f*.

strong
ap 567– 5 strong *f* or spiritual strength wrestles

superiority of
f 209–32 It shows the superiority of *f* by works

that
o 359– 4 Will that *f* heal them?

their
a 49– 3 inspired their devotion, winged their *f*,
s 155–10 equip the medicine with their *f*,
o 359– 4 try to cure his friends by their *f* in him
t 451–10 will either make shipwreck of their *f* or

this
s 155– 5 according to this *f* will the effect be
ph 181–30 this *f* will incline you to the side of
r 487–30 This *f* relies upon an understood Principle.

thy
o 343– 4 "Show me thy *f* without thy — *Jas.* 2 18
r 487–25 "Show me thy *f* without thy — *Jas* 2. 18

to uplift
r 497–21 served to uplift *f* to

unflinching
p 426–27 with unflinching *f* in God,

unity of the
g 519–19 come in the unity of the *f*, — *Eph* 4 · 13

uplifting
s 109–19 Christian healing by holy, uplifting *f*;

without works
a 23–15 "*F* without works is dead" — *Jas* 2 26.

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pref xi– 7 [illegible]
pr 11–22 [illegible]
16– 3 [illegible]
a 23–16 [illegible]
23–17 [illegible]
23–21 [illegible]
23–25 [illegible]
sp 86– 7 [illegible]
an 106–28 [illegible]
s 115–27 [illegible]
125–14 [illegible]
133– 6 [illegible]
160– 7 [illegible]
ph 169–11 [illegible]
169–14 [illegible]
170– 5 [illegible]

faith

ph 198-19
f 206-12
215-29
218-18
b 288- 7
297-29
298-14
312-26
p 382-14
394-32
395-20
398-19
398-25
424-30
429-27
430- 6
r 482-25
484-19
g 512-16
529-28
ap 561- 3
gl 579-10

faithful

a 44- 3 "Well done, good and *f* servant,"— *Matt.* 25 23
49-18 this *f* sentinel of God at the highest post
50-12 to sustain and bless so *f* a son
50-32 wrung from his *f* lips the plaintive cry,
b 314-29 but the *f* Mary saw him,
323-17 "*f* over a few things,"— *Matt* 25 21
t 444-16 Let us be *f* in pointing the way
ap 569- 6 "Thou hast been *f* over a few — *Matt* 25 23

faithfully

a 26- 6 if we follow his commands *f*,
p 373-12 if the teaching is *f* done
387-13 do not die early because they *f* perform the

faithfulness

a 34-26 As the reward for his *f*, he would disappear to
f 225- 6 the fewness and *f* of its followers

faithless

s 148- 2 "O *f* generation,"— *Mark* 9 19

fall

pref vii-20 Though empires *f*, "the Lord shall — *Exod* 15 18
a 23-11
an 103-28
ph 193- 2
f 223-18
227- 1
238-12
c 258-29
b 282-28
310-11
p 380- 4
380- 6
441-11
t 463- 4
464-24
g 507-31
523-10
536-19

fallacies

o 355-22 and the most egregious *f* ever offered

fallacy

f 237-24 the *f* of matter and its supposed laws
p 394-17 the *f* of material systems in general,
r 466-24 have perpetuated the *f* that intelligence,

fallen

c 259-10 thoughts which presented man as *f*,
r 470-20 Has God taken down His and has man *f* ?
476-13 Mortals are not *f* children of God

falleth

b 291-19 "In the place where the tree *f*,— *Eccl* 11 3
291-22 As man *f* asleep, so shall he awake.

falling

a 32-32 with shadows fast *f* around,
s 154-29 thinks she has hurt her face by *f*
o 359-23 *f* from the lips of her saintly mother,
p 389-26 This belief totters to its *f*
t 449-12 Man's moral mercury, rising or *f*,

falls

a 37- 8 error *f* only before the sword of Spirit
ph 192-26 betrays its weakness and *f*, never to rise
f 249-21 It *f* short of the skies, but makes its
b 291-22 "As the tree *f*, so it must lie"
g 543- 1 *f* back upon itself.

false

pref viii- 7
a 27-20
50-23
m 60-26
62-29

false

m 68- 2
69-10
sp 70- 5
94-12
99-16
an 100- *
s 107-15
108-25
121-22
122- 5
123- 1
127-31
128-28
129- 1
135-23
151-15
164-11
ph 168-11
168-20
175-30
177-10
180- 3
186- 2
192- 5
196- 7
f 201- 7
201-10
204- 3
204-23
218- 1
220-21
232-14
232-15
238-28
242- 3
252- 7
c 262-21
265-32
b 278- 9
281-19
281-29
285-16
287-22
290-12
293-12
296-11
308-12
308-18
311-14
315-11
324- 2
o 355-21
357-17
357-21
358- 7
p 368-26
372-22
380-11
389-15
390-14
395- 8
403-17
404- 8
417-30
428- 9
428-12
437-13
438-12
440- 7
440-22
t 444-30
447-12
458-25
459-20
r 484-19
484-26
489-25
g 506- 2
510-13
522- 1
522- 4
522-24
523- 3
523-10
525-27
527-20
539-19
545-17
545-19
549-22
ap 560-16
567-28
568-11
568-12
575- 1

false
gl 580-21 The name Adam represents the f ... osition
... idence,

f...
435- 4
437-20
438-22
439- 2
439- 7
440- 4
440- 8
441-10
441-11
441-29

falsehood
capable of
p 432- 5 the prisoner at the bar, is capable of f.
no faith in
r 486- 2 you can have no faith in f.

pr 9- 4 the f which does ...
an 104-20
s 163-29
ph 186-18
f 238-30
241- 9
t 450- 6
g 530- 1

falsehood's
r 486- 3 when you have learned f true nature.

falsely
c 263-30 which seems to begin with the brain begins f
b 305-31 The Sadducees reasoned f about the
331- 9 f testifies to a beginning and an
p 372-24 f parading in the vestments of law

falsities
sp 78- 3 They are the f of sense,
97-21 The broadest facts array the most f
b 307-20 partakes of its own nature and utters its own f
o 346-18 "fraught with f painful to behold"?
354- 3 "utter f and absurdities,"

falsity
and illusion
g 554-28 and is simply a f and illusion.
conceded
p 396-15 not a difficult task in view of the conceded f
matter is the
s 127-19 It teaches that matter is the f,
of error
b 294-32 Truth demonstrates the f of error
of material belief
c 258- 8 proves the f of material belief.
send
g 545-14 errors send f into all human doctrines
their own
f 252- 8 learn even a little of their own f,
this
b 283-24 lost to all who cling to this f.
301-30 This f presupposes soul to be an
g 539-21 this f is exposed by our Master

pr 16- 6 Truth that is sinless and the f of sinful sense.
s 108- 7 experiences show the f of all material things,
f 254-15 Knowing the f of so-called material sense,
b 317- 4 insisted on the might of matter, the force of f,
t 464-20 F has no foundation
r 474-31 Truth destroys f and error,
g 522- 3 proves the f of the second.
528-15 Here f, error, credits Truth, God, with
537-21 to depict the f of error
543-16 are never excluded by f.
gl 579-15 a f; the belief in "original sin,"

faltering
t 455- 4 a f and doubting trust in Truth
gl 582- 1 not a f nor a blind faith, but the perception

fame
m 57-15 Beauty, wealth, or f is incompetent to meet
f 239- 5 Take away wealth, f, and social organizations,
gl 582- 6 pride; envy; f; illusion, a false belief,

familiar
sp 79- ...
89-12
f 234- 9
b 320-11
p 357-23
403-32

familiar
t 463- 5 should also be f with the obstetrics
ap 576-15 was f with Jesus' use of this word,

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t 444-29 God's children . . . are one harmonious f;
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ap 577- 4 one Father with His universal f,
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r 470- 1 the whole f of man would be brethren;
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p 392-18 If you think that . . . is hereditary in your f,

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sp 96-16 may seem to be f and pestilence,
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m 59-26 for deception is f to happiness
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m 67- 1 The cup our F hath given,
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f 208-17 John Young, . . writes "God is the f of mind,

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r 486- 2 you can have no faith in *f*.

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241- 9 *f*, envy, hypocrisy, malice,
t 450- 6 They utter a *f*, while looking you blandly
g 530- 1 increases in *f* and his days become shorter

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r 486- 3 when you have learned *f* true nature.

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333-29 "I and my F are one," — *John* 10 30
333-30 "My F is greater than I" — *John* 14 28.
o 361-15 "I and my F are one," — *John* 10 30
p 372-26 before my F which is in heaven" — *Matt* 10 33.

pr 13-26 the F of all is represented as a corporeal
m 64-26 Until it is learned that God is the F of all,
a 31-11 the only creator, and therefore as the F of all.

our
pr 2- 6 the desire . is blessed of our F,
13-11 our F, who seeth in secret, will reward
16-26 Our F which art in heaven, — *Matt* 6 9
m 67- 1 The cup our F hath given,
b 276-20 even as our F in heaven is perfect,

the perfect
f 207-14 the perfect F, or the divine Principle of man.

will of the
ph 168-21 He did the will of the F.

with the
a 18- 4 demonstrated man's oneness with the F,

worship the
a 31-27 shall worship the F in spirit — *John* 4 23.
sp 93- 7 shall worship the F in spirit — *John* 4 23
s 140-21 shall worship the F in spirit — *John* 4 23

your
pr 1-
a 31- 5
37-28
c 259-20
b 326-21

pr 14-32
15- 1
a 41-25
sp 77-16
s 131-19

131-22
f 233-13
c 257-14
267- 7
267- 8
b 268-
282-31
305-18
306-11, 12
314- 6
325-17
334- 3
334- 6
o 357-29
r 467-10
470- 1
495-23
g 518-17
532-11
536-12
ap 569- 2
577- 3
gl 586- 9

father

name of
a 31-10 no record of his calling any man by the name of f

not the
sp 89-27 and man is not the f of man
c 257-15 the Father Mind is not the f of matter
r 473- 5 Truth, God, is not the f of error.

of mind
f 208-17 John Young. . . . writes "God is the f o

father
of mythology
b 294-23 belief in them to be the f of mythology,
primeval
g 533-28 or from the rib of our primeval f.
your
a 31- 5 "Call no man your f upon — *Matt* 23 9
b 292-22 Ye are of your f, the devil — *John* 8 44.
292-22 the lusts of your f ye will do — *John* 8. 44
g 554-26 "Ye are of your f, the devil." — *John* 8. 44

a 50-10
m 69-22
f 219-21
c 257-19
b 292-26
309-12
o 357- 8
p 371-27
g 533-30
551- 1 the material senses must f these
554-22 "He is a liar, and the f of it" — *John* 8 · 44.
556-31 It is related that a f plunged his infant
gl 580-31 he is a liar and the f of it." — *John* 8 44

fatherhood
g 507- 5 the f and motherhood of God.
519-11 the f and motherhood of Love
ap 562- 4 As Elias presented the idea of the f of God,

fatherless
m 64- 5 To visit the f and widows — *Jas* 1 27.

Father-Mother
pr 16-27 *Our F God, all-harmonious,*
b 331-30 God the F, Christ the spiritual idea
332- 4 F is the name for Deity,
335-26 nothing unlike the eternal F, God
g 516-23 the infinite F God,
ap 577- 8 reflects God as F, not as a

Father's
a 25- 9 as he went daily about his F business
52- 1 he was about his "F business" — *Luke* 2 49
p 366- 2 priceless sense of the dear F loving-kindness
442-27 it is your F good pleasure — *Luke* 12 32.

fathers
f 211-19 "the f have eaten sour grapes, — *Ezek.* 18 2

fathers'
ap 566-17 Her f God before her moved,

fathom
c 262- 9 We cannot f the nature and quality of
g 519-17 What can f infinity!
556-15 the Christian alone can f it

fatigue
sp 79-30 It dissipates f in doing good
ph 165-16
184-19
f 217-20
217-25
218-30
219- 3
p 384- 8

fatigued
f 218- 3 You do not say a wheel is f;

fatigues
f 217-29 You say, "Toil f me"
p 385- 4 undergo without sinking f and exposures

fatling
g 514-24 young lion, and the f together, — *Isa* 11 6.

fault
pr 8-31
sp 93-12
b 292- 1
g 533-27
533-30

faults
ap 571- 9 to tell a man his f, and so risk

favor
a 36-17
an 101-16
p 380-13
441-19
441-19
441-25
t 458- 7

favorable
ph 177-27 physician and patient are expecting f
p 422- 8 these indications are f.
422-12 ignorant that it is a f omen,
423- 5 tendency towards a f result.

favored
s 162-12 Experiments have f the fact that

favorite
s 121- 2 if his discovery had undermined the f
b 340-16 The First Commandment is my f text

favors
g 525-27 f the false conclusion of the

Fear
p 436-18 they brought with them F, the sheriff,
436-20 It was F who handcuffed Mortal Man
439-24 You aided and abetted F
441-14 neither can F arrest Mortal Man

fear (noun)
and sin
p 373-21 you must rise above both f and sin.
and trembling
a 23-26 with f and trembling" — *Phil.* 2. 12
sp 99- 6 with f and trembling," — *Phil* 2 12
p 442-26 with f and trembling." — *Phil* 2 12
belief and
p 385-25 will suffer in proportion to your belief and f.

s 154- 6 calling up the f that creates the
casteth out
ph 180-24 divine Love which casteth out f.
p 373-18 "perfect Love casteth out f" — *I John* 4 18
406-10 "Perfect Love casteth out f." — *I John* 4 18
410-19 perfect Love casteth out f. — *I John* 4 18.
cast out
p 443-13 Divine Love had cast out f.

p 376-26 Destroy f, and you end fever.
destroys
t 454- 7 destroys f, and plants the feet in the true
disappears
p 368-31 When f disappears, the foundation of
doubt or
t 445- 7 No hypothesis . . . should interpose a doubt or f
effects of
p 373-20 the effects of f produced by sin,
380-15 The physical effects of f illustrate
evil and
p 392- 7 Casting out evil and f enables
exciting
ph 163-13 by exciting f of disease, and by dosing the body
fruits of
g 532-18 the immediate fruits of f and shame
governing
p 377-21 Remove the leading error or governing f
great
p 426-21 and thus destroy the great f that besets
has no
p 406-17 has no f that he will commit a murder,
her
s 159-18 They would either have allayed her f or
his
ph 197-31 should suppress his f of disease,
198- 6 his f, which has already developed the
199-30 His f must have disappeared before his
p 405-18 good man can finally overcome his f of
423- 2 The belief . . . increases his f,
436-23 and be punished for his f.
hope and
b 298-17 hope and f, life and death,
human
ph 176-17 Human f of miasma would load with disease
p 412- 3 to advance and destroy the human f of sickness.
ap 563- 5 We may well be perplexed at human f;
566- 3 dark ebbing and flowing tides of human f,
ignorance or
ph 188-23 springing from mortal ignorance or f.
increases
t 453-27 for such a course increases f.
inflammation is
p 414-32 Inflammation is f, an excited state
latent
p 376- 4 the latent f and the despair of recovery
made manifest
r 493-21 It is f made manifest on the body.
master
p 392- 1 you master f and sin through divine
more
ph 180-13 may unwittingly add more f to the
mortal
p 377-26 disease is mental, even a mortal f,
Moses'
b 321-11 and then Moses' f departed.
321-23 God had lessened Moses' f

fear

no
p 393-18 Have no *f* that matter can ache.
410-18 "There is no *f* in Love,—*I John* 4 18.

nor doubt
r 495-17 Let neither *f* nor doubt overshadow

of climate
p 377-10 when their *f* of climate is exterminated

of consequences
b 322-24 only through *f* of consequences

of death
gl 596-25 destroy . . the *f* of death,

of disease
(*see* disease)

of error
p 380-20 power of Truth can prevent the *f* of error,

of its sting
p 426-24 and also of the *f* of its sting

of patients
p 411-27 by allaying the *f* of patients.

p 373-15 "The *f* of the Lord is the—*Psal* 111 10.

or fever
ph 175-12 and dissuade any sense of *f* or fever

or sin
p 392- 3 Only while *f* or sin remains can it

patient's
ph 168-25 and recognized the patient's *f* of it,

pride and
a 31- 1 Pride and *f* are unfit to bear the standard of

proceed from
c 260-22 disease, and death proceed from *f*.

removing the
p 411-32 If you succeed in wholly removing the *f*,

seedlings of
ph 188-26 according to the seedlings of *f*.

stage of
p 375-31 a stage of *f* so excessive that it amounts to

this
p 381- 9 This *f* is the danger
423- 4 this *f* greatly diminishes the tendency

will soothe
p 398-26 will soothe *f* and change the belief of disease to

your
p 374-24 your steps are less firm because of your *f*,

m 68- 3
s 115-21
125-14
151-18
159- 9
ph 180-22
189- 7
197-16
f 209- 4
222-27
230-26
b 327- 6
o 352-13
352-30
p 370- 8
373-19
377-28
384-24
391-32
392- 5
404-29
409-19
411-21
419-11
421-20
t 445-19
r 494-31
g 532-26
gl 586-11
586-13 *F*, remorse, lust, hatred, destruction,
593- 7 RED DRAGON *F*, inflammation,

fear (verb)
s 156-14 to *f* an aggravation of symptoms from
ph 196-11 "*F* him which is able to—*Matt* 10 28
f 214-20 to *f* and to obey what they consider a material body
231-22 To *f* sin is to misunderstand the power of Love
231-27
b 340- 7
o 348- 2
352-17
p 370-30
406-25
419-23
425-26
430-22

fear
p 442-27 "*F* not, little flock,—*Luke* 12 32
t 444-21 *F* not that he will smite thee again
452-10 you should not *f* to put on the new.
ap 570-18 and never *f* the consequences
578-11 I will *f* no evil —*Psal* 23 4
gl 596-22 I will *f* no evil "—*Psal* 23 4

feared
f 215-28 Socrates *f* not the hemlock poison.
o 352-15 Would a mother say They exist, and are to be *f*,
p 411- 1 "The thing which I greatly *f*—*Job* 3 25.
413-31 may be reproduced in the very ailments *f*.

feareth
p 410-19 He that *f* is not made perfect—*I John* 4 18.

fearful
pr 6-31 left this record "His rebuke is *f*."
a 22-15 If your endeavors are beset by *f* odds,
m 65-11 The union of the sexes suffers *f* discord.
f 203-28 of *f* and doleful dying
p 415-15 render mortal mind temporarily less *f*,

fearing
f 244- 6 never *f* nor obeying error in any form

fearless
p 406-18 should be as *f* on the question of disease
g 514-11 Free and *f* it roams in the forest

fearlessly
p 378-11 By looking a tiger *f* in the eye,
378-15 man's gaze, fastened *f* on a ferocious beast,
420-25 Tell the sick that they can meet disease *f*, if

fears

certain
p 417-30 seems to induce disease by certain *f*

children's
o 352-20 but instead of increasing children's *f*

doubts and
pr 13-22 doubts and *f* which attend such a belief,

entertains
p 422-27 entertains *f* and doubts as to the ultimate

her own
s 154-18 The law of mortal mind and her own *f*

his
p 367- 5 patience with his *f* and the removal of them,

mental
ph 199-20 latent mental *f* are subdued by him

ph 187- 8 and then worships and *f* them
o 352-23 assured that their *f* are groundless,
p 392-30 shut out these unhealthy thoughts and *f*.
419-28 you must conquer your own *f*
t 457- 9 never . . in any direction which she *f*

feasible
m 63-23 A *f* as well as rational means of improvement
o 345-19 practical proof is the only *f* evidence

feast
a 32- 8 ancient custom for the master of a *f*
s 130- 4 When all men are bidden to the *f*,
ap 575- 4 Then cometh the marriage *f*,

feasting
f 220-26 The belief that either fasting or *f*

feathers
b 299- 1 with suggestive *f*; but this is only fancy.

feats
sp 86-19 either involve *f* by tricksters, or
ph 199-19 The *f* of the gymnast prove that

feature
ap 560- 4 the distinctive *f* has reference to

features
an 102-17 its aggressive *f* are coming to the front.

febrile
p 379-26 coated tongue, *f* heat, dry skin,

fed
a 33- 5 heavenly manna, which of old had *f*
m 62- 9 to be always *f*, rocked, tossed, or talked to,
b 273-25 *f* the multitude, healed the sick,
p 442-25 until . . . man is clothed and *f* spiritually.

feeble
pref ix-14
ph 199-23
c 262-11
t 454-27
ap 577-23

feebleness
f 219-17 for the belief in *f* must

feebly
s 117-27 dimly reflects and *f* transmits Jesus' works

feed
pr 17- 5 *f the famished affections*,
g 530-11 as able to *f* and clothe man

feeding
a 33-10 this bread was *f* and sustaining them.
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life
248- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14 If we *f* the aspiration, humility, gratitude,
a 19-27 in disobedience, we ought to *f* no security,
sp 86-16 though we can always *f* their influence
86-22 more difficult to see a thought than to *f* one?
s 153-23 where there is no mortal mind to *f* it
ph 176-28 The human mind, not matter, is supposed to *f*,
193-14 and said "I *f* like a new man
f 211- 2 If they report how they *f*.
249- 6 Let us *f* the divine ...
c 264-26 ar
b 284-23 n
294-13 er
o 346-25 D
p 376-26 in
384- 2 Ca
394-31 till they *f* its beneficent influence ... or act without
395-26 to *f* these ills in physical belief
t 461-30 unsee the disease, then you will not *f* it,
r 478-14 Does brain think, and do nerves *f*,
479-11 Matter cannot see, *f*, hear, taste,
479-12 cannot *f* itself, see itself, nor understand itself,
479-16 see, hear, *f*, or use any of the
484-20 human consciousness is educated to *f*.
g 532-30 error demands that *mind* shall . . . *f* through matter,

feeling
pref ix- 8 attempts to convey his *f*
sp 86-21 is no less a quality of physical sense than *f*.
87-27 by friendship or by any intense ...
s 107-15 F so nerves ...
f 221-27 *f*
p 393-11 ar
t 454-26 D

feelings
p 396- 6 Make no unnecessary inquiries relative to *f* ... you
gl 587-23 HEART Mortal *f*, motives, affections,

feels
sp 86-30 It *f*, hears, and sees its own thoughts
ph 166- 3 Mind is all that *f*, acts, or impedes action.
f 224- 2 the world *f* the alterative effect of truth
b 294- 9 The belief that matter thinks, sees, or *f*
p 401-14 and mortal mind only *f* and sees materially.
414-25 matter neither *f*, suffers, nor enjoys
430-19 The patient *f* ill, ruminates,
t 443- 9 she *f*, as she always has *felt*, that all
451-23 He *f* morally obligated to open the eyes of
464- 1 *f* your influence without seeing you
r 467-28 Matter neither sees, hears, nor *f*
485- 5 Science declares that Mind, . . . sees, hears, *f*,
gl 591-15 *f*, hears, tastes, and smells only in belief.

fees
t 445-29 danger in , caring only for the *f*.

feet

bare
p 362-14 and his bare *f* away from it

guest's
p 364-14 wash and anoint his guest's *f*,

his
a 44-19 that he might ...
p 363- 1
363-27
442-14

ap 559- 5 ... his *f* as pillars of fire: — *Rev.* 10 1 *Isa.*

its
ap 558-16 Its *f* are pillars of fire, foundations of Truth

Jesus'
p 363- 4 she perfumed Jesus' *f* with the oil,

lacerated
a 44-17 bind up the wounded side and lacerated *f*,

Master's
a 28-24 to unloose the sandals of thy Master's *f*!

of everlasting Love
a 23-11 will fall at the *f* of everlasting Love.

our
f 224- 7
p 42_- 8
g 516-14

patient's
f 235-25 ... patient's *f* may be planted on the rock

to the lame
ph 183-29 voice to the dumb, *f* to the lame,
f 210-13 hearing to the deaf, *f* to the lame,

under her
ap 560- 8 and the moon under her *f*, — *Rev.* 12:1.

feet

under her
ap 561-27 and matter is put under her *f*.
562- 7 The moon is under her *f*.

under his
ph 200-15 hast put all things under his *f*." — *Psal.* 8. 6.
f 230-21 and can man put that law under his *f*

under the
ph 182-22 puts matter under the *f* of Mind.

wet
f 220-12 he has no catarrh from wet *f*,

felicity
t 454- 7 and plants the *f* in the true path,

fell
m 66-17 Amidst gratitude for conjugal *f*,
a 27-26 They *f* away from grace because
47-25 His dark plot *f* to the ground,
47-26 and the traitor *f* with it.
48-10 Remembering the sweat of agony which *f*
s 133-10 and manna *f* from the sky
156- 5 A case of dropsy, . . . *f* into my hands.
g 556-18 the deep sleep which *f* upon Adam?
557-23 but immediately *f* into mental sin;

fellow-being
p 366-12 physician who lacks sympathy for his *f*

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

fellow-countrymen
g 509-31 Jesus rebuked the material thought of his *f*;

fellow-man
s 128-23 If one would not quarrel with his *f*
p 435- 8 in obedience to higher law, helped his *f*,
440-18 for ministering to the wants of his *f*

fellow-men
t 447- 9 or judging accurately the need of your *f*.

fellow-mortals
ap 564- 6 incites mortals to kill . . . even their *f*,

Fellow of the Royal College of Physicians
s 164- 3 *F of the R C of P*, London,

fellows
b 313- 8 oil of gladness above thy *f*. — *Heb.* 1. 9.

fellowship
pr 8- 7 They hold secret *f* with sin,
a 40-23 rejoicing to enter into *f* with him
b 268- * *may have f with us* — *I John* 1 3
268- * *our f is with the Father*, — *I John* 1:3
278- 5 unfold the foundation of *f*,

felon
an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

felon's
a 40-21 If a career so great . . . could not avert a *f* fate,

felt
a 20-19 and when error *f* the power of Truth
52- 9 Their imperfections ...
53-28
sp 88-19
ph 169- 6
c 265-23
b 323-29
324-22
p 395-22
400-31
404-17
t 443-10 ... temperance reform, *f* all over our land,
449-20 she always has *f*, that all are privileged to
450-27 baneful effect is less seen than *f*.
g 514-27 Who, that has *f* the perilous beliefs in
Daniel *f* safe in the lions' den,

female
f 249- 5 "male and *f*" of God's creating — *Gen.* 1 27
g 508-21 a neuter gender, neither male nor *f*.
508-22 Mind . . names the *f* gender ...
508-24 The
516-25
524-19
525-16
528- 4
ap 577- 5

feminine
m 57- 4 Union of the masculine and *f* qualities
57- 7 through certain elements of the *f*,
57- 7 the *f* mind gains courage and strength
64-24 masculine wisdom and *f* love,
g 508-16 *f* gender is not ...
511-28
516-30
517-13

femininity
g 508-19 does not necessarily refer to either . . . or *f*.

ferment
t 449- 3 A little leaven causes the whole mass to *f*.

ferocious
sp 78- 2 the blighted bud, the gnarled oak, the *f* beast,
p 378-15 fastened fearlessly on a *f* beast,

ferocity
b 293-22 lightning, fire, bestial *f*

fervency
pr 8-21 Praying for humility with whatever *f*

fervent
pr 2-12
4- 3
7-22
8-10
11-29
13- 6
ap 565-21

fervor
sp 89-24 and the *f* of untutored lips

festive
f 240- 4 *f* flowers, and glorious heavens,

festivity
p 362- 6 as if to interrupt the scene of Oriental *f*

fetter
f 226-19 material medicine and hygiene, *f* faith

fettered
sp 77-21 a so-called mind *f* to matter
b 292- 9 belief that Mind, can be *f* by the body,
t 448-32 *F* by sin yourself, it is difficult to
gl 584-13 free from one belief only to be *f* by another,

fetterless
sp 84-17 yea, to reach the range of *f* Mind

fetters
f 223- 4
225-19
226-10
226-20
227- 1 fall
249-29
t 449- 1
ap 570- 2

feuds
a 52-15 Herod and Pilate laid aside old *f* in order to

fever
chills and
p 375- 8 Change the and the chills and *f* disappear
fear or
ph 175-12 and dissuade any sense of fear or *f*
typhoid
s 153-11 patient sinking in the last stage of typhoid *f*
you end
p 376-27 Destroy fear, and you end *f*

f 251- 5
p 375- 6
376-18
376-28
376-29
380- 2
380-10

fever-picture
p 379-30 the *f*, drawn by millions of mortals

fevers
p 379-25 *F* are errors of various types

few
pref ix- 6
x- 9
x-19
a 27-26
36-11
38- 6
38-21
42-13
48-15
54-22
s 141- 4
ph 177-31
184-29
193-10
195- 3
f 206-20
225-17

few
b 270-10
301- 5
323-17
o 358-21
p 389-32
t 459-15
r 473-31
g 536-21
552-15
556-32
ap 569- 6

fewer
ph 175- 4 When there are *f* prescriptions,
176-12 There were *f* books on digestion

fewness
f 225- 5 the *f* and faithfulness of its followers

fibres
r 488-23 Nerves have no more sensation, . than the *f*

fiction
sp 84- 5 foreshadowing evil and mistaking fact for *f*,
ph 171- 1 Matter, which claims to be a creator, is a *f*,
195-25 the speculative theory, the nauseous *f*.

fidelity
a 49-13 gratify his last yearning with one sign of *f* ?
sp 95- 7 our *f* to Truth and Love,
p 397-20 and your *f* to divine metaphysics,
419-10 if your *f* is half equal to the truth of
t 449-15 in proportion to your honesty and *f*,
gl 579-10 ABRAHAM *F*, faith in the divine Life

field
beast of the
g 527-22 formed every beast of the *f*, — *Gen* 2 19
529-14 more subtle than any beast of the *f* — *Gen* 3 1.
ap 565- 1 "more subtle than any beast of the *f* " — *Gen* 3 1
beasts of the
g 539-19 to grovel beneath all the beasts of the *f*.
flower of the
ph 190-24 As a flower of the *f*, so he — *Psal.* 103 15.
r 476-25 as a flower of the *f*, so he — *Psal* 103 15.
herb of the
g 520-20 herb of the *f* before it grew — *Gen* 2 5
535-25 thou shalt eat the herb of the *f* — *Gen* 3 18
leave the
p 419- 5 leave the *f* to God, Life, Truth, and Love,
lilies of the
f 212-23 makes and clothes the lilies of the *f*,
open
g 514-13 Undisturbed it lies in the open *f*, or rests in
plant of the
g 509-24 the "plant of the *f* before it — *Gen* 2 5
520-19 every plant of the *f* before it — *Gen* 2 5
526- 4 "every plant of the *f* before it — *Gen* 2 5.
this
t 457-11 since entering this *f* of labor,

fields
s 121- 5 the heavenly *f* were incorrectly explored

fierce
sp 97- 8 According to human belief, the lightning is *f*

fiery
s 133-17 in the *f* furnace and in kings' palaces
f 243- 6 from the *f* furnace, from the jaws of the lion,
p 565-20 *f* baptism will burn up the chaff of error

sp 92- 3 *f* erroneous postulate is, that matter holds
g 513- 5 and the morning were the *f* day — *Gen* 1 23

p 422- 1 and that their combined sum is *f*,

fight
pref viii-16
a 21- 3
an 104-17
f 225- 8
b 300-12
p 378-14
r 492-18
492-20
g 529-28

[illegible]ting
f 216-10 On which side are we *f* ?

[illegible]ts
ap 567- 1 He leads the hosts . and *f* the holy wars

b 276-31 grapes from thorns nor *f* from thistles

[illegible]rative
g 514-14 In the *f* transmission from the divine thought

[illegible]ly
is *f* represented in Scripture as a tree,

never unite in *f* or in fact.

feeding
a 33-10 this bread was *f* and sustaining them
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life.
218- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14
a 19-27
sp 86-16
86-22
s 153-23
ph 176-28
193-14
f 211- 2
249- 6
c 264-26
b 284-23
294-13
o 346-25
p 376-26
384- 2
394-31
395-26
t 461-30
r 478-14
479-11
479-12
479-16 see, hear, *f*, or use any of the
484-20 human consciousness is educated to *f*
g 532-30 error demands that *mind* shall . . *f* through matter,

feeling
pref ix- 8
sp 86-21
87-27
s 107-15
f 221-27
p 393-11
t 454-26

feelings
p 396- 6 Make no unnecessary inquiries relative to *f*
gl 587-23 HEART Mortal *f*, motives, affections,

feels
sp 86-30
ph 166- 3
f 224- 2
b 294- 9
p 401-14
414-25
430-19
t 443- 9
451-23
464- 1
r 467-28
485- 5
gl 591-15

fees
t 445-29 danger in . . . caring only for the *f*.

feet
bare
p 362-14 and his bare *f* away from it.
guest's
p 364-14 wash and anoint his guest's *f*,
his
a 44-19 that he might employ his *f* as before
p 363- 1 to come behind the couch and reach his *f*.
363-27 She bathed his *f* with her tears
442-14 his *f* "beautiful upon the mountains," — *Isa.* 52 7.
ap 558- 5 and his *f* as pillars of fire — *Rev* 10 1.
its
ap 558-16 Its *f* are pillars of fire, foundations of Truth
Jesus'
p 363- 4 she perfumed Jesus' *f* with the oil,
lacerated
a 44-17 bind up the wounded side and lacerated *f*,
Master's
a 28-24 to unloose the sandals of thy Master's *f*!
of everlasting Love
a 23-11 will fall at the *f* of everlasting Love
our
f 224- 7 and shall plant our *f* on firmer ground
p 423- 8 We look before our *f*,
g 516-14 The grass beneath our *f* silently exclaims,
patient's
f 235-25 the patient's *f* may be planted on the rock
to the lame
ph 183-29 voice to the dumb, *f* to the lame
f 210-13 hearing to the deaf, *f* to the lame,
under her
ap 560- 8 and the moon under her *f*, — *Rev.* 12 · 1.

feet
under her
ap 561-27 and matter is put under her *f*.
562- 7 The moon is under her *f*.
under his
ph 200-15 hast put all things under his *f*." — *Psal* 8. 6.
f 230-21 and can man put that law under his *f*
under the
ph 182-22 puts matter under the *f* of Mind.
wet
f 220-12 he has no catarrh from wet *f*,
t 454- 7 and plants the *f* in the true path,

felicity
m 66-17 Amidst gratitude for conjugal *f*,

fell
p 366-12 physician who lacks sympathy for his *f*

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

fellow-countrymen
g 509-31 Jesus rebuked the material thought of his *f*:

fellow-man
s 128-23 If one would not quarrel with his *f*
p 435- 8 in obedience to higher law, helped his *f*,
440-18 for ministering to the wants of his *f*

fellow-men
t 447- 9 or judging accurately the need of your *f*.

fellow-mortals
ap 564- 6 incites mortals to kill . . . even their *f*,

Fellow of the Royal College of Physicians
s 164- 3 *F of the R C of P*, London,

fellows
b 313- 8 oil of gladness above thy *f*. — *Heb* 1 9

fellowship
pr 8- 7 They hold secret *f* with sin,
a 40-23 rejoicing to enter into *f* with him
b 268- * *may have f with us* — *I John* 1 3
268- * *our f is with the Father,* — *I John* 1 3.
276- 5 unfold the foundation of *f*,

felon
an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

felon's
a 40-21 If a career so great . . . could not avert a *f* fate,

felt
a 20-19
52- 9
53-28
sp 88-19
ph 169- 6
c 263-23
b 323-29
324-22
p 395-22
400-31
404-17
t 443-10
449-20
450-27
g 514-27

female
f 249- 5 "male and *f*" of God's creating — *Gen* 1· 27
g 508-21 a neuter gender, neither male nor *f*.
508-22 Mind . . . names the *f* gender last
508-24 The . . . individual idea, be it male or *f*,
516-25 male and *f* created He them — *Gen.* 1 27
524-19 Mind had made man, both male and *f*.
525-16 and He shaped them male and *f*.
528- 4 has already created man, both male and *f*
ap 577- 5 presents the unity of male and *f*

feminine
m 57- 4
57- 7
57- 7
64-24
g 508-16
511-23
516-30
517-13

femininity
g 508-19 does not necessarily refer to either . . . or *f*.

feeding
a 33-10 this bread was *f* and sustaining them.
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life
248- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14
a 19-27
sp 86-16
86-22
s 153-23
ph 176-28
193-14
f 211- 2
249- 6
c 264-26
b 284-23
294-13
o 346-25
p 376-26
384- 2
394-31
395-26
t 461-30
r 478-14
479-11
479-12
self
479-16 see, hear, *f*, or use any of the
484-20 human consciousness is educated to *f*
g 532-30 error demands that *mind* shall . . *f* through matter,

feeling
pref ix- 8 attempts to convey his *f*
sp 86-21 is no less a quality of physical sense than *f*.
87-27
s 107-15
f 221-27
p 393-11
t 454-26

feelings
p 396- 6 Make no unnecessary inquiries relative to *f*
gl 587-23 HEART Mortal *f*, motives, affections,

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sp 86-30
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t 445-29 danger in . . . caring only for the *f*.

feet
bare
p 362-14 and his bare *f* away from it.
guest's
p 364-14 wash and anoint his guest's *f*,
his
a 44-19
p 363- 1
363-27
442-14
Isa
ap 558- 5 and his *f* as pillars of fire — *Rev* 10 1
its
ap 558-16 Its *f* are pillars of fire, foundations of Truth
Jesus'
p 363- 4 she perfumed Jesus' *f* with the oil,
lacerated
a 44-17 bind up the wounded side and lacerated *f*,
Master's
a 28-24 to unloose the sandals of thy Master's *f* !
of everlasting Love
a 23-11 will fall at the *f* of everlasting Love.
our
f 224- 7 and shall plant our *f* on firmer ground
p 429- 8 We look before our *f*.
g 516-14 The grass beneath our *f* silently exclaims,
patient's
f 235-25 the patient's *f* may be planted on the rock
to the lame
ph 183-29 voice to the dumb, *f* to the lame
f 210-13 hearing to the deaf, *f* to the lame,
under her
ap 560- 8 and the moon under her *f*. — *Rev.* 12 · 1.

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ap 561-27 and matter is put under her *f*.
562- 7 The moon is under her *f*.
under his
ph 200-15 hast put all things under his *f*." — *Psal* 8:6
f 230-21 and can man put that law under his *f*
under the
ph 182-22 puts matter under the *f* of Mind.
wet
f 220-12 he has no catarrh from wet *f*,
t 454- 7 and plants the *f* in the true path,

felicity
m 66-17 Amidst gratitude for conjugal *f*,

fell

fellow-man
p 366-12 physician who lacks sympathy for his

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

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g 509-31 Jesus rebuked the material thought of his *f*:

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s 128-23 If one would not quarrel with his *f*
p 435- 8 in obedience to higher law, helped his *f*,
440-18 for ministering to the wants of his *f*

fellow-men
t 447- 9 or judging accurately the need of your *f*.

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ap 564- 6 incites mortals to kill . . . even their *f*,

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s 164- 3 *F of the R C of P*, London,

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b 313- 8 oil of gladness above thy *f*. — *Heb* 1 9

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pr 8- 7 They hold secret *f* with sin,
a 40-23 rejoicing to enter into *f* with him
b 268- * *may have f with us* — *I John* 1 3
268- * *our f is with the Father,* — *I John* 1. 3
276- 5 unfold the foundation of *f*,

felon
an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

felon's
a 40-21 If a career so great . . . could not avert a *f* fate,

felt
a 20-19 and when error *f* the power of Truth,
52- 9
53-28
sp 88-19
ph 169- 6
c 265-23
b 323-29
324-22
p 395-22
400-31
404-17
t 443-10
449-20
450-27
g 514-27

female
f 249- 5 "male and *f*" of God's creating — *Gen* 1 27.
g 508-21 a neuter gender, neither male nor *f*.
508-22 Mind . . . names the *f* gender last
508-24 The . . . individual idea, be it male or *f*,
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525-16 and He shaped them male and *f*
528- 4 has already created man, both male and *f*
ap 577- 5 presents the unity of male and *f*

feminine
m 57- 4 Union of the masculine and *f* qualities
57- 7
57- 7
64-24
g 508-16
511-28
516-30
517-13

femininity
g 508-19 does not necessarily refer to either . . . or *f*.

ferment
t 449- 3 A little leaven causes the whole mass to *f*.

[illegible]

p [illegible] as is the case that [illegible]

ferocious
sp 78- 2 the blighted bud, the gnarled oak, the *f* beast,
p 378-15 fastened fearlessly on a *f* beast,

ferocity
b 293-22 lightning, fire, bestial *f*

fervency
pr 8-21 Praying for humility with whatever *f*

fervent
pr 2-12 [illegible]
4- 3
7 22
8-10
11-29
13- 6
ap 565-21

fervor
sp 89-24 and the *f* of untutored lips

festive
f 240- 4 *f* flowers, and glorious heavens,

festivity
p 362- 6 as if to interrupt the scene of Oriental *f*

fetter
f 226-19 material medicine and hygiene, *f* faith

fettered
sp 77-21 a so-called mind *f* to matter
b 292- 9 belief that Mind, can be *f* by the body,
t 448-32 *F* by sin yourself, it is difficult to
gl 584-13 free from one belief only to be *f* by another,

fetterless
sp 84-17 yea, to reach the range of *f* Mind

fetters
f 223- 4 [illegible]
225-19
226-10
226-20
227- 1 [illegible] fall
249-23
t 449- 1
ap 570- 2

feuds
a 52-15 Herod and Pilate laid aside old *f* in order to

fever
chills and
p 375- 8 Change the and the chills and *f* disappear
fear or
ph 175-12 and dissuade any sense of fear or *f*
typhoid
s 153-11 patient sinking in the last stage of typhoid *f*
you end
p 376-27 Destroy fear, and you end *f*

f 251- 5
p 375- 6
376-13
376-28
376-29
380- 2
386-10 catarrh, *f*, rheumatism, or consumption,

fever-picture
p 379-30 the *f*, drawn by millions of mortals

fevers
p 379-25 *F* are errors of various types

few
pref ix- 6
x- 9
x-19
a 27-26
36-13
38- 6
38-21
42-13
48-15
54-22
s 141- 4
ph 177-31
184-20
193-10
195- 3
f 206-20
225-17

few
b 270-10
301- 5
323-17
o 358-21
p 369-32
t 453-15
r 473-31
g 536-21
552-15
556-32
ap 569- 6

fewer
ph 175- 4 When there are *f* prescriptions,
176-12 There were *f* books on digestion

fewness
f 225- 5 the *f* and faithfulness of its followers

fibres
r 488-23 Nerves have no more sensation, . . . than the *f*

fiction
sp 84- 5 foreshadowing evil and mistaking fact for *f*,
ph 171- 1 Matter, which . . claims to be a creator, is a *f*,
195-25 the speculative theory, the nauseous *f*.

fidelity
a 49-13 gratify his last, yearning with one sign of *f* ?
sp 95- 7 our *f* to Truth and Love,
p 397-20 and your *f* to divine metaphysics,
418-10 if your *f* is half equal to the truth of
t 449-15 in proportion to your honesty and *f*,
gl 579-10 ABRAHAM *F*, faith in the divine Life

field
beast of the
g 527-22 formed every beast of the *f*, — *Gen* 2 19
529-14 more subtle than any beast of the *f* — *Gen*. 3 1
ap 565- 1 "more subtle than any beast of the *f*" — *Gen* 3 1
beasts of the
g 539-19 to grovel beneath all the beasts of the *f*
flower of the
ph 190-24 As a flower of the *f*, so he — *Psal* 103 : 15
r 476-25 as a flower of the *f*, so he — *Psal* 103 15.
herb of the
g 520-20 herb of the *f* before it grew — *Gen* 2 5
535-25 thou shalt eat the herb of the *f* — *Gen* 3 : 18
leave the
p 419- 5 leave the *f* to God, Life, Truth, and Love,
lilies of the
f 212-23 makes and clothes the lilies of the *f*,
open
g 514-13 Undisturbed it lies in the open *f*, or rests in
plant of the
g 509-24 the "plant of the *f* before it — *Gen* 2 . 5
520-19 every plant of the *f* before it — *Gen* 2 5
526- 4 "every plant of the *f* before it — *Gen* 2 5.
this
t 457-11 since entering this *f* of labor,

fields
s 121- 5 the heavenly *f* were incorrectly explored

fierce
sp 97- 8 According to human belief, the lightning is *f*

fiery
s 133-17 in the *f* furnace and in kings' palaces.
f 243- 6 from the *f* furnace, from the jaws of the lion,
p 565-20 *f* baptism will burn up the chaff of error

sp 92- 3 *f* erroneous postulate is, that matter holds
g 513- 5 and the morning were the *f* day — *Gen* 1 23

p 422- 1 and that their combined sum is *f*,

fight
pref viii-16
a 21- 3
an 103-17
f 225- 8
b 300-12

On which side are we *f* ?

He leads the hosts . . . and *f* the holy wars

grapes from thorns nor *f* from thistles.

In the *f* transmission from the divine thought

[illegible]ly
is *f* represented in Scripture as a tree,

never unite in *f* or in fact.

feeding
a 33-10 this bread was *f* and sustaining them
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life
248- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14
a 19-27
sp 86-16
86-22
s 153-23
ph 176-28
193-14
f 211- 2
240- 6
c 264-26
b 284-23
294-13
o 346-25
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395-26
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g 532-30 error demands that *mind* shall . . . *f* through matter,

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87-27
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f 221-27
p 393-11
t 454-26

feelings
p 396- 6 Make no unnecessary inquiries relative to *f*
gl 587-23 HEART Mortal *f*, motives, affections,

feels
sp 86-30 It *f*, hears, and sees its own thoughts
ph 166- 3
f 224- 2
b 294- 9
p 401-14
414-25
430-19
t 443- 9
451-23
464- 1
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t 445-29 danger in . . . caring only for the *f*.

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bare
p 362-14 and his bare *f* away from it.
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p 364-14 wash and anoint his guest's *f*,
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p 363- 1 to come behind the couch and reach his *f*.
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ap 558-16 Its *f* are pillars of fire, foundations of Truth
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a 44-17 bind up the wounded side and lacerated *f*,
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a 28-24 to unloose the sandals of thy Master's *f*!
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a 23-11 will fall at the *f* of everlasting Love.
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g 516-11 The grass beneath our *f* silently exclaims,
patient's
f 235-25 the patient's *f* may be planted on the rock
to the lame
ph 183-29 voice to the dumb, *f* to the lame
f 210-13 hearing to the deaf, *f* to the lame,
under her
ap 560- 8 and the moon under her *f*, — *Rev.* 12 1.

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under her
ap 561-27 and matter is put under her *f*.
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ph 200-15 hast put all things under his *f*." — *Psal* 8 6.
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f 220-12 he has no catarrh from wet *f*,
t 454- 7 and plants the *f* in the true path,

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m 66-17 Amidst gratitude for conjugal *f*,

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p 366-12 physician who lacks sympathy for his *f*

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

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g 509-31 Jesus rebuked the material thought of his *f*:

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t 447- 9 or judging accurately the need of your *f*.

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a 40-23 rejoicing to enter into *f* with him
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276- 5 unfold the foundation of *f*,

an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

a 40-21 If a career so great . . . could not avert a *f* fate,

a 20-19
52- 9
53-23
sp 88-19
ph 169- 6
c 265-23
b 323-29
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400-31
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g 514-27

female
f 249- 5 "male and *f*" of God's creating — *Gen* 1 27
g 508-21 a neuter gender, neither male nor *f*
508-22 Mind . . . names the *f* gender last
508-24 The . . . individual idea, be it male or *f*,
516-25 male and *f* created He them — *Gen* 1 27.
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525-16 and He shaped them male and *f*,
528- 4 has already created man, both male and *f*
ap 577- 5 presents the unity of male and *f*

feminine
m 57- 4
57- 7
57- 7
64-24
g 508-16
511-23
516-30
517-13

femininity
g 508-10 does not necessarily refer to either . . . or *f*.

ferment
t 449- 3 A little leaven causes the whole mass to *f*.

p 401 20 as is the case with any ...

ferocious
sp 78- 2 the blighted bud, the gnarled oak, the *f* beast,
p 378-15 fastened fearlessly on a *f* beast,

ferocity
b 293-22 lightning, fire, bestial *f*

fervency
pr 8-21 Praying for humility with whatever *f*

fervent
pr 2-12
4- 3
7 22
8-10
11-29
13- 6
ap 565-21

fervor
sp 89-24 and the *f* of untutored lips

festive
f 240- 4 *f* flowers, and glorious heavens,

festivity
p 362- 6 as if to interrupt the scene of Oriental *f*

fetter
f 226-19 material medicine and hygiene, *f* faith

fettered
sp 77-21 a so-called mind *f* to matter
b 292- 9 belief that Mind, can be *f* by the body,
t 448-32 *F* by sin yourself, it is difficult to
gl 584-13 free from one belief only to be *f* by another,

fetterless
sp 84-17 yea, to reach the range of *f* Mind

fetters
f 223- 4
225-19
226-10
226-20
227- 1 fall
249-29
t 449- 1
ap 570- 2

feuds
a 52-15 Herod and Pilate laid aside old *f* in order to

fever
chills and
p 375- 8 Change the and the chills and *f* disappear
fear or
ph 175-12 and dissuade any sense of fear or *f*
typhoid
s 153-11 patient sinking in the last stage of typhoid *f*
you end
p 376-27 Destroy fear, and you end *f*

f 251- 5
p 375- 6
376-18
376-28
376-29
380- 2
386-10

fever-picture
p 379-30 the *f*, drawn by millions of mortals

fevers
p 379 25 *F* are errors of various types

few
pref ix- 6
x- 9
x-19
a 27-26
36-11
38- 6
38-21
42-13
48-15
54-22
s 141- 4
ph 177-31
184-29
193-10
197- 3
f 200-20
225-17

few
b 270-10
301- 5
323-17
o 358-21
p 389-32
t 453-15
r 473-31
g 536-21
552-15
556-32
ap 569- 6

fewer
ph 175- 4 When there are *f* prescriptions,
176-12 There were *f* books on digestion

fewness
f 225- 6 the *f* and faithfulness of its followers

fibres
r 488-23 Nerves have no more sensation, . . than the *f*

fiction
sp 84- 5 foreshadowing evil and mistaking fact for *f*,
ph 171- 1 Matter, which claims to be a creator, is a *f*,
195-25 the speculative theory, the nauseous *f*.

fidelity
a 49-13 gratify his last yearning with one sign of *f*?
sp 95- 7 our *f* to Truth and Love,
p 397-20 and your *f* to divine metaphysics,
418-10 if your *f* is half equal to the truth of
t 449-15 in proportion to your honesty and *f*,
gl 579-10 ABRAHAM *F*, faith in the divine Life

field
beast of the
g 527-22 formed every beast of the *f*, — *Gen* 2 19
529-14 more subtle than any beast of the *f* — *Gen* 3 1.
ap 565- 1 "more subtle than any beast of the *f*." — *Gen* 3 1
beasts of the
g 539-19 to grovel beneath all the beasts of the *f*.
flower of the
ph 190-24 As a flower of the *f*, so he — *Psal.* 103 15
r 476-25 as a flower of the *f*, so he — *Psal* 103 15.
herb of the
g 520-29 herb of the *f* before it grew — *Gen.* 2 5
535-25 thou shalt eat the herb of the *f* — *Gen* 3 18.
leave the
p 419- 5 leave the *f* to God, Life, Truth, and Love,
lilies of the
f 212-23 makes and clothes the lilies of the *f*,
open
g 514-13 Undisturbed it lies in the open *f*, or rests in
plant of the
g 509-24 the "plant of the *f* before it — *Gen* 2 5
520-19 every plant of the *f* before it — *Gen* 2 5
526- 4 "every plant of the *f* before it — *Gen* 2 5.
this
t 457-11 since entering this *f* of labor,

fields
s 121- 5 the heavenly *f* were incorrectly explored

fierce
sp 97- 8 According to human belief, the lightning is *f*

fiery
s 133-17 in the *f* furnace and in kings' palaces
f 243- 6 from the *f* furnace, from the jaws of the lion,
p 565-20 *f* baptism will burn up the chaff of error

sp 92- 3 *f* erroneous postulate is, that matter holds
g 513- 5 and the morning were the *f* day — *Gen* 1 23

p 422- 1 and that their combined sum is *f*,

fight
pref viii-16
a 21- 3
an 104-17
f 225- 8
b 309-12

On which side are we *f*?

He leads the hosts . and *f* the holy wars

grapes from thorns nor *f* from thistles

In the *f* transmission from the divine thought

is *f* represented in Scripture as a tree,

never unite in *f* or in fact.

feeding
a 33-10 this bread was *f* and sustaining them.
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life
248- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14
a 19-27
sp 86-16
86-22
s 153-23
ph 176-28
193-14
f 211- 2
249- 6
c 264-26
b 284-23
294-13
o 346-25
p 376-26
384- 2
394-31
395-26
t 461-30
r 478-14
479-11
479-12
479-16 see, hear, *f*, or use any of the
484-20 human consciousness is educated to *f*.
g 532-30 error demands that *mind* shall . *f* through matter,

feeling
pref ix- 8
sp 86-21
87-27
s 107-15
f 221-27
p 393-11
t 454-26

feelings
p 396- 6 Make no unnecessary inquiries relative to *f*
gl 587-23 HEART Mortal *f*, motives, affections,

feels
sp 86-30
ph 166- 3
f 224- 2
b 294- 9
p 401-14
414-25
430-19
t 443- 9
451-23
464- 1
r 467-28
485- 5
gl 591-15

fees
t 445-29 danger in . . caring only for the *f*.

feet
bare
p 362-14 and his bare *f* away from it
guest's
p 364-14 wash and anoint his guest's *f*,
his
a 44-19
p 363- 1
363-27
442-14 *Isa*
ap 558- 5 and his *f* as pillars of fire — *Rev* 10 1.
its
ap 558-16 Its *f* are pillars of fire, foundations of Truth
Jesus'
p 363- 4 she perfumed Jesus' *f* with the oil,
lacerated
a 44-17 bind up the wounded side and lacerated *f*,
Master's
a 28-24 to unloose the sandals of thy Master's *f* !
of everlasting Love
a 23-11 will fall at the *f* of everlasting Love.
our
f 224- 7 and shall plant our *f* on firmer ground.
p 429- 8 We look before our *f*,
g 516-14 The grass beneath our *f* silently exclaims,
patient's
f 235-25 the patient's *f* may be planted on the rock
to the lame
ph 183-29 voice to the dumb, *f* to the lame
f 210-13 hearing to the deaf, *f* to the lame,
under her
ap 560- 8 and the moon under her *f*, — *Rev.* 12 1.

feet
under her
ap 561-27 and matter is put under her *f*.
562- 7 The moon is under her *f*.
under his
ph 200-15 hast put all things under his *f*." — *Psal* 8. 6.
f 230-21 and can man put that law under his *f*
under the
ph 182-22 puts matter under the *f* of Mind
wet
f 220-12 he has no catarrh from wet *f*,
t 454- 7 and plants the *f* in the true path,

felicity
m 66-17 Amidst gratitude for conjugal *f*,

fell
a 27-26
47-25
47-26
48-10
s 133-10

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

fellow-countrymen
g 509-31 Jesus rebuked the material thought of his *f*:

fellow-man
s 128-23 If one would not quarrel with his *f*
p 435- 8 in obedience to higher law, helped his *f*,
440-18 for ministering to the wants of his *f*

fellow-men
t 447- 9 or judging accurately the need of your *f*.

fellows
b 313- 8 oil of gladness above thy *f*. — *Heb* 1 9.

fellowship
pr 8- 7 They hold secret *f* with sin.
a 40-23 rejoicing to enter into *f* with him
b 268- * *may have f with us* — *I John* 1 3
268- * *our f is with the Father,* — *I John* 1 3.
276- 5 unfold the foundation of *f*,

felon
an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

felon's
a 40-21 If a career so great . . . could not avert a *f* fate,

felt
a 20-19 . . . *f* the power of Truth
52- 9
53-28
sp 88-19
ph 169- 6
c 265-23
b 323-29
324-22
p 395-22
400-31
404-17
t 443-10
449-20
450-27
g 514-27

female
f 249- 5 "male and *f*" of God's creating — *Gen* 1 27
g 503-21 a neuter gender, neither male nor *f*
508-22 Mind . . . names the *f* gender last
508-24 The . . . individual idea be it male or *f*.
516-25 male and *f* created He them. — *Gen* 1 27
524-19 Mind had made man, both male and *f*.
525-16 and He shaped them male and *f*
528- 4 has already created man, both male and *f*
ap 577- 5 presents the unity of male and *f*

feminine
m 57- 4 Union of the masculine and *f* qualities
57- 7 through certain elements of the *f*,
57- 7 the *f* mind gains courage and strength
64-24 masculine wisdom and *f* love,
g 508-16 *f* gender is not yet expressed in the text.
511-28 taking form in masculine, *f*, or neuter gender
516-30 Masculine, *f*, and neuter genders
517-13 as we have for considering Him *f*,

femininity
g 508-19 does not necessarily refer to either . . . or *f*.

ferment
t 449- 3 A little leaven causes the whole mass to *f*.

ferocious
sp 78- 2 the blighted bud, the gnarled oak, the *f* beast,
p 378-15 fastened fearlessly on a *f* beast,

ferocity
b 293-22 lightning, fire, bestial *f*

fervency
pr 8-21 Praying for humility with whatever *f*

fervent
pr 2-12
4- 3
7-22
8-10
11-29
13- 6
ap 565-21

fervor
sp 89-24 and the *f* of untutored lips

festive
f 240- 4 *f* flowers, and glorious heavens,

festivity
p 362- 6 as if to interrupt the scene of Oriental *f*

fetter
f 226-19 material medicine and hygiene, *f* faith

fettered
sp 77-21 a so-called mind *f* to matter
b 292- 9 belief that Mind, . . can be *f* by the body,
t 448-32 *F* by sin yourself, it is difficult to
gl 584-13 free from one belief only to be *f* by another,

fetterless
sp 84-17 yea, to reach the range of *f* Mind

fetters
f 223- 4
223-19
226-10
226-20
227- 1 fall
249-29
t 449- 1
ap 570- 2

feuds
a 52-15 Herod and Pilate laid aside old *f* in order to

fever
chills and
p 375- 8 Change the . . . and the chills and *f* disappear
fear or
ph 175-12 and dissuade any sense of fear or *f*.
typhoid
s 153-11 patient sinking in the last stage of typhoid *f*.
you end
p 376-27 Destroy fear, and you end *f*.

f 231- 5
p 375- 6
376-18
376-28
376-29
380- 2
380-10

fever-picture
p 379-30 the *f*, drawn by millions of mortals

fevers
p 379-25 *F* are errors of various types

few
pref ix- 6
x- 9
x-19
a 27-26
36-14
38- 6
38-21
42-13
48-13
54-22
s 141- 4
ph 177-31
184-29
193-10
194- 3
f 200-20
225-17

few
b 270-10
301- 5
323-17
o 358-21
p 389-32
t 450-15
r 473-31
g 536-21
552-15
556-32
ap 569- 6

fewer
ph 175- 4 When there are *f* prescriptions,
176-12 There were *f* books on digestion

fewness
f 225- 5 the *f* and faithfulness of its followers

fibres
r 488-23 Nerves have no more sensation, . than the *f*

fiction
sp 84- 5 foreshadowing evil and mistaking fact for *f*,
ph 171- 1 Matter, which claims to be a creator, is a *f*,
195-25 the speculative theory, the nauseous *f*.

fidelity
a 49-13 gratify his last yearning with one sign of *f*?
sp 95- 7 our *f* to Truth and Love,
p 397-20 and your *f* to divine metaphysics,
419-10 if your *f* is half equal to the truth of
t 449-15 in proportion to your honesty and *f*,
gl 579-10 ABRAHAM *F*, faith in the divine Life

field
beast of the
g 527-22 formed every beast of the *f*, — *Gen* 2 19
529-14 more subtle than any beast of the *f* — *Gen* 3 1.
ap 565- 1 "more subtle than any beast of the *f*." — *Gen.* 3 1
beasts of the
g 539-19 to grovel beneath all the beasts of the *f*.
flower of the
ph 190-24 As a flower of the *f*, so he — *Psal* 103 15
r 476-25 as a flower of the *f*, so he — *Psal* 103 15.
herb of the
g 520-20 herb of the *f* before it grew — *Gen* 2 5
535-25 thou shalt eat the herb of the *f* — *Gen* 3 18.
leave the
p 419- 5 leave the *f* to God, Life, Truth, and Love,
lilies of the
f 212-23 makes and clothes the lilies of the *f*,
open
g 514-13 Undisturbed it lies in the open *f*, or rests in
plant of the
g 509-24 the "plant of the *f* before it — *Gen* 2 5
520-19 every plant of the *f* before it — *Gen* 2 5
526- 4 "every plant of the *f* before it — *Gen* 2 5.
this
t 457-11 since entering this *f* of labor,

fields
s 121- 5 the heavenly *f* were incorrectly explored

fierce
sp 97- 8 According to human belief, the lightning is *f*

fiery
s 133-17 in the *f* furnace and in kings' palaces
f 243- 6 from the *f* furnace, from the jaws of the lion,
p 565-20 *f* baptism will burn up the chaff of error

sp 92- 3 *f* erroneous postulate is, that matter holds
g 513- 5 and the morning were the *f* day — *Gen* 1 23

p 429- 1 and that their combined sum is *f*,

fight
pref viii-16
a 21- 3
an 103-17
f 225- 8
b 309-12

On which side are we *f*?

He leads the hosts . . . and *f* the holy wars

grapes from thorns nor *f* from thistles

In the *f* transmission from the divine thought

. . . ly
is *f* represented in Scripture as a tree,

never unite in *f* or in fact.

feeding
a 33-10 this bread was *f* and sustaining them
f 234- 7 *f* the hungry and giving living waters

feeds
f 222- 9 and *f* thought with the bread of Life
248- 8 Mind *f* the body with supernal
g 507- 4 Spirit duly *f* and clothes every object,

feel
pr 8-14
a 19-27
sp 86-16
86-22
s 153-23
ph 176-28
193-14
f 211- 2
249- 6
c 264-26
b 284-23
294-13
o 346-25
p 376-26
384- 2
394-31
395-26
t 461-30
r 478-14
479-11
479-12
479-16 see, hear, *f*, or use any of the
494-20 human consciousness is educated to *f*.
g 532-30 error demands that *mind* shall . . . *f* through matter,

feeling
pref ix- 8 attempts to convey his *f*.
sp 86-21 is no less a quality of physical sense than *f*.
87-27
s 107-15
f 221-27
p 393-11
t 454-26

feelings
p 396- 6 Make no unnecessary inquiries relative to *f*
gl 587-23 HEART Mortal *f*, motives, affections,

feels
sp 86-30
ph 166- 3
f 221- 2
b 294- 9
p 401-14
414-25
430-19
t 443- 9
451-23
464- 1
r 467-28
485- 5
gl 591-15

fees
t 445-29 danger in . . . caring only for the *f*.

feet
bare
p 362-14 and his bare *f* away from it.
guest's
p 364-14 wash and anoint his guest's *f*,
his
a 44-19 that he might employ his *f* as before.
p 363- 1 to come behind the couch and reach his *f*.
363-27 She bathed his *f* with her tears
442-14 his *f* "beautiful upon the mountains," — *Isa.* 52 7
ap 558- 5 and his *f* as pillars of fire — *Rev.* 10 1.
its
ap 558-16 Its *f* are pillars of fire, foundations of Truth
Jesus'
p 363- 4 she perfumed Jesus' *f* with the oil,
lacerated
a 44-17 bind up the wounded side and lacerated *f*,
Master's
a 28-24 to unloose the sandals of thy Master's *f*!
of everlasting Love
a 23-11 will fall at the *f* of everlasting Love
our
f 224- 7 and shall plant our *f* on firmer ground
p 429- 8 We look before our *f*,
g 516-14 The grass beneath our *f* silently exclaims,
patient's
f 235-25 the patient's *f* may be planted on the rock
to the lame
ph 183-29 voice to the dumb, *f* to the lame
f 210-13 hearing to the deaf, *f* to the lame,
under her
ap 560- 8 and the moon under her *f*, — *Rev* 12 1.
ap 561-27 and matter is put under her *f*.
562- 7 The moon is under her *f*.
under his
ph 200-15 hast put all things under his *f*." — *Psal* 8 6.
f 230-21 and can man put that law under his *f*
under the
ph 182-22 puts matter under the *f* of Mind.
wet
f 220-12 he has no catarrh from wet *f*,
t 454- 7 and plants the *f* in the true path,

felicity
m 66-17 Amidst gratitude for conjugal *f*,

fell
a 27-26 They *f* away from grace because
47-25 His dark plot *f* to the ground,
47-26 and the traitor *f* with it.
48-10 Remembering the sweat of agony which *f*
s 133-10 and manna *f* from the sky.
156- 5 A case of dropsy, . . . *f* into my hands.
g 556-18 the deep sleep which *f* upon Adam?
557-23 but immediately *f* into mental sin,

fellow-being
p 366-12 physician who lacks sympathy for his *f*

fellow-beings
pr 13-16 before we tell Him or our *f* about it.

fellow-countrymen
g 509-31 Jesus rebuked the material thought of his *f*:

fellow-man
s 128-23 If one would not quarrel with his *f*
p 435- 8 in obedience to higher law, helped his *f*,
440-18 for ministering to the wants of his *f*

fellow-men
t 447- 9 or judging accurately the need of your *f*.

fellows
b 313- 8 oil of gladness above thy *f*. — *Heb* 1 9.

fellowship
pr 8- 7 They hold secret *f* with sin,
a 40-23 rejoicing to enter into *f* with him
b 268- * *may have f with us* — *I John* 1 3
268- * *our f is with the Father,* — *I John* 1 3
276- 5 unfold the foundation of *f*,

felon
an 105-23 like an escaped *f* to commit fresh atrocities
p 379- 9 A *f*, on whom certain English students

felon's
a 40-21 If a career so great . . . could not avert a *f* fate,

felt
a 20-19 . . . the power of Truth,
52- 9
53-28
sp 88-19
ph 169- 6
c 265-23
b 323-29
324-22
p 395-22
400-31
404-17
t 443-10
449-20
450-27
g 514-27

female
f 249- 5 "male and *f*" of God's creating — *Gen* 1 27
g 508-21 a neuter gender, neither male nor *f*.
508-22 Mind . . . names the *f* gender last
508-24 The . . . individual idea be it male or *f*,
516-25 male and *f* created He them — *Gen* 1 27
524-19 Mind had made man, both male and *f*
525-16 and He shaped them male and *f*
528- 4 has already created man, both male and *f*
ap 577- 5 presents the unity of male and *f*

feminine
m 57- 4 Union of the masculine and *f* qualities
57- 7 . . . elements of the *f*
57- 7
64-24
g 508-16
511-28
516-30
517-13

femininity
g 508-19 does not necessarily refer to either . . . or *f*.

ferment
t 449- 3 A little leaven causes the whole mass to *f*.

p 401 20 as is the case with a *f* fluid

ferocious
sp 78- 2 the blighted bud, the gnarled oak, the *f* beast,
p 378-15 fastened fearlessly on a *f* beast,

ferocity
b 293-22 lightning, fire, bestial *f*

fervency
pr 8-21 Praying for humility with whatever *f*

fervent
pr 2-12
4- 3
7-22
8-10
11-29
13- 6
ap 565-21

fervor
sp 89-24 and the *f* of untutored lips

festive
f 240- 4 *f* flowers, and glorious heavens,

festivity
p 362- 6 as if to interrupt the scene of Oriental *f*.

fetter
f 226-19 material medicine and hygiene, *f* faith

fettered
sp 77-21 a so-called mind *f* to matter
b 292- 9 belief that Mind, can be *f* by the body,
t 448-32 *F* by sin yourself, it is difficult to
gl 584-13 free from one belief only to be *f* by another,

fetterless
sp 84-17 yea, to reach the range of *f* Mind

fetters
f 223- 4
225-19
226-10
226-20
227- 1 fall
249-29
t 449- 1
ap 570- 2

feuds
a 52-15 Herod and Pilate laid aside old *f* in order to

fever
chills and
p 375- 8 Change the and the chills and *f* disappear
fear or
ph 175-12 and dissuade any sense of fear or *f*
typhoid
s 153-11 patient sinking in the last stage of typhoid *f*
you end
p 376-27 Destroy fear, and you end *f*

fevers
p 379 25 *F* are errors of various types

few
pref ix- 6
x- 9
x-19
a 27-26
36-13
38- 6
38-21
42 13
48-15
54-22
s 141- 4
ph 177-31
184-29
193-10
195- 3
f 206-20
225-17

few
b 270-10
301- 5
323-17
o 358-21
p 389-32
t 450-15
r 473-31
g 536-21
552-15
556-32
ap 569- 6

fewer
ph 175- 4 When there are *f* prescriptions,
176-12 There were *f* books on digestion

fewness
f 225- 5 the *f* and faithfulness of its followers

fibres
r 489-23 Nerves have no more sensation, . . than the *f*

fiction
sp 84- 5 foreshadowing evil and mistaking fact for *f*,
ph 171- 1 Matter, which claims to be a creator, is a *f*,
195-25 the speculative theory, the nauseous *f*.

fidelity
a 49-13
sp 95- 7
p 397-20
418-10
t 449-15
gl 579-10

field
beast of the
g 527-22 formed every beast of the *f*, — *Gen* 2 19
529-14 more subtle than any beast of the *f* — *Gen* 3 1
ap 565- 1 "more subtle than any beast of the *f*." — *Gen.* 3 1
beasts of the
g 539-19 to grovel beneath all the beasts of the *f*.
flower of the
ph 190-24 As a flower of the *f*, so he — *Psal* 103 15
r 476-25 as a flower of the *f*, so he — *Psal* 103 15
herb of the
g 520-20 herb of the *f* before it grew — *Gen* 2 5
535-25 thou shalt eat the herb of the *f* — *Gen* 3 18.
leave the
p 419- 5 leave the *f* to God, Life, Truth, and Love,
lilies of the
f 212-23 makes and clothes the lilies of the *f*.
open
g 514-13 Undisturbed it lies in the open *f*, or rests in
plant of the
g 509-24 the "plant of the *f* before it — *Gen* 2 5
520-19 every plant of the *f* before it — *Gen* 2 5
526- 4 "every plant of the *f* before it — *Gen.* 2 5.
this
t 457-11 since entering this *f* of labor,

fields
s 121- 5 the heavenly *f* were incorrectly explored

fierce
sp 97- 8 According to human belief, the lightning is *f*

fiery
s 133-17 in the *f* furnace and in kings' palaces
f 243- 6 from the *f* furnace, from the jaws of the lion,
p 565-20 *f* baptism will burn up the chaff of error

sp 92- 3 *f* erroneous postulate is, that matter holds
g 513- 5 and the morning were the *f* day — *Gen* 1 23

p 422- 1 and that their combined sum is *f*,

t
ef viii-16
a 21- 3
an 104-17
f 225- 8
b 309-12

On which side are we *f*?

He leads the hosts . . . and *f* the holy wars

grapes from thorns nor *f* from thistles.

In the *f* transmission from the divine thought

ly
is *f* represented in Scripture as a tree,

never unite in *f* or in fact.

figure
g 529-26 evil, by whatever *f* presented,
538-11 The sun, . . . is a *f* of divine Life and Love,
ap 562- 6 completed this *f* with woman, typifying the

figured
b 282- 4 are *f* by two geometrical symbols,

figures
sp 81-20 Erase the *f* which express number,
ap 571-25 In significant *f* he depicts the thoughts which

fill
ph 195-27
f 201-13
g 504-13
512-18
520- 4

filled
pref x- 6
pr 5-16
c 266- 9
b 295- 6
315-15
p 430-25
r 469-24

filling
s 110- 2 Spirit possessing all power, *f* all space,
ph 186- 3 *f* it with the divine energies of Truth

fills
ph 190- 9 *f* itself with thoughts of pain and pleasure,
198-11 *f* in his delineations with sketches from
b 331-22 He *f* all space, and it is impossible to
p 434- 3 Consternation *f* the prison-yard.

filth
p 383-12 whose *f* does not affect his happiness,

final
a 22-23
35-17
42-16
43-17
45-23
46-26
48-20
53-30
sp 76-28
96-10
96-31
s 107- 5
111-23
128- 1
ph 188-10
f 219- 5
242- 7
b 268-10
268-14
288-10
291-28
292- 1
330- 6
p 409- 5
429- 6
r 476- 6
g 506- 7

finally
a 21- 2 you can *f* say, "I have fought a — *II Tim* 4 7
45- 6 Our Master fully and *f* demonstrated
sp 90-28
96- 4
s 125-31
156-19
ph 178-21
181-19
190-18
f 221-11
222-26
240-28
248-32
252-11
c 260-11
264- 4
b 287-29
310- 6
p 371- 3
378-26
380- 3
405-14
t 454- 9
460-31
r 476-17
472-11
g 523- 4
545- 7
ap 562-17
570- 5

find
pr 7-11
14-16
a 22- 2
24-23
36- 2
m 65-27
sp 83- 7
96-32
s 111- 3
113-24
124- 9
125-23
125-30
132-27
ph 169-15
171- 8
f 206-15
232-29
241-23
246-27
251-23
c 260-31
260-32
261- 1
262-11
b 316- 6
322-31
326- 6
o 354- 9
360- 2
p 378-31
397-18
409-30
411-31
412-18
416-13
417- 1
426- 2
436- 7
436-13
436-28
t 443-22
444-11
r 487- 1
491-15
495-10
g 551-27
ap 559-23

findeth
b 291-23 As death *f* mortal man, so shall he be after

finding
a 36-17
ph 184- 9
f 220-23
235- 2
c 264-18
b 308-11
322-23
327- 8
p 365- 7
369-27
g 506-28
542-17

finds
pref ix- 6
ix-17
pr 12-23
m 59-15
69- 8
s 119-25
160-14
f 250-18
b 282-14
282-15
322-14
p 365-25
379- 4
425- 5
g 533-27

finger
pr 3-31 put the *f* on the lips and remember our
s 161- 3 You say, "*I* have burned my *f*."
f 212-11 attempt to scratch the end of a *f* which
237- 2 A little girl, . . . badly wounded her *f*.
237- 6 "Mamma, my *f* is not a bit sore."
b 294- 6 the loss of one *f* would take away

finger-posts
f 242-30 The *f* of divine Science show the way

fingers
b 299- 9 With white *f* they point upward to a
p 401-30 to the *f* of a surgeon,

finished
a 29- 4 until they have *f* their course.

first

b 306- 3
321- 3
321-21
321-28
324-19
324-21
325-30
326-31
329-13
333-17
334-26
o 342-26
343-30
353-19
p 366- 4
366-31
374-27
389-13
390-12
399-30
12 29
403- 7
411- 3
412-20
423-32
427-28
433-17
443-21
t 447-30
449-22
455-14
456-27
456-30
456-32
457- 7
459-11
461-27
463-23
r 465- 1
466-17
467- 3
471-25
474- 8
481-20
496- 6
g 503-21
504- 5
522- 3
522- 5
526-14
526-24
528-18
528-28
529- 5
530-29
532- 1
532- 7
532-26
532-31
533-13
533-27
534- 1
534- 6
535-17
536- 3
541-22
541-21
544-17
544-17
551- 4
551- 5
551-32
553-11
554-17
ap 558-11
559-22
565-19 represented *f* by man and, . . . last by woman.
568-10
568-11
572- 3
572-20, 21
577-13
gl 583- 2
584- 3
585-13
585-27
594- 3
594- 4
594- 5
594- 6
594- 7
594- 8
(*see also* chapter)

First Cause

8 23

Abel, he also brought of the *f* — *Gen.* 4 4.
Abel takes his offering from the *f* of the

f 222-24
r 475-24
g 515-13
517-27

salt

p 385-28 because you have partaken of salt *f*,

sp 90- 5 from which loaf or *f* could come?
p 413-13 taking a *f* out of water every day
g 557- 3 moving and playing without harm, like a *f*.

fishes

sp 90- 3 How were the loaves and *f* multiplied
f 206-17 as Jesus showed with the loaves and the *f*,
p 367-11 not "for the loaves and *f*," — *see John* 6. 26.

fists

ph 192-18 who holds the "wind in His *f*," — *Prov.* 30 4

fit

p 384-23 if . . . you are not *f* to conduct your own case
420-15 when they are in a *f* mood to receive it,
t 445- 2 teacher must thoroughly *f* his students
gl 595-15 alone can *f* us for the office of spiritual teaching.
596-17 the only *f* preparation for admission to the

fitness

pr 15-32 Without a *f* for holiness, we cannot receive
t 449-12 registers his healing ability and *f* to teach.
455-22 one who has grown into such a *f* for it as

fitted

pr 3-24 and thus be *f* to receive more.

fitting

s 107- 4 God had been graciously *f* me

five

s 117-21
ph 173- 1
190-11
200 22
b 274- 4
274-17
287-27
293-32
p 421-31
r 471- 7
477- 9
486-28
488-14
493-18
g 523-26
526-10
532- 6
532-31
543- 9
gl 581-20
589-13
590- 4

fix

p 414-15 To *f* truth steadfastly in your

fixed

m 65-26 Matrimony, which was once a *f* fact
69- 3 as *f* in divine Science as is the proof that
sp 83-24 great gulf is *f*, as impassable as that between
s 113- 2
124-27
163-32
ph 180-19
193- 8
f 233-25
p 377-27

fixedness

b 339- 4 the *f* of mortal illusions,

fixing

c 261-27 *F* your gaze on the realities supernal,

fixity

a 23-17 between nothing and something having no *f*.

flame
ph 192-14 It is the headlong cataract, the devouring *f*,
ap 566-18 An awful guide, in smoke and *f*,

flames
s 161- 7 able to nullify the action of the *f*,
b 329-15 nor should he remain in the devouring *f*.
g 504-10 not from the sun nor from volcanic *f*,
ap 558-18 *f* of Truth were prophetically described

flaming
g 537- 6 a *f* sword which turned every way, — *Gen.* 3 24

flannel
m 63- 2 You would never think that *f* was

flannels
ph 174- 5 to *f*, to baths, diet, exercise, and air?

flash
b 288-15 burst and *f* till the cloud is cleared

flashing
p 433-16 his words *f* as lightning

flatteries
f 238- 8 this frown, more than *f*,

flatulency
p 413-25 noticing every symptom of *f*,

flavor
sp 83- 6 mind may even be cognizant of a present *f*

fled
b 321- 9 When, he saw it become a serpent, Moses *f*
ap 565-29 woman *f* into the wilderness, — *Rev* 12 6

fleddest
s 135- 2 O thou sea, that thou *f*? — *Psal* 114 5

flee
f 215-20
p 377- 6
405 31
406-19
418-32
r 494-18

flees
b 310-11 darkness *f* when the earth has again

fleeth
t 464-26 "The hireling *f*, because he is an — *John* 10 13

fleeting
m 60-13
66-18
68- 7
s 163-31
f 241- 7
247-11
c 264- 1

flesh
advent in the
a 30- 5 Born of a woman, Jesus' advent in the *f*
and all error
a 39- 5 He overcame the world, the *f*, and all error,
and blood
a 25-10 His true *f* and blood were his Life,
s 137-23 *f* and blood hath not revealed it — *Matt* 16 17
b 321- 4 "*F* and blood cannot inherit the — *I Cor* 15 50
r 478-29 conferred not with *f* and blood" — *Gal* 1 16
and bones
a 47-27 "Spirit hath not *f* and bones, — *Luke* 24 39
b 313-30 Jesus called the body, "*f* and bones" — *Luke* 24 39
o 352- 7 mortal and material belief of *f* and bones,
p 372- 8 can form blood, *f*, and bones
and evil
pr 10-13 overcoming the world, the *f*, and evil,
and matter
b 320-22 the belief that man is *f* and matter,
and Spirit

animal
f 222-25 if eating a bit of animal *f* could overpower
belief of the
b 310-22 It is the belief of the *f* and of
beliefs of the
a 53-29 he had not conquered all the beliefs of the *f*
b 325-25 But he, who is begotten of the beliefs of the *f*
bone and
g 533-22 rapid deterioration of the bone and *f* which
comes to the
gl 583-11 comes to the *f* to destroy incarnate error.
constitute the
b 274-21 beliefs and their products constitute the *f*,

flesh
crucified the
a 18- * crucified the *f* with the affections and — *Gal* 5 24
crucifying the
b 316-17 conclusion that . by crucifying the *f*.
cut the
r 474- 8 worse cords than those which cut the *f*.
dominate the
c 256-24 his demonstrations, which dominate the *f*
exit from the
s 117-23 and triumphant exit from the *f*.
ills of
s 155-23 the discords of matter and the ills of *f*,
b 277-21 produces all the ills of *f*,
ills of the
ph 191-32 able to cast out the ills of the *f*
b 320-27 divine power to heal the ills of the *f*,
gl 581-16 the ills of the *f* rebuked.
impurities of
f 241-28 washing the body of all the impurities of *f*,
in my
b 320-25 "In my *f* shall I see God," — *Job* 19 26
let not the
a 33-20 Let not the *f*, but the Spirit, be represented
lust of the
f 223- 3 shall not fulfil the lust of the *f*." — *Gal* 5 16
gl 584-20 *hypnotism, the lust of the f*,
manifest in
b 334-15 the corporeal Jesus manifest in *f*,
material
b 321- 1 still clad in material *f*,
matter, or the
a 35-17 final ascension above matter, or the *f*,
mortal
sp 81-10 their affiliation with mortal *f*;
not in the
g 534-22 But ye are not in the *f*, — *Rom* 8 9

s 114- 4 meaning . . the *f* opposed to Spirit,
outside the
r 482-22 the divine idea of God outside the *f*.
overcome the
b 289- 7 Then Spirit will have overcome the *f*
piece of the
f 212-16 this so-called mind instead of a piece of the *f*,
pierced his

f 254- 7 until the battle between Spirit and *f* is fought
b 288- 7 and this warfare between the Spirit and *f*
g 530-25 Thus Spirit and *f* war

f 222-17 she recovered strength and *f* rapidly.
warfare with the
b 324-15 It is a warfare with the *f*,
Word was made
o 350-24 "The Word was made *f*" — *John* 1 14.
works of the
an 106-20 the works of the *f* are manifest, — *Gal* 5 19
wound the
p 385-19 If you sprain the muscles or wound the *f*,

a 25-11 they truly eat his *f* , who partake of
31- 4
s 107-10
118- 7
ph 167-20
177-22
200-22
f 217-14
235-25
244-10
253-31
b 274-22
310-21
311-10
316-30
320-13
320-17
o 347- 1
356-15
p 385-21

flesh
t 461- 1
g 528-11
531-27
534-21
539-16
gl 584-12
586-18

flesh-brush
ph 174- 5 that man should bow down to a *f*,

fleshliness
c 266-16 teaches mortals to lay down their *f*

fleshly
pref xi- 8
m 57-27
s 155-24
ph 196- 7
f 222- 9
228- 9
314- 3
317-30
332-30
332-31
334- 8

fleshpots
f 221-26 she thought of the *f* of Egypt,

flexibility
ph 199-28 gave his muscles, their *f*

flickers
f 244-13 If man *f* out in death or

flight
sp 97-10 yet in C S the *f* of one and the blow of the
c 264-30 and preens its wings for a skyward *f*:

flights
f 249-30 but makes its mundane *f* quite ethereal.

flimsy
an 103-26 whose *f* and gaudy pretensions,

float
sp 87-11 *f* in the general atmosphere of
87-22 of the tall ships that *f* on its bosom,

flock
p 442-27 "Fear not, little *f*, — *Luke* 12 32.
g 540-27 brought of the firstlings of his *f*, — *Gen* 4 4.
541- 1 offering from the firstlings of the *f*.

flocks
m 61-26 stock to increase your *f* and herds?

flood
pref viii-23 increased violence of diseases since the *f*,
ap 570- 9 cast out of his mouth water
570-10
570-12
570-19

flooding
s 170-31 hosts of Æsculapius are *f* the world

flood-tides
f 201-18 pour in truth through *f* of Love.

floor
r 492-14 New thoughts are constantly obtaining the *f*.

floral
m 68-24 The perpetuation of the *f* species by bud or
f 240- 6 The *f* apostles are hieroglyphs of Deity.

florist
s 125-30 the *f* will find his flower before its seed.

flour
sp 90- 1 and wheat to produce *f*,

flourish
pr 5-19 *f* "like a green bay tree;" — *Psal* 37 35.
fr 600- * *let us see if the vine f*, — *Song* 7 12

flourisheth
ph 190-24 a flower of the field, so he *f*. — *Psal*. 103 15.
r 476-25 a flower of the field, so he *f*. — *Psal*. 103:15.

flow
a 33-18 spiritual blessings which might *f* from
sp 72-21 individual good . . . may *f* from the departed

flowed
s 133- 9 In the wilderness, streams *f* from the rock,
p 376-13 than in all the blood, which ever *f* through

flower
brightens the
g 516-12 brightens the *f*, beautifies the landscape,
decaying
sp 78- 1 The decaying *f*, the blighted bud,
his
s 125-30 the florist will find his *f* before its seed.
leaf and
g 5?-25 The blending tints of leaf and *f*
new-blown
p 413-23 in order to keep it sweet as the new blown *f*.

flower
tree, and
b 289-23 So man, tree, and *f* are supposed to die;
sp 71-11
71-12
81-19
ph 190-24
191-23
c 265-18
t 459- 1
r 476-25
g 508- 6

flowers

hypocrite may have a *f* pathway here, but

ap 566- 2
gl 589- 8

flows
s 139-13 sectarian bitterness, whenever it *f* inward
g 552-22 From a material source *f* no remedy for

fluctuate
t 463- 2 among phenomena, which *f* every instant

fluid
an 101- 1
b 293- 3
338-16
p 401-13
401-20

fluids
m 65-23 The fermentation even of *f* is not pleasant.
g 510-23 and the allusion to *f*
510-24 by the resolving of *f* into solids,

flushed
p 415-19 causing a pale or *f* cheek.

flutterings
c 262-11 We must reverse our feeble *f*

fly
sp 90-16 In dreams we *f* to Europe
g 511-21 fowl that may *f* above the earth — *Gen*. 1 20.
511-29 The fowls, which *f* above the earth

b 298-27 *f* on spiritual, not material, pinions

f 203-27 The *f* and fury of illegitimate living

foaming
gl 593-16 *f*, and dashing, it is a type of error.

focal
b 301-27 supposed standpoint outside the *f* distance

focus
s 122-15 The optical *f* is another proof of the
g 504-24 when gathered into the *f* of ideas,

foe
ph 176-19
p 419- 5
423-15
ap 571-11
571-12

foes
a 44- 6 the tomb gave Jesus a refuge from his *f*,
ap 564-17 The brutal barbarity of his *f*

fœtal
g 553-20 from Adam's rib, not from a *f* ovum
554-13 unconscious of his *f* and infantile existence;

fœtus
m 62- 2 The *f* must be kept mentally pure

follow
pref vii-11
pr 4- 6
4-30
5-31
9-30
a 22- 2
26- 6
27-28
31-16
37-23
37-26
38-10
38-13
40-26

follow
a 44- 2
52-28
54- 8
54-20
sp 82-18
96- 5
s 138-21
139-30
151-30
161-13
ph 198-30
f 227-22
228-20
248-22
c 266-23
b 278-20
324-23
326- 3
328-22
o 342-31
343-29
345- 5
349- 8
355-10
356-30
359- 5
359-26
p 362- •
384-21
386-11
434- 6
r 495-29
g 526-12
ap 578-16
gl 591- 2
594-12

followed
a 42-13
42 14
46-21
54-26
s 141-15
b 309-13
309-15
p 384-17
g 502- 9
502-18
524- 1
544- 1
ap 575-28
gl 581-14

follower
s 138-27 Our Master said to every f

followers
her
t 443- 2 consulted by her f as to the
his
a 31-12
33- 3
35-29
37-26
39- 2
s 136- 3
o 350- 8
r 494-31
its
f 225- 6 by the fewness and faithfulness of its f.
Jesus'
b 317-12 benedictions rest upon Jesus' f
324-20 but a persecutor of Jesus' f
of Christ
pr 5-15 The f of Christ drank his cup
s 134-10 the f of Christ were burned, crucified, and
142- 4 Anciently the f of Christ, or Truth,
persecuted
a 33- 6 the persecuted f of Truth
professed
a 37-16 When will Jesus' professed f learn to

a 38- 3 a select number of f

following
pr 10-11
a 21-29
31-17
an 102-23
s 110-13
110-29
113-10
117-13
154- 9
ph 179- 3
192-27
b 270- 2

following
b 288-21
329- 1
330- 8
p 363-21
t 458-27
r 470-12
496-31
g 502-18
525- 7
525-12
554- 9
ap 568- 7
577-32
gl 590-23

follows
sp 72-21
80- 7
81-29
an 100- 7
100-17
101-12
106-19
s 128- 6
130-13
b 320-14
331-12
338-30
o 353-29
p 388-13
t 449-31
453- 8
g 516-29
519-27
552- 3
ap 568- 9
570- 7

folly
ph 175-32 "Where ignorance is bliss, 't is f to be wise,"
p 426-15 and see the f of hypocrisy,

fondest
b 299- 9 has buried its f earthly hopes.

food
amount of
ph 175-21 exact amount of f the stomach could digest
and clothing
p 442-23 Truth, gives mortals temporary f and clothing
and raiment
t 461- 2 without f and raiment,
brings forth
g 530- 7 earth, at God's command, brings forth f
digestible
ph 197-25 and the most digestible f in the stomach,
good for
g 526- 1 pleasant to the sight, and good for f;
my
p 390- 2 she said, "My f is all digested, and
partaking of
p 431- 6 partaking of f at irregular intervals,
proper
f 222- 6 one of which is to believe that proper f
simple
ph 197-21 told that the simple f our forefathers ate

a 44-14
ph 176- 8
195-16
f 221-25
221-29
222- 4
222-11
232-19
p 388-12
388-15
388-20
388-22
388-31
388-32
389- 8
389-13
389-14
389-19
389-21
413- 8

fool
p 407- 1 becoming a f or an object of loathing;

foolish
a 32-23 This would have been f in a literal sense;
ph 181-14 It is f to declare that you
f 202- 1 f as straining out gnats and swal
238-25 Society is a f juror, listening on
p 388-26 but it would be f to venture beyo
388-27 f to stop eating until we
t 443-31 To talk the r

foot
a 42-14 who sadly followed him to the *f* of the cross.
s 113-14
161-11
f 229-22
234-15
ap 558- 7
558- 7
559- 4
559- 6

foothold
ph 176-16 disease and death, will lose their *f*.
b 282-18 and error has no *f* in Truth
g 535- 1 has given the understanding a *f* in C. S.

footing
m 65-26 must lose its present slippery *f*,

footprints
a 41- 9 walk calmly on though it be with bleeding *f*,
f 224- 4 As the crude *f* of the past disappear

footsteps
bleeding
pr 10- 3 even though with bleeding *f*,
her
p 426- 7 than when she counts her *f*
human
f 254- 1 the human *f* leading to perfection
of thought
ph 174- 9 The *f* of thought, rising above
of Truth
ph 192-27 We walk in the *f* of Truth and Love
f 241-24 should be to find the *f* of Truth,
tread in the
pr 9-29 since you do not care to tread in the *f*

f 201- * *the f of Thine anointed — Psal 89 51.*
t 454-28 care and counsel support all their feeble *f*,

forbade
a 48-22 Jesus *f* him, thus rebuking resentment

forbid
p 393- 8 *forgetting that . . . we can f this entrance*

forbidden
f 234-28 to look with desire on *f* objects
p 440-28 I ask that he be *f* to enter
r 481-12 *f* fruit of knowledge, is the testimony of
g 528-31 when the *f* fruit was bringing forth

forbore
a 19-12 The Master *f* not to speak the whole truth,

force
accelerated
ap 569-23 comes back to him at last with accelerated *f*,
blind
ph 192-11 *Erring power is a material belief, a blind f*,
196- 2 It is but a blind *f*
divine
s 134-19 the very element, which gave it divine *f*
healing
s 160- 5 drugs lose their healing *f*,
physical
r 484-15 Physical *f* and mortal mind are one.
whole
s 157- 5 the whole *f* of the mental element is
without this
p 399-20 Without this *f* the body is devoid of action,

a 25-20
m 67-18

sp 80-15
an 100- 4
c 266-12
b 317- 4
p 396-19
g 555- 1

forced
a 25- 1 unbelieving Thomas was *f* to acknowledge
s 159- 6 Her hands were held, and she was *f* into

forceps
o 346-28 the operation, and the *f* are unchanged

forces
sp 96-13 becoming the arena for conflicting *f*.
s 124-26
124-28
b 293-13
293-14
ap 559-14

forcible
pr 7- 5 showing the necessity for such *f* utterance,
ph 196-22 *f* descriptions and medical details,

forcing
p 401-19 *f* impurities to pass away,

forebodings
p 403-24 Never conjure up some new discovery from dark *f*

forefathers
m 64- 2 Our *f* exercised their faith
ph 175-17 had tried to tyrannize over our *f*,
197-17 It was the ignorance of our *f*
197-21 We are told that the simple food our *f* ate

foregoing
f 245-28 One instance like the *f* proves

forehead
g 535-10 The mark of ignorance is on its *f*,

foreign
s 133-16 Even in captivity among *f* nations,
p 438-22 show that this fur is a *f* substance,
r 485-26 and delineates *f* agents, called disease and sin

foreknowledge
a 41-23 but this *f* hindered him not

foremost
s 144- 3 If Mind is *f* and superior, let us rely

foreordination
a 38- 5 more pernicious than the old doctrine of *f*,

foresaw
a 41-22 Jesus *f* the reception C S would have
s 139-25 *f* that "the stone which the — *Matt* 21 42

foresee
sp 84-15 to *f* and foretell events which
f 227-14 we cannot fail to *f* the doom of all oppression

foreseeing
a 31-28 *f* the persecution which would attend the

foreshadowed
b 288-13 *f* by the prophets and inaugurated by Jesus,
322-16 necromancy of yesterday *f* the mesmerism

foreshadowing
t for
its doom.

foresight
a 52-12 prophet's *f* of the reception error would give
sp 84- 3 ancient prophets gained their *f* from
b 270-15 hence their *f* of the new dispensation

forest
g 514-12 Free and fearless it roams in the *f*.

forestalls
p 385- 9 *f* the penalty which our beliefs would attach to

foretaste
ap 573-28 This is indeed a *f* of absolute C S
gl 598-24 understanding of Life and Love, is a *f* of

foretell
sp 84-16 *f* events which concern the universal welfare,

foretelling
s 118- 7 *f* the second appearing in the flesh of

foretells
sp 95-23 Midnight *f* the dawn
an 105-28 The aggravation of error *f* its doom,

foretold
sp 85-19 events of great moment were *f* by the
95-24 the Magi of old *f* the Messiahship of Truth
ph 169- 9 But it always came about as I had *f*.

forever
at peace
f 215- 1 *Spirit's senses . . . are f at peace*
cease
f 219- 2 and the mortal dream will *f* cease
Christ dwelt
a 29-26 The Christ dwelt *f* an idea in the bosom
closed
a 33- 1 and this supper closed *f* Jesus' ritualism
continue
c 267- 4 They are in and of Spirit, . . . and so *f* continue
continues
sp 71- 5 identity, or idea, of all reality continues *f*;
contradict
s 110- 3 contradict *f* the belief that
destroys
s 129-25 *f* destroys with the higher testimony of Spirit
g 556- 7 destroys *f* all belief in intelligent matter
disappears
sp 97-13 its mortal zenith in illusion and *f* disappears
g 520-14 in which all sense of error *f* disappears
dwells
f 247-22 Beauty . . . dwells *f* in the eternal Mind
dwelt
b 334- 4 Christ, dwelt *f* in the bosom of the Father,
exist
gl 581-13 are created by Him and exist *f*.

forever

expressed
g 519-10 ideas of God . . . are complete and f expressed,

intact
b 295-15 the real sense of being, perfect and f intact,
r 481-12 Truth, which remains f intact
493-31 f intact in his perfect state,

lost
b 331- 8 and the Science of being would be f lost

man has existed
b 302-15 harmonious and immortal man has existed f,

near
gl 596- 6 better known as the All-in-all, f near.

not
b 320-15 said, My spirit shall not f rule
320-21 this fact is not f to be humbled by

now and
sp 92-10 not an entity . . . sinning now and f.
o 361- 5 the ideal of God now and f,
361- 9 God is come and is present now and f.
p 441-11 Let what False Belief utters, now and f,
g 521-10 joyfully acknowledging now and f

opposed
g 530- 4 f opposed to mortal, material sense

permanent
b 290-18 happiness would be won . . and be f permanent,

reflected
g 503- 3 in the infinite Mind and f reflected

remain
s 110-23 the Science and truth therein will f remain

silenced
sp 97-25 inarticulate sound is f silenced in oblivion

silences
s 124-13 which immortal Spirit silences f

the same
a 51-15 his spiritual life, . . was found f the same.

to-day and
(see to-day)

unchanged
gl 588-13 unchanged f in their individual characters,

unlimited
b 288-28 f unlimited by the mortal senses

vast
f 246-18 Chronological data are no part of the vast f.
c 266-30 into the vast f of Life,
r 479-21 in the vast f, in the Science and truth of

warring
b 278-20 warring f with each other,

will destroy
ap 575- 5 will destroy f the physical plagues

will stand
f 229-25 all that He makes is good and will stand f

pref vii-21 [illegible]
pr 17-13
a 41-12
48- 8
55-28
m 58-17
64-32
s 164-23
f 208-24
210 11
230- 6
c 258-13
267- 8
b 284-19
336-12
o 343-12
p 428-24
441-16
t 447 12
r 469- 1
471-17
491-16
g 515-16
516-22
537- 2
543- 6
556 12
gl 585-24

forfeit
s 112- 6 f their claims to belong to its school,

forfeits
t 453-17 Dishonesty is human weakness, which f

forgave
p 363-20 "He to whom he f most." — *Luke* 7 43

forged
f 223- 4 the fetters of man's finite capacity are f by

forget
c 261-10 with such absorbed interest as to f it,
261-31 We should f our bodies in remembering good
b 304-17 and f that Life is God, good,

forget
p 374-23 You cannot f the belief of danger,
t 447- 6 In mental practice you must not f that

forgets
sp 76- 4 f all else and breathes aloud his rapture
s 155- 1 Presently the child f all about the accident,

forgetting
sp 89- 3 F her ignorance in the belief that
ph 165-19 your remedy lies in f the whole thing,
o 353-23 "f those things which — *Phil* 3 13
p 393- 2 f that through divine help we can forbid

forgive
pr 6- 7 Calling on Him to f our work badly done
11- 2 Jesus' prayer, "F us our debts," — *Matt* 6 12
17- 6 f us our debts, as we f our — *Matt* 6 12.

forgiven
pr 5-23 Sin is f only as it is destroyed
5-28 because he fancies himself f.
a 24-22 and are willing to be f?
f 202- 1 supposing that sin can be f when
p 363-23 "Thy sins are f" — *Luke* 7. 48
364-31 because much is f them.

forgiveness
pr 7-31
11- 3
a 22- 4
b 339- 4
r 497- 9

forgives
pr 6-19 To suppose that God f or punishes sin according

forgiving
pr 11- 3 When f the adulterous woman he said,

forgotten
a 49- 8 Had they f the great exponent of God?
sp 87-10 leagues apart and their associations f,

form (noun)

alarming
p 395-29 may appear in a more alarming f

all
b 281-15 supplies all f and comeliness
310- 7 seen in all f, substance, and color,
g 512-22 all f, color, quality, and quantity,

and action
b 301- 3 repeats the color, f, and action

and face
c 260- 4 or the painter can depict the f and face of Jesus,

animate
g 541- 2 A lamb is a more animate f of existence,

another
s 159-28 allowing another f of matter.

any
s 154- 1 to cherish error in any f,
f 244- 6 never fearing nor obeying error in any f.
p 369-13 or the constructor of any f of existence.

any other
sp 73-16 electricity or any other f of matter,

chronic
ph 176-31 less distinct type and chronic f of disease

etherealized
gl 598-15 was indeed air, an etherealized f of matter,

every
p 418-29 Speak the truth to every f of error
ap 564-16 Jesus . . . met and conquered sin in every f.

finite
sp 71- 8 [illegible]
71-31
76- 9
s 116-30
c 257-27
g 527- 2

fleshly
b 332 30 highest type of divinity, which a fleshly f could

higher
ph 174- 4 Is civilization only a higher f of idolatry,

his
p 442-11 His f was erect and commanding,

human
c 255-16 The human f, or physical finiteness, cannot
b 315-29 Wearing in part a human f
g 554-31 especially those of the human f.

infinite
c 257-30 It would require an infinite f to contain
257-31 phrase *infinite* f involves a contradiction

limited
s 133 20 limited f of a national or tribal religion

malicious
an 103-24 malicious f of hypnotism ultimates in

man and
g 517- 6 two Greek words, signifying *man* and f.

material
c 258- 9 Man is more than a material f with a mind inside,
b 290-26 instead of possessing a sentient material f
293- 4 least material f of illusive cons-

form
mirrored
b 305- 9 As there is no corporeality in the mirrored *f*,
new
sp 74- 9 has a new *f* and state of existence
no
a 26-31 His proof of Christianity was no *f* or system
c 256-24 No *f* nor physical combination is adequate
no other
b 339- 4 sin needs no other *f* of forgiveness.
of matter
(see matter).
one
pr 11- 7
s 145-26
159-28
p 419-14
precise
c 256-16 precise *f* of God must be of small importance
serpentine
ap 563-27 The serpentine *f* stands for subtlety,
some
a 28-31 await, in some *f*, every pioneer of truth.
taking
ph 175- 1 prevent the images of disease from taking *f*
g 511-28 taking *f* in masculine, feminine, or neuter
without
s 126- 5 mortal mind will be without *f* and void,
r 479-19 And the earth was without *f*, — *Gen* 1 2.
g 503- 6 And the earth was without *f*, — *Gen* 1 2

pr 1-13
s 119-15
146-32
147-29
f 247-23
c 261-22
b 332-25
o 353- 9
p 367- 1
375- 6
392-19
g 525-10

form (verb)
m 62- 5
ph 170- 3
172-10
f 218-10
228-23
236-13
247-13
248-26
p 372- 7
425-25
t 454-23
g 505- 1
533-23

formal
s 118- 4 above the merely ecclesiastical and *f*

formalism
c 256-26 material sense of God leads to *f*

formation
m 60- 5
61-29
sp 71-12
s 148-15
ph 190- 1
g 510-23
527-30
549-15

formations
all its
f 209- 5 Mind, supreme over all its *f*
all the
ph 189-22 The reverse is the case with all the *f* of
earth's
g 510-20 Geology has never explained the earth's *f*;
harmonious
ph 198-22 a picture of healthy and harmonious *f*.
its
f 246- 1 Mind and its *f* can never be annihilated
c 264-20 Spirit and its *f* are the only realities
p 402-10 its *f* will be apprehended in Science,
g 557-25 proclaims the Science of Mind and its *f*
its own
b 309-32 never absorbed nor limited by its own *f*.
mundane
f 209-25 Material substances or mundane *f*,
not in Spirit's
sp 71- 7 divine Principle of all, is not in Spirit's *f*.

g 507- 2 the absolute *f* instituted by Mind,

formed
sp 70-16 Does life or soul exist in the thing *f*?

formed
sp 86-31
94-15
ph 194-30
198-15
198-23
200-12
f 214- 9
c 259-25
b 274-26
274-29
281-25
303- 9
303-17
p 396-31
409- 3
423-32
g 524-13
527-22
553-12
553-19
553-29

former
sp 89-10
s 148-
156-1
ph 187-1
f 237-2
b 276-2
t 460-2
g 556-
ap 573-

formidable
b 317-19 more real, more *f* in truth,

forming
ph 198-13 to prevent disease from *f* in mortal mind
c 263-13 *f* deformity when he would outline grace
o 350-28 Jesus, — that life-link *f* the connection
g 506-13 *f* each successive stage of progress.

forms (noun)
all
sp 83-23 Between C S and all *f* of superstition
f 204- 3 All *f* of error support the false conclusions
p 396- 3 efface from thought all *f* and types of disease,
g 513-26 God creates all *f* of reality.
cannot change
p 419-32 disease or its symptoms cannot change *f*,
changed
sp 96- 9 seedtime and harvest (though in changed *f*),
crude
g 502-14 Even thus the crude *f* of human thought
depraving
f 236- 4 under more subtle and depraving *f*.
differing
t 444-14 not only towards differing *f* of religion
difficult
p 398-29 changes such ills into new and more difficult *f*
externalized
g 522-13 history of error in its externalized *f*,
finite
c 264- 8 Mortals must look beyond fading, finite *f*,
b 280-24 and that infinite Spirit, and Life, is in finite *f*
g 553-23 appearance of its method in finite *f*
gl 587-12 belief that infinite Mind is in finite *f*;
glorious
c 264- 5 must finally give place to the glorious *f*
hideous
f 248-19 vicious sculptors and hideous *f*.
human
pr 4-32 and clothe religion in human *f*.
immortal
g 503-22 immortal *f* of beauty and goodness
in all their
t 447-21 evil and disease in all their *f*,
individual
g 512-13 Their individual *f* we know not,
its
r 484-23 action of error in all its *f*,
lower
g 549- 9 Creatures of lower *f* of organism are
material
b 301-31 presupposes soul . . . in material *f*,
mild
an 102-16 The mild *f* of animal magnetism are
modes and
p 406- 8 in place of modes and *f*,
multifarious
r 477-21 in multifarious *f* of the living Principle,
myriad
b 306-21 The myriad *f* of mortal thought,
p 404- 4 servant of any one of the myriad *f* of sin,
new
f 225-27 always germinating in new *f* of tyranny,
g 541-22 Here the serpentine lie invents new *f*.

friend
far-off
sp 90-16 In dreams we fly to Europe and meet a far-off *f*.
of man
a 49-15 the highest instructor and *f* of man,
of Mortal Man
p 433-32 Truth, the spirit of Life and the *f* of Mortal Man,
of publicans
a 53- 1 and is the "*f* of publicans and — *Luke* 7. 34.
our
sp 75-12 "Our *f* Lazarus sleepeth, — *John* 11. 11.
sick
p 430-30 when the prisoner, . . watched with a sick *f*.
their
a 53- 7 He rebuked sinners . because he was their *f*;

pr 8-31 If a *f* informs us of a fault,
a 28-20 a glutton and a *f* of the impure,
34- 8 if a *f* be with us,
34- 9
39-11
f 249- 4
p 386-17

friendly
pref ix-25 copies were, however, in *f* circulation
p 438-31 to be on *f* terms with the firm of

friend's
p 386-17 grief that the *f* real death would bring.

friends
departed
sp 82-19 even if our departed *f* were near us
few
a 42-13 the desertion of all save a few *f*,
give to
pref viii-29 give to *f* the results of her Scriptural study,
her
t 464- 3 Could her *f* know how little time
his
a 46- 5 Jesus was known to his *f* by the words, which
o 359- 3 Let any clergyman try to cure his *f* by
p 436-23 His *f* struggled hard to rescue the
make
g 552-10 Mortal theories make *f* of sin,
my
a 21-15 If my *f* are going to Europe,
21-21 On the contrary, if my *f* pursue my course,
our
p 386-31 So, when our *f* pass from our sight
personal
c 266- 6 Would existence without personal *f* be
prisoner's
p 432-25 One of the prisoner's *f*, Materia Medica,
professed
p 436-16 professed *f*, Materia Medica and Physiology,
unpretentious
a 54-23 only a few unpretentious *f*,

c 266-13 *F* will betray and enemies will slander,

friendship
sp 87-26 by *f* or by any intense feeling

fright
s 151-18 belief says that death has been occasioned by *f*.
ph 178-14 by the *f* of his mother
f 251- 7 *F* is so great at certain stages of

frighten
sp 79- 3 is an error that tends to *f*
p 379-29 The images, held *f* conscious thought

frightened
s 154-17 the mother is *f* and says,
o 352-12 child, who is *f* at imaginary ghosts
p 371-11 As *f* children look everywhere for
433-28 to prepare the *f* sense for *death*
t 460-15 to the *f*, false sense of the patient.

frightening
p 439-10 *f* away Materia Medica,
t 447-18 without *f* or discouraging the patient

frivolity
m 62-11 their children's fretfulness or *f*,

frivolous
m 60-22 *f* amusements, personal adornment,
ph 195-30 to meet a *f* demand for amusement

front
an 102-17 its aggressive features are coming to the *f*.
b 301- 3 form, and action of the person in *f* of the

frost
sp 72-32 As readily can you mingle fire and *f*

frosts
c 265-19 and nipped by untimely *f*,

frown
f 238- 8 To obey . . . is to incur society's *f*;
238- 8 but this *f*, more than flatteries,

frozen
p 373-23 languidly creeps along its *f* channels,

frugal
t 452-16 Better is the *f* intellectual repast

fruit
bearing
ph 180-10 seed within itself bearing *f* after its kind,
bears the
ph 197- 9 bears the *f* of sin, disease, and death,
bringing forth
g 529- 1 bringing forth *f* of its own kind,
Cain's
g 541- 3 more nearly resembles . . . than does Cain's *f*.
541-11 than for the worship expressed by Cain's *f*?
forbidden
r 481-12 The forbidden *f* of knowledge,
g 529- 1 when the forbidden *f* was bringing forth
good
p 404-19 every tree that brings not forth good *f*.
t 459-27 The tree must be good, which produces good *f*.
immortal
o 361-29 That which when sown bears immortal *f*,
known by his
b 299-23 tree is known by his *f*" — *Matt.* 12 · 33
known by its
sp 73-13 belief, which ought to be known by its *f*,
known by their
an 106-17 demonstrable in Truth and known by their *f*.
much
b 271- 1 seed of Truth springs up and bears much *f*.
not much
b 272- 7 else it beareth not much *f*,
[illegible]
[illegible] ge,
[illegible]
[illegible]
an [illegible] the *f* of the spirit is love, — [illegible]
of the tree
g 529-13 but of the *f* of the tree which — *Gen.* 3 · 3
of the trees
g 529-17 We may eat of the *f* of the trees — *Gen* 3 2
of the vine
a 18- * *I will not drink of the f of the vine,* — *Luke* 22 18.
this
ph 165- 2 Evil declared that eating this *f* would open
yield
g 507-19 tree and herb do not yield *f* because of
yielding
g 507-13 yielding *f* after his kind, — *Gen* 1. 11
508-11 and the tree yielding *f*, — *Gen* 1: 12

p 339-17 the fount and stream, the tree and its *f*,
g 507-12 the *f* tree yielding fruit — *Gen* 1. 11.
518- 7 the *f* of a tree yielding seed, — *Gen.* 1. 29

fruitage
o 343-27 the full *f* of C S,

fruit-bearer
g 526-23 Did He create this *f* of sin

fruitful
g 512-17 Be *f*, and multiply, — *Gen* 1 · 22.
517-26 Be *f*, and multiply, — *Gen* 1 · 28.
550-28 Amalgamation . . is seldom *f*,
fr 600- * *being f in every good work,* — *Col* 1: 10

fruition
pr 9-15 before we can enjoy the *f* of our hope
b 298- 7 Science armed with faith, hope, and *f*
298-14 faith, understanding, *f*, reality.

fruitless
pr 6-28 He said of the *f* tree,
p 375-17 should be understood and so rendered *f*.

fruitlessness
a 35- 3 Convinced of the *f* of their toil

fruits
early
gl 579- 9 surrendering to the creator the early *f* of
first
g 532- 7 when eating its first *f* brought death
immediate
g 532-18 produced the immediate *f* of fear and shame
immortal
r 494-29 its lap piled high with immortal *f*.
its
p 426-14 this would be . . . known by its *f*.
of human faith
pref xi- 6 the *f* of human faith in matter,
of Love
a 35-24 by bringing forth the *f* of Love,
of sin
b 299-19 bearing the *f* of sin, sickness, and death
of Spirit
p 391-32 and bearing the *f* of Spirit.

fruits

of the Spirit
t 451-18 they bear as of old the *f* of the Spirit.
present
o 349- 1 If such are the present *f*, what will the
their
f 204-19 Judging them by their *f*, they are corrupt
o 342-28 "By their *f* ye shall know them" — *Matt* 7 20
fr 600- * *by their f ye shall know them — Matt* 7 20
your
r 496-13 Your *f* will prove what the

a 38-22 the *f* of other people's sins, not of his own.
f 220-27 The belief that . is one of the *f*
243-30 sin, and death are not the *f* of Life

fulfil

m 56- 4 to *f* all righteousness "— *Matt* 3 15
f 223- 3 not *f* the lust of the flesh" — *Gal* 5 16
233- 7 demands of us only what we can certainly *f*
r 474-20 not come to destroy, but to *f* "—*Matt* 5 17
483-30 One must *f* one's mission without timidity

fulfilled

a 41-24
55-21
s 109-25
p 404-15
t 463-20
g 534-12 This prophecy has been *f*
ap 569- 7 literally *f*, when we are conscious of

fulfilling

m 59-11 *F* the different demands of their united
p 435-20 "is the *f* of the law,"— *Rom* 13 10
r 485-22 by *f* the spiritual law of being,

fulfils

m 57-32
s 134-31
b 276- 2
297-32
340-24
ap 572-12

full

pref vii- 3
viii- 4
x-14
pr 5-12
5-14
8- 9
a 29-25
31-20
36-22
36-24
37- 5
39- 6
42-17
50-19
m 59- 2
an 105-31
s 122-21
130-20
139- 4
ph 182-20
f 201-13
244-21
247- 8
c 261-19
b 296- 7
313- 2
o 348-27
p 395-19
406- 6
t 456-28
r 493-13
g 507- 8
511-17
536-21
542-21
552-16
ap 559-14
565- 4
574- 7
574-18
574-18
gl 591- 6
591-19
598-28 man would be in the *f* consciousness of

fuller

s 162-27 it requires only a *f* understanding of the
f 226- 8 a *f* acknowledgment of the rights of man
o 361-22 to give a clearer and *f* expression

full-orbed

f 224-21 the harbingers of truth's *f* appearing.
b 298- 3 and glow *f* in spiritual understanding

fully

pref viii- 2
a 42-32
45- 6
45-32
s 132- 3
136-24
152- 9
f 205-32 Divine,
227- 2
231-28
240-27
b 284-10
288-11
326-14
339-18 of evil
o 343-15
344-11
p 415-28
r 471-16
495- 5
g 556-16

fulness

b 336-20 neither could God's *f* be reflected by a single
p 406-24 until we arrive at the *f* of God's idea,
g 519-20 the stature of the *f* of Christ" — *Eph.* 4 13
gl 590-12 denial of the *f* of God's creation,

fumes

p 407- 3 Puffing the obnoxious *f* of tobacco,

function

s 148-15 every *f*, formation, and manifestation
151-20 Every *f* of the real man is governed by the

functional

s 125- 3 considered the best condition for . . *f* health
149 24 as readily as she has cured purely *f* disease,
162-26 as surely as it heals what is called *f*,
p 377-25 organic diseases as readily as *f* difficulties.

functions

disordered
p 408-13 inflammation of disordered *f*,
elements and
s 124-32 elements and *f* of the physical body
entire
p 384-32 entire *f* and organs of the human system
harmonious
p 388-32 the harmonious *f* of mind and body,
healthy
p 373-26 disabled organ will resume its healthy *f*,
my
p 431-30 and perform my *f* as usual,
natural
p 387-14 perform the natural *f* of being
r 478-20 the discharge of the natural *f* is least noticeable.
of Mind
r 478-23 Matter cannot perform the *f* of Mind.
of mind
p 395-31 cannot kill a man nor affect the *f* of mind
of the body
p 373-22 Disease is expressed . . . in the *f* of the body.
vital
p 387-17 and perform the most vital *f* in society

funds

m 63-31 deposit *f*, and own her children free from

fungus

s 160-30 Is man a material *f* without Mind

fur

p 431 21 covered with a foul *f*,
438-20 said that . . . a garment of foul *f*
438-22 this *f* is a foreign substance,
438-28 is not an importer or dealer in *f*,
438-29 explain how this *f* is manufactured,

furnace

m 66-31 *f* separates the gold from the dross
s 133-17 in the fiery *f* and in kings' palaces.
161- 8 captives, cast into the Babylonian *f*;
f 243- 6 from the fiery *f*, from the jaws of the lion,

furnish

pr 6-13 will *f* more than its equivalent of pain
a 51-10
s 135-19
142-10
ph 189-17
ap 572-14

furnished
sp 99- 9 Truth has *f* the key to the kingdom,
b 317-28 to him Jesus *f* the proof
r 473-11 Jesus *f* proofs of these statements

furnishes
m 63-13
ph 195-15
195-16
f 245-18
b 336-27
p 370-10
387-27
t 461-14
ap 571-23

furnishing
ph 180-21 Instead of *f* thought with fear, they should
p 439- 4 keeps a *f* store, and advertises

Furred Tongue
p 438-26 summoned *F T* for examination,

further
an 103- 4 and *f* defines it as dishonesty
f 226- 2 *f* steps towards the banishment of
b 295-29 It *f* teaches that when man is
314- 2 (his *f* spiritual exaltation),
338-17 It *f* suggests the thought of that

further
p 441-20 We *f* recommend that Materia Medica
ap 576- 8 *f* describing this holy city,
576-18 What *f* indication need we of the

furthermore
m 64-17 *F*, the time cometh of which

fury
f 203-27 The foam and *f* of illegitimate living
b 293-21 There is no vapid *f* of mortal mind

fustian
s 142-16 tell their story to pride and *f*.

future

G

Gabriel
ap 567- 1 *G* has the more quiet task
567- 6 The *G* of His presence has no contests.

Gad
gl 586-21 definition of

gain
pr 11-23 a desire for holiness is requisite in order to *g*
12- 4
13-13
14- 3
15-29
21-13
m 65-11
69- 4
sp 72- 7
s 156-19
ph 167-28
f 238-22
254- 4
c 260-15
264- 8
264-13
265- 7
266-16
b 322- 5
326-13
328-10
335-23
o 355- 1
p 383-29
t 459- 6
r 486- 7
g 501-10
ap 560-13

gained
a 23-18 the evidence *g* from Spirit,
sp 84- 3
91-20
92-15
s 111-32
f 254-10
c 265-23
b 269-27
272- 3
274- 3
290-19
299-18
314- 8
326-16
o 349-20
358-21
p 365-21
406-30
t 449- 6
r 474-15
482- 7
487- 4
490-20
g 532- 6
536-25
547-25
548-22
556-13

gaining
a 47- 5 After *g* the true idea of their glorified Master,

gaining
ph 198- 7 already developed the disease that is *g*
b 324- 8 are not *g* the true idea of God,
327- 2 also by *g* an affection for good
327-28 seeking material means for *g*

gains
m 57- 7
sp 83-28
f 238-24
c 258-23
b 294-29

gala
f 252-23 says ... my short span of life one *g* day

Galatians
an 106-19 St Paul in his great epistle to the *G*,

Galilean Prophet
o 360-28 the Jews put to death the *G P*,
r 497-18 as demonstrated by the *G P*

Galilean Sea
a 34-32 joyful meeting on the shore of the *G S*!

Galilee
sp 90- 4 on the shores of *G*,
s 117-13 and in the valleys of *G*.

gall
a 51- 5 This dread added the drop of *g* to his cup.

gallows
s 134-13 hallowed by the *g* and the cross.

garden
culture of your
m 61-26 the culture of your *g* or the raising of stock
of Eden
g 526-27 and put him into the *g* of Eden, — *Gen* 2 15.
537- 3 forth from the *g* of Eden, — *Gen* 3 23
537- 6 at the east of the *g* of Eden — *Gen* 3 24

night of gloom and glory in the *g*,
in the midst of the *g*, — *Gen.* 2 9
Of every tree of the *g* — *Gen* 2 16.
of every tree of the *g*? — *Gen.* 3 1.
fruit of the trees of the *g* — *Gen* 3 2
in the midst of the *g*, — *Gen* 3 3
I heard Thy voice in the *g*, — *Gen* 3 10.

We must seek the undivided *g*,
at least to touch the hem of Truth's *g*
Parisian name for a novel *g*
every part of the Christly *g* of righteousness
said that . . a *g* of foul fur

"let thy *g* be always white" — *Eccl* 9 8
We soil our *g* with conservatism,
The new idea, . . . clad in white *g*.

the other to be *g* into heavenly places

should be strongly g with virtue

when you believe that nitrous-oxide *g* has
painlessly as *g* dissipates into the air
No gastric *g* accumulates, . . . apart from

gases
b 293-13 The material so-called *g* and forces

gash
p 303-23 than the trunk of a tree which you *g*

gastric
ph 175-24 not so severe upon the *g* juices
p 399- 8 No *g* gas accumulates, . apart from

gate
pref ix-18
s 142-14
t 451-12
g 535-16
538- 5

gates
s 137-32
146-20
ph 171- 6
ap 571-23
575-19
575-26
577-24

gateway
g 537-15 Truth guards the *g* to harmony

gather
s 129-24
b 275-30
p 370- 4
380-26
g 530-21 16.

gathered
sp 73-14 Communications *g* from ignorance are
g 504-23 when *g* into the focus of ideas,
506-16 *g* together unto one place, — *Gen* 1 9
527 16 material perception, *g* from the corporeal senses,

gathering
a 55-16 *g* beneath its wings the sick and sinning
t 463-10 Though *g* new energy, this idea cannot
g 506-23 the *g* together of the waters — *Gen* 1 10
535-30 the *g* together of the waters — *Gen* 1 10
547-13 the *g* clouds, the moon and stars,

gathers
b 299-15 whither every real individuality, *g*
g 506-18 Spirit, God, *g* unformed thoughts into

gaudy
an 103-26 whose flimsy and *g* pretensions,

gave
pr 16-10
a 26-15
29-18
32-16
32-18
32-22
33-16
41-14
42- 4
42-17
44- 5
47- 2
sp 83-29
s 123-30
132-10
134-19
137-28
ph 176- 9
193 11
194-31
195- 9
199 27
f 210-13
220-24
242 32
b 308-22
309- 4
325- 8
p 314 20
369 18
376-12
398- 9
431 5
t 456-32
r 471 27
487-11
g 52- 4
533- 8
537-28 and *g* it to man for a possession,
539-27 The divine origin of Jesus *g* him
gl 598-11 and *g* up the ghost," — *John* 19 30
598-15 What Jesus *g* up was indeed air,

gavest
g 533- 8 The woman whom Thou *g* to be — *Gen.* 3 12.
533-16 "The woman, whom Thou *g* me, is responsible."

gaze
f 248 21 holding it before your *g* continually.

gaze
f 248-25
c 261-27
264- 9
p 378-14
420-30
g 521-14

gazing
p 380-15 *G* at a chained lion, crouched for a spring,

gems
sp 87-20 the sea is ignorant of the *g* within
f 235-17 adorned with *g* of scholarly attainment,
247-27 blazons the night with starry *g*,

gender
b 305-12
g 508-13
508-13
508-16
508-17
508-20 grammars always recognize a neuter *g*,
508-22 names the female *g* last in the ascending
511-28 masculine, feminine, or neuter *g*.

genders
g 516-30 Masculine, feminine, and neuter *g* are

genera
r 482-18 As woman is but a species of the *g*,

general
pref x-12 to suit the *g* drift of thought,
a 32- 4 required to swear allegiance to his *g*.
m 63-25 the elevation of society in *g*
sp 83-17
87-11
96- 7
s 152-31
155- 4
155- 8
155-11
155-17
c 263-15
b 300-16
319-10
p 394-18
403- 8
411- 5 quickly,
412- 6
t 457-19
g 548-19
553-21
554-29

General Grant
p 492-18 Discussing his campaign, *G G* said

generalities
s 147-25 taught the *g* of its divine Principle

generally
a 24-16
40-29
47-22
s 132-19
142- 6
164- 9
ph 181-27
c 267- 7
b 270-12
o 341- 5
343-23
348- 8
349- 2
349-25
p 429-29
t 446- 9 has *g* completely healed such cases
g 553-16 why are his deductions *g* material?

General Progress
p 439-29 awaiting the sentence which *G P* and

generating
m 62- 1 only be permitted for the purpose of *g*.

generation
a 29-21 put to silence material law and its order of *g*,
50- 3
m 56- 7
62-16
68-31
sp 85-25
s 148- 2
t 446-13 pours light and healing upon this *g*.
g 548 20 general statements . . . about birth and *g*,
548-31 besides the ordinary process of *g*,
551-22 are brought down from *g* to *g*?"

generations
ph 174-15 marking out the path for *g* yet unborn.
c 260- 9 Through many *g* human beliefs will
b 333-19 Throughout all *g* both before and after

generations
g 520-16 These are the *g* of the heavens — *Gen* 2 4.
549-14 successive *g* do not begin with the *birth*

generic
c 259- 1 begin to comprehend . . . the *g* term *man*.
r 475-15 *g* term for all that reflects God's image
g 516-29 It follows that *man* is a *g* term.
ap 561-22 woman in the Apocalypse symbolizes *g* man,

generically
c 267- 5 *G* man is one, and specifically man means

generous
s 129-30 The *g* liver may object to the
t 450-10 They are sincere, *g*, noble,

Genesis
and the Apocalypse
g 546-18 *G* and the Apocalypse seem more obscure
beginning with
g 502- 1 second necessity for beginning with *G* is
book of

order used in
ap 568- 9 The narrative follows the order used in *G*.
Science of
g 525-22 In the Science of *G* we read
second account in
g 537-20 this second account in *G*

ph 180-10 the seed within itself . spoken of in *G*.
to Revelation
s 139-24 seen from *G* to Revelation,
to the Apocalypse
ap 564-24 From *G* to the Apocalypse,

g 538-18 in the Elohistic introdu
ap 564-31 In *G*, this allegorical, t
568-10 In *G*, first the true met
572- 4 Thus we see, . . . in *G*

genial
ap 575-30 southward, to the *g* tropics,

genius
g 548-27 endowed by the labors and *g* of great men

Gentile
sp 85-23 Both Jew and *G* may have had acute

gentle
g 541-10 the homage bestowed through a *g* animal

gentleness
an 106-28 longsuffering, *g*, goodness, faith, — *Gal* 5 22
gl 592-24 OIL Consecration, charity, *g*,

gently
ph 184-30
193-12
f 245-15
r 485-14
ap 574-30

genuine
m 60- 1
sp 91-13
95- 2
95-15
s 112-26
b 291- 2
294-25
p 364-26
375-17
r 477-16
489- 7

genuinely
p 370-29 should naturally and *g* change our basis

genus
b 277-16 the order of *g* and species is preserved
ap 560-20 botanist must know the *g* and species

geology
g 510-19 *G* has never explained the earth's formations,
552- 6 Heathen philosophy, modern *g*, and

geometric
f 215-11 not subordinate to *g* altitudes.

geometrical
b 282- 4 are figured by two *g* symbols,

geometry
b 283-30 than we can teach and illustrate *g* by

germ
f 246- 7
o 361-25
g 549-18
550- 1
551-31

Germany
an 100- 2 brought into notice by Mesmer in *G*

germinated
sp 74- 9 The seed which has *g* has

germinates
m 66-11 Spiritual development *g* not from seed
g 546- 4 Spirit, God, never *g*,
549- 4 supposition that life *g* in eggs

g according to the laws of nature.

gestation
m 62- 3 the period of *g* have the sanctity of virginity,

get
pref xi-31
pr 5-11
7- 2
12-31
a 39-25
m 65-21
s 156-22
ph 197- 5
f 231- 2
230- 7
239- 9
b 328- 7
339-28
p 371-17
407-18
412-19
t 447-26
g 553- 7
fr 600- *

p 406-32 There is no enjoyment in *g* drunk,
431-17 *g* Mortal Man into close confinement

ghastly
ph 176-10 A *g* array of diseases was not paraded
b 272-20 the *g* farce of material existence;

ghost
a 45-25 disciples at first called him a spirit, *g*, or
o 353-25 grave does not banish the *g* of materiality.
353-30 the *g*, some unreal belief
p 371-12 children look everywhere for the imaginary *g*,
gl 587- 1 definition of
598-12 and gave up the *g*;" — *John* 19 : 30.
598-12 but this word *g* is *pneuma*.

ghostly
sp 86-17 Haunted houses, *g* voices,
s 136-20 This *g* fancy was repeated by Herod
o 353-13 not wholly outlived the sense of *g* beliefs

ghosts
o 352-13
352-14
352-21
352-23
352-26
352-28
352-32
353-27

ghost-stories
p 371- 6 by telling *g* in the dark

giant
f 240- 3 Arctic regions, sunny tropics, *g* hills,

gift
sp 88-20
98- 3
s 108- 3
135-27
b 271-13
g 541- 4
541- 5

giving
sp 79-31
80- 2
s 112-28
128-17
ph 196-32
198-18
f 206-19
210-15
221-24
231- 7
c 266- 4
b 299-15
p 365-30
366- 8
396-29
400-21
407-12
413-24
422-16
424-19
430-11
t 457- 3
r 470-15
g 505-24
510-17
527-29
530-18
538-11
gl 579- 6

glad
sp 75-32 g welcome of those who have gone before.
s 121-11 bird and blossom were g

gladden
s 121-13 goodness and beauty to g the heart,

gladdens
m 67-16 or sunshine g the troubled sea

gladly
a 37-19 would g have turned his sacred career into
s 151-16 from which multitudes would g escape.

gladness
b 313- 8 the oil of g above thy fellows — *Heb* 1 9
324- 2 G to leave the false landmarks
p 367-14 the oil of g and the perfume of *gratitude*,

glances
f 247-25 Love g in the warm sunbeam,
g 516-17 The sunlight g into the prison-cell,

glancing
f 220-20 a kitten g into the mirror at itself

gland
f 211-16 the effect seen in the lachrymal g ?

glandular
ph 175-14 g inflammation, sneezing, and nasal pangs

glass
s 126- 7 even as man sees his reflection in a g
b 295-18 The light and the g never mingle,
295-18 the g is less opaque than the walls

gleam
r 471-25 until she caught the first g of
gl 582-11 a g of the infinite idea of the

gleams
s 112-11 opinions may have occasional g of divinity,
144-10 and afford faint g of God or Truth
g 509-18 understanding gives g of the infinite only,
538- 8 the sword of Truth g afar

glean
b 323- 2 they will not be able to g from C S the

glides
f 240-19 towards good or evil as time g on
g 516-18 The sunlight . g into the sick-chamber,

glimpses
f 205-17 we can catch clear g of God only as
b 333-24 caught glorious g of the Messiah,
r 477-27 Indians caught some g of the underlying

glints
g 516-17 The sunlight g from the church-dome,

glistering
c 267-25 "white and g," like the raiment — *Luke* 9.29.

gloaming
p 371-18 illusive sufferings which throng the g .

gloat
a 36-25 g over their offences to the last

globe
a 52-17 the best man that ever trod the g
s 120-31 When Columbus gave freer breath to the g,
b 313-24 the most scientific man that ever trod the g .
t 459-31 than any other healer on the g

globe's
ap 559-10 to the g remotest bound

globules
s 156-22 she could get along two days without g ;

gloom
a 34-32 His g had passed into glory,
47-31 During his night of g and glory
ph 174-14 are our guardians in the g .
f 248- 8 instead of lapsing into darkness or g.

gloomy
a 45- 3 stepped forth from his g resting place,

glories
f 246-16 with bright and imperishable g.
c 258- 2 the g of limitless, incorporeal Life and Love.
264-30 all the g of earth and heaven and man

glorification
a 43-15 to the g of the man

glorified
a 45-30
47- 5
54- 6
54-29
s 118-12
b 291-11
299-10
g 516-22

glorious
a 29-15 g perception that God is the only author
32-32
s 110-10
ph 176-10
f 202-13
227-24
240- 5
248- 1
c 264- 5
b 288-27
308-27
333-24
o 359-31
p 382-26
r 473-32
474-14
g 521- 7
529- 9
545-27
ap 568- 7

glory
bliss and
ap 574-15 the spiritual outpouring of bliss and g.
crowned with the
a 45- 4 crowned with the g of a sublime success,
divine
b 323-12 is winged to reach the divine g.
ap 565- 5 loathing the brightness of divine g.
entire
c 262- 7 but it ascribes to Him the entire g .
gates of
ap 571-29 he has opened wide the gates of g,
gloom and
a 47-31 During his night of gloom and g
God's
b 313-11 " the brightness of His [God's] g, — *Heb.* 1 3
great
a 33-15 With the great g of an everlasting victory
imperishable
f 253- 3 the perfection of being, imperishable g ,
His
b 313-21 being a brightness from His g,
light and
ap 575-10 represents the light and g of divine Science
577-25 Its gates open towards light and g
living
a 39-17 was not the threshold . . . into living g .
noontide
p 367-23 but radiate and glow into noontide g .
of eternal life
a 54-26 and to share the g of eternal life
of eternity
g 502-17 illuminating time with the g of eternity.
of infinite Love
g 520- 4 majesty, and g of infinite Love fill all space
of Mind
f 209-14 sense of Mind-power enhances the g of Mind
throne of
a 26- 4 his loving pathway up to the throne of g,
type of the
gl 585-18 a type of the g which is to come;
wonder and
g 501-11 that amplification of wonder and g
wondrous
a 42-22 the wondrous g which God bestowed on

pr 17-13 and the power, and the g, forever. — *Matt.* 6 13.
a 35- 1 His gloom had passed into g,
45-16 G be to God, and peace to the

glory
s 143-30 the *g*, honor, dominion, and power
f 247-14 Immortality, has a *g* of its own,
b 325-12 [be manifested] with him in *g* " — *Col* 3 4
ap 566- 8 the *g* prepared for them who love God

glow
sp 89-11
b 298- 3
329- 3
p 367-23
g 511-17

glowing
g 522-21 God's *g* denunciations of man when not

glutton
a 28 20 saying He is a *g*
52-31 the hypocrite, called Jesus a *g* and a

gluttony
f 221-32 *g* is a sensual illusion,

gnarled
sp 78- 1 the *g* oak, the ferocious beast,

gnats
s 140-14 straining out *g* and swallowing camels
f 202- 2 straining out *g* and swallowing camels
p 366-20 Such so-called Scientists will strain out *g*,

go
pr 6-18 farther we cannot *g*
11- 4 " *G*, and sin no more " — *John* 8 11
11-10 before mortals can "*g* up higher " — *Luke* 14 10
12-25
13- 5
14-21
15-13
a 29- 7
22-16
25-29
27- 3
37-29
40- 6
sp 75-13
79- 9
an 105-32
s 125-21
132- 4
138-27
142-17
ph 189 19
f 202- 9
214-13
235- 1
240-16
241 31
c 261-13
b 296-15
308-24
309-17
312 11
o 342-10
p 405-23
408 16
420- 1
422-18
t 449 9
451 14
r 478 11
g 519 14
535 13
547-22
556-11
ap 559 17

goal
m 61-32 If the is requisite to reach this *g*,
f 233 14 until the *g* of goodness is won
b 324-17 certainly before we can reach the *g* of Spirit,
o 359-19 but when shall we arrive at the *g* which
p 426- 6 when she has the high *g* always before her
ap 560 15 *g* is never reached while we hate our neighbor

goblet
s 153- 8 one drop of that attenuation in a *g* of water,

God

advising
pr 3- 3 not sufficient to warrant him in advising *G*.
affluence of our
s 140-12 but rejoicing in the affluence of our *G*.
agent of
s 146-17 his Science, the curative agent of *G*, is silenced.

God

and His idea

o 346-21 we cannot serve both *G* and mammon
t 462-10 dividing his interests between *G* and mammon
and man
s 111- 7
f 202- 3
205- 6
232- 3
c 258- 6
264-13
b 303-14
333- 1
336-28
336-30
338- 3
o 361-17
t 454-17
461-14
r 470-19
470-32
471-16
g 502-26
545-20
546-15
ap 561-24
577- 2
gl 581-11
580 24
and men
a 30-10 mediator, or *way-shower*, between *G* and men
b 332-17 mediator between *G* and men, — *I Tim* 2 5
and Satan
p 389-25 pain and pleasure, good and evil, *G* and Satan.
and Soul
b 335-16 *G* and Soul are one,
and the real man
r 476- 4 *G* and the real man are inseparable
angels of

apart from
sp 91-16 belief . . . something apart from *G*.
f 228 25 There is no power apart from *G*.
b 283- 3 belief . . . true existence apart from *G*
applied to
s 116-28 If the term personality, as applied to *G*, means
approval of
a 42-12 endorsed pre-eminently by the approval of *G*,
at-one-ment with
a 19-22 in the atonement, — in the *at-one-ment* with *G*,
attraction of
an 102-11 or the attraction of *G*, divine Mind.
attribute of
b 315-30 to name Love as merely an attribute of *G*;
attributes of
r 465-14 attributes of *G* are justice, mercy, wisdom,
avail themselves of
pr 13- 1 *all* may avail themselves of *G*
becomes
g 524-10 *G* becomes "a man of war," — *Exod.* 15 3.
before
m 64- 5 before *G* and the Father, — *Jas* 1 27.
before our
ap 568-17 before our *G* day and night. — *Rev.* 12 10.

God

behests of
r 495-29 and follow the behests of G·,
belief in
pr 2-20 belief in G· as humanly circumscribed,
a 34-22 from spiritual dulness and blind belief in G·
beliefs about
s 132-16 retained their materialistic beliefs about G·.
belief that
f 204-30 belief that G lives in matter is pantheistic
o 357-10 relinquish the belief that G makes sickness,
believed in
a 53-14 Mortals believed in G as humanly mighty,
believe in
f 218-19 If you do believe in G,
belongs to
r 490-11 since all power belongs to G, good.
belong to
b 27--15 cause, and effect belong to G
bestowed
a 42-22 glory which G bestowed on His anointed,
bestows
b 275-19 no good is, but the good G bestows.
g 555-26 when we admit . . that G bestows the power to
[illegible] ows,

[illegible] en. 1:22.
517-25 And G blessed them, — Gen. 1 28
born of
t 463-18 born of the Spirit, born of G,
bosom of
a 29-27 dwelt forever an idea in the bosom of G,
brings
gl 596- 4 C S brings G much nearer to man,
called
pref xi-22 When G called the author to proclaim His Gospel
f 204-13
b 281-14
331-27
g 504- 3
506- 8
506-22
535-29
gl 586-10

cannot mistake
t 455-20 but G cannot mistake.

charges
g 533-15 Adam, charges G and woman with
child of
b 289- 1 man's real existence as a child of G·
ap 573-18 regarded as the blessed child of G
children of
(see children)
Christian Science
s 140-25 The C S G is universal, eternal,
city of our
ap 558- * to be praised in the city of our G, — Psal 48 1
577-20 This city of our G has no need of sun or
claims
o 344- 1 claims G as the only absolute Life and Soul,
g 512-30 and claims G as their author,
claims of
a 23-20 and establishes the claims of G.
claim that
[illegible]

coexist with
c 267-11 man and the spiritual universe coexist with G.
combines all-power
r 466- 3 Hence G· combines all-power or potency,
comes from
r 479- 6 if aught comes from G, it cannot be mortal
ap 558- 9 This angel or message which comes from G·,
communion with
a 30- 1 Mary's self-conscious communion with G.

God

connection with his
b 292-30 real man's indissoluble connection with his G,
contrary to
b 273- 2 Matter and its claims . . . are contrary to G,
controls man
sp 73-10 G· controls man, and
created
s 140-29
b 294-27
r 479-18
g 502-22
512- 4
516-24
543-24
created all
f 205-12 G· created all through Mind,
created by
507-23 Mind and the universe created by G.
514-20 individuality created by G is not carnivorous,
545-10 Man, created by G, was given dominion
creates
m 69-22
b 295- 5
g 503-24
513-26
520-23
538-19
creations of
c 266- 1 where the creations of G· are good,
daughters of
g 503- 5 highest ideas are the sons and daughters of G.
515-22 the sons and daughters of G.
declare that
g 539-16 Scriptures declare that G condemned this lie
demands
f 254-20 This task G demands us to accept lovingly
demands of
s 130- 1 the demands of G· must be met
ph 182- 5 The demands of G appeal to thought only,

o 357-16 to deny that G· made man evil
dependence on
c 262- 2 does not lessen man's dependence on G,
derived from
sp 72-24 In Science, individual good derived from G·,
g 539-12 nothing which he has not derived from G.
design of
b 271- 5 uniting all periods in the design of G
determines
g 508-13 G determines the gender of His own ideas
did not express
r 470-27 If . . . a moment when man did not express G,
dishonor
f 228-27 to acknowledge any other power is to dishonor G·.
dishonorest thou
o 349- 6 dishonorest thou G?" — Rom. 2. 23
disobedience to
p 440-13 disobedience to G, or an act of homicide
distinct from
f 204-28 never . . . distinct from G, the all Mind
divided the light
g 503-27 G· divided the light from the — Gen. 1·4
does not cause
f 206-30 G does not cause man to sin, to be sick, or
does not employ
s 143- 5 It is plain that G does not employ drugs
down from
ap 574-14 coming down from G, — Rev 21·2
575- 9 "down from G, out of heaven," — Rev. 21:2
ended His work
g 519-22 G· ended His work which He had made, — Gen. 2 2.
enmity against
s 131-10 carnal mind is enmity against G." — Rom 8 7.
g 534-19 carnal mind is enmity against G, — Rom. 8·7.

b 328-15 man's power, when he is equipped by G,
erects
g 523-10 which G erects between the true and false.

God *

eternal
p 415- 4 Mind in every case is the eternal *G*·,

eternal as
g 554- 3 universe, inclusive of man, is as eternal as *G*,
gl 594-11 claim that . . . was as real and eternal as *G*

eternal with
g 516-22 woman as coexistent and eternal with *G*·

even
a 20- 1 for there is one Life, — even *G*, good
f 216-32 and have but one Mind, even *G*;
r 470- 1 With one Father, even *G*, the whole family of
g 544-17 All is under the control of the one Mind, even *G*.

exclusively to
sp 93-25 and applies exclusively to *G*.

executor for
a 30-17 Not so did Jesus, the new executor for *G*,

exists
f 215- 6 but being cannot be lost while *G* exists.
g 544-11 *man exists because G exists*

exponent of
a 43- 9 Had they forgotten the great exponent of *G*?

expresses
c 258-13 *G* expresses in man the infinite idea

expressions of
g 518-22 All the varied expressions of *G* reflect

faith in
pr 12- 8 through a blind faith in *G*
s 130-21 and to inculcate a grain of faith in *G*,
f 226-31 but I pressed on through faith in *G*,
p 368-17 more faith in *G* than in man,
373- 4 then we must have more faith in *G*
395-12 and faith in *G* destroys all faith in sin
410-14 Every trial of our faith in *G* makes us
426-27 with unflinching faith in *G*,

fashions
g 516- 9 *G* fashions all things, after His own

fatherhood of
ap 562- 4 the idea of the fatherhood of *G*,

Father-Mother
g 516-23 *the infinite Father-Mother G*.

fear
b 340- 7 Fear *G*, and keep His — *Eccl* 12 13

filled with
r 469-24 where all space is filled with *G*

forms
g 509-16 *G* forms and peoples the universe

fully apprehend
f 231-28 impossible, when you fully apprehend *G*

gives man
f 202 22 *G* gives man dominion over all

gives the lesser
g 518-13 *G* gives the lesser idea of Himself

gleams of
s 144-10 and afford faint gleams of *G*, or Truth

glimpses of
f 205-17 we can catch clear glimpses of *G* only as

glory be to
a 45-16 Glory be to *G*, and peace to the

governed by
a 42-27 in C S the true man is governed by *G*
ph 180-25 When man is governed by *G*,
f 215-12 Whatever is governed by *G*, is never . . deprived
b 304-15 governed by *G*, his perfect Principle
318-29 In Science man is governed by *G*,
p 403 20 The animate should be governed by *G*
r 495- 2 whenever man is governed by *G*

government of
c 258-29 under the government of *G* in eternal Science,
p 405-20 demonstrates the government of *G*,

governs all
an 102- 2 *G* governs all that is real, harmonious, and

governs the universe
an 102-13 since *G* governs the universe,

grace of
s 108- 4 grace of *G* given unto me by the — *Eph*. 3 7

guest of
f 254-32 stranger, thou art the guest of *G*

had blessed
b 338-29 notwithstanding *G* had blessed the earth

harmony and
b 340- 3 make life its own proof of harmony and *G*.

harmony in
[illegible]

has created
o 344- 7 Scriptures say that *G* has created man in His
[illegible]
g 529-10 *G* hath said, Ye shall not eat of it, — *Gen*. 3 3.

have mercy
p 433-25 "May *G* have mercy on your soul," is the

heals the sick
ap 570-26 When *G* heals the sick or the sinning,

her fathers'
ap 566-17 Her fathers' *G* before her moved,

he served
a 52- 4 He served *G*, they served mammon.

highway of our
m 61-11 that the highway of our *G* may be prepared

honor
r 483-27 And C S does honor *G*

honors
[illegible]

idea of
a 29-17 [illegible]
43-15
54-10
s 132-25
ph 200-12
c 258-12
262-14
b 289- 8
303-29
316-12
316-24
323-24
324- 9
332-20
o 345-32
347-15 as the spiritual or true idea of *G*,
r 473-14 has presented Christ, the true idea of *G*,
475-15 He is the compound idea of *G*,
476-10 and man is the idea of *G*
477-12 C S reveals man as the idea of *G*,
482-21 the divine idea of *G* outside the flesh.
g 503-20 divine Mind presents the idea of *G*:
524- 9 true idea of *G* seems almost lost
ap 561-23 generic man, the spiritual idea of *G*;
577 15 the Christ, the spiritual idea of *G*;
gl 582-15 conceiving man in the idea of *G*;
585-17 EUPHRATES . the true idea of *G*;

ideas of
f 230-11 [illegible]
g 510- 3
519- 9
548-17
gl 583- 8

illustrated
g 501-12 and which *G* illustrated by light and harmony,

image of
m 67- 1 [illegible]
ph 173-24
c 259- 6
259-17
b 285-12
289- 6
300- 8
318-17
p 437- 4
g 502-10
516-25

imparts
g 515-23 All that *G* imparts moves in accord

imply that
g 537-30 would imply that *G* withheld from man

impute to
g 554-17 to impute to *G* the creation of whatever is sinful

infinite
c 258- 1 the image and likeness of the infinite *G*.
b 277-12 and cannot be the outcome of an infinite *G*
287-11 [illegible]
335-13
340-23
p 381-19
r 437- 6

inspired by
a 51-23 He was inspired by *G*, by Truth and Love,

God
intelligence or
b 307- 8 declares . . . more than one intelligence or G.
interpret
s 127-27 and is alone able to interpret G aright
interprets
r 471-26 that which interprets G as above mortal sense
ap 569- 1 clearly interprets G as divine Principle,
in the hands of
g 521- 9 in the hands of G , not of man,
invisible
a 55- 3 a deadened sense of the invisible G ,
b 305- 8 the central light of being, the invisible G ,
337-21 man, as the reflection of the invisible G ,
is able
o 359-24 " G is able to raise you up from sickness, "
is All
b 339- 7 Since G is All, there is no room for
p 366-29 knowing, that Life is God and G is All
q 532-24 G is All and He is Mind
is all
s 116-18 They never . . insist upon the fact that G is all,
b 302- 9 when G is all and eternally his
is All-in-all
s 113-16
b 331-11
p 425-20
r 468-11
g 503-13
is come
o 361- 8 the Christian's doctrine that G is come
is divine Life
b 331- 1 G is divine Life,
is everywhere
r 473- 8 G is everywhere, and nothing apart from
is Father
c 267- 7 It is generally conceded that G is Father,
is good
pr 3-18 G is good, omnipotent, omnipresent,
a 19-28 although G is good
s 113-17 G is good Good is Mind.
f 243-32 G is good and the fount of all being,
b 328- 5 G is good and the only real Life
p 339- 1 G is good, and therefore good is
is his Father
m 63-10 G is his Father, and Life is the law of his being
[illegible]
'orporeal
[illegible]
b 331-18 G is individual, incorporeal
336-32 G is individual and personal in a scientific
is indivisible
b 336-19 G is indivisible A portion of God could not
is infinite
pr 17-14
f 223- 7
b 278-10
312-21
330-11
r 469-22
471-18
492-25
is intelligence
pr 2-23 G is intelligence Can we inform the infinite
is just
t 445-31 when I remember that G is just,"
is Love
pr 2-23
6-17
a 42- 1
b 275- 8
302-25
312-16
ap 569-14
is love
b 320- 1 " G is love " — I John 4 8
is Mind
f 239-30 Mind sends forth perfection, for G is Mind
b 311- 4 G is Mind all that Mind, God, is, or
330-22 Mind is not both good and bad, for G is Mind,
r 492-25 *G is Mind, and God is infinite*,
is more
p 425-21 G is more to a man than his belief,
is natural good
s 119-21 G is natural good, and is represented only by
is not *corporeal*
s 116-21 G is not *corporeal*, but *incorporeal*,
is not influenced
pr 7-23 G is not influenced by man
is not man
r 480-19 Man is not God, and G is not man.
not moved
pr 2- 8 G is not moved by the breath of praise

God
is not separate
pr 6- 5 G is not separate from the wisdom He bestows
is " of purer eyes
f 243-22 G is " of purer eyes than — *Hab* 1 13
o 357- 4 G is " of purer eyes than — *Hab* 1. 13.
is omnipotent
pr 17- 2 *G is omnipotent, supreme*
s 130-12 since you admit that G is omnipotent,
p 394-23 Life is God, and that G is omnipotent.
is *One*
s 117- 3 whereas G is *One*, — not one of a series, but
is one
c 267- 4 G is one The allness of Deity is His oneness
gl 587-17 G is one God, infinite and perfect,
is our Life
s 107-17 in reality G is our Life,
p 388-24 self-evident, when we learn that G is our Life
is our refuge
t 444-11 " G is our refuge and strength, — *Psal.* 46 1.
is reflected
g 524-23 yet G is reflected in all His creation.
is revealed
f 241-25 the Horeb height where G is revealed,
b 300-31 G is revealed only in that which
g 511-12 G is revealed as infinite light.
is seen
b 300-29 G is seen only in the spiritual universe
is Spirit
s 117- 6 G is Spirit, therefore the language of
f 207- 2 Because G is Spirit, evil becomes
b 331-14 Scriptures also declare that G is Spirit
335- 2 There is no evil in Spirit, because G is Spirit
is substance
b 301-17 G is substance and man is the divine image
is the creator
r 470-21 G is the creator of man,
is the Father
m 64-26 Until it is learned that G is the Father of all,
is the infinite
f 249-14 G is the infinite, and infinity never began,
is the lawmaker
p 381-15 G is the lawmaker,
is the Life
g 550- 5 G is the Life, or intelligence, which forms
is the light
ap 558-15 for G " is the light thereof " — *Rev* 21 23
[illegible]
a [illegible] G is the power in the [illegible]
is the Principle
s 112-32 G is the Principle of divine metaphysics.
r 476- 9 G is the Principle of man,
is to be understood
r 472- 2 G is to be understood, adored, and
is true
s 113-24 I find that G is true,
***is* Truth**
b 312-18 yet G *is* Truth
Jehovah
g 543-32 the Lord God [Jehovah G] made — *Gen* 2 4
kingdom of
(*see* **kingdom**)
kingdom of our
ap 568-15 and the kingdom of our G , — *Rev.* 12 10
knowledge of
a 43-31 what the true knowledge of G can do for man
s 133-31 not quite given place to the true knowledge of G ,
g 540-21 a false sense which hath no knowledge of G "
fr 600- * *increasing in the knowledge of G .* — *Col* 1 10
known to
pr 15-26 hidden from the world, but known to G ,
knows our need
pr 13-15 G knows our need before we tell Him
Lamb of
s 132-32 Jesus as " the Lamb of G ," — *John* 1. 29.
ap 564-13 speaks of Jesus as the Lamb of G
gl 590- 9 definition of
law of
(*see* **law**)
laws of
s 128- 6 refers only to the laws of G
ph 168-17 all in consonance with the laws of G ,
leadeth us
pr 17-10 *And G leadeth us not into temptation,*
leave the field to
p 419- 5 leave the field to G , Life, Truth, and Love,

God

one
b 332-16
334-32
o 347- 9
356-32
357-20
361-11
p 382-15
419-25
r 465-16
467-10
469-18
g 515-18
517-17
532-25
544-27
gl 580- 3
580-26
587-17
591-17
594- 4

one absolute
r 465-12 They refer to one absolute G·

one omnipresent
o 361- 7 a monotheist, he has one omnipresent G.

on the side of
f 201-11 superabundance of being is on the side of G·,

opposed to
s 151-25 The human mind is opposed to G·
ph 192-20 can have no power opposed to G·,
ap 569- 5 mortal belief in a power opposed to G.

opposes
o 357-25 If what opposes G· is real,

opposite of
b 282-29 the fall of man or the opposite of G·
g 554-20 Jesus defined this opposite of G
gl 591-13 the opposite of G,
592- 4 and therefore the opposite of G·,

opposites of
gl 594-23 the opposites of G, errors, hallucinations

opposite to
p 380-29 to believe that there is a power opposite to G,

or good
(*see* good)

origin of
g 555-17 is like inquiring into the origin of G,

or Spirit
gl 580-13 the antipode of G, or Spirit,

our
c 256-12 the Lord our G is one Lord" — *Deut* 6 4

our ignorance of
p 390- 7 It is our ignorance of G·, the divine Principle,

outcome of
f 250-13 man, the outcome of G, reflects God

patient
f 242-16 In patient obedience to a patient G,

people of
s 133-17 wrought wonders for the people of G·
b 288-19 a rest to the people of G " — *Heb* 4 9

perfect
c 259-13 perfect G and perfect man, — as the basis
b 337- 6 not the . . . likeness of Spirit, the perfect G.

perfection of
c 262- 6 C S takes naught from the perfection of G,

Person or
b 302-26 infinite Principle, called Person or G

possible to
pr 1- 3 faith that all things are possible to G,

pours the riches
pr 5-16 G pours the riches of His love into the

power of
s 146-14 medicine substitutes drugs for the power of G
f 224-30 The power of G brings deliverance to
p 406- 8 the power of G is understood

power with
b 308-31 "power with G and with men" — *Gen* 32 · 28

pray to
pr 13-20 If we pray to G· as a corporeal person, this will

prepared of
ap 565-30 she hath a place prepared of G. — *Rev* 12 6.

prepares the soil
o 361-23 until G· prepares the soil

presence of
g 543- 9 shut out from the presence of G.

priests unto
s 141-21 "kings and priests unto G." — *Rev* 1 6

prince of
b 309-11 Israel, — a prince of G, or a soldier of God,

a 26-17 to prove what G is and what He does for man.

God

quality of
g 506- 5 Understanding is a quality of G·,

realization of
b 300-21 through the realization of G· as ever present

realm of
r 481- 6 the holiest," — the realm of G·. — *Heb* 10 19

recognizing
g 530-10 recognizing G·, the Father and Mother of all,

reconciled to
a 45-11 *we were reconciled to G by* — *Rom.* 5 · 10.

reflecting
b 337- 2 man, reflecting G·, cannot lose his
r 489-17 How can man, reflecting G, be dependent on

reflection of
(*see* reflection)

reflections of
b 336-15 man's . . . are reflections of G.

reflects
sp 70- 8 man, made in God's likeness, reflects G.
90-32
f 250-13
b 286-20
305-10
306-19
r 478-27
g 502-28
525- 5
ap 577- 8

relating to
s 127-13 terms stand for everything relating to G,

relation to
f 215-26 in existence, and in his relation to G.
231-24 Science of being in man's relation to G·,
b 316- 7 the real man and his relation to G·,

reliance on
ph 170- 1 it robs man of reliance on G,

remain in

representative of
a 52-24 The highest earthly representative of G,

represents
g 527-11 Here the metaphor represents G, Love, as
527-26 the lie represents G as repeating creation,

requires
f 254- 6 G requires perfection, but not until the

rests in
g 519-25 G rests in action

return thanks to
pr 3-28 and yet return thanks to G for all blessings,

reveals
s 127-17 C. S. reveals G·, not as the author of sin,

said
ph 197- 8 G said of the tree of knowledge,
f 220-29
r 475-23
g 503-18
505- 4
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507-11
509- 9
511-19
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515-11
517-25
519- 5
525-13
529-15

saw everything
g 518-24 And G saw everything that He — *Gen.* 1 : 31

saw that it
g 506-24
508-11
511-10
512- 7
513-24
515- 2

saw the light
g 503-26 And G saw the light, — *Gen* 1 4.

Science is of
g 551-16 all Science is of G, not of man.

Science of
s 111- 7 Science of G and man is no more supernatural
111-10 as the Science of G· must,

seek unto their
sp 70- 4 *Should not a people seek unto their G* — *Isa.* 8 : 19

selects
t 455-20 G selects for the highest service

sense of
c 256-25 material sense of G leads to formalism
b 279-30 starting from a material sense of G,

God

sense of
b 312-24 A personal sense of *G* and of man's
gl 580-24 when the spiritual sense of *G* and of infinity
591- 1 a physical sense of *G* as finite and corporeal

sentence of
f 232-24 the sentence of *G*, which sealed

sent from
ap 561-31 "There was a man sent from *G* — *John* 1 6.

sentinel of
a 41-15 faithful sentinel of *G* at the highest post

separate from
a 43-20 belief that man has mind separate from *G*
s 136- 6 He claimed no life separate from *G*

shaped man
g 527-14 and *G* shaped man after His mind,

smile of
ph 175-10 to say that a rose, the smile of *G*, can produce

soldier of
b 319-11 Israel, — a prince of God, of a soldier of *G*,

Son of
(*see* Son)

sonship with
b 315-12 hid from their sense Christ's sonship with *G*

sons of
b 315-20 the liberty of the sons of *G*

Soul as
b 319-14 Science reveals Soul as *G*, untouched by sin

Soul, or
sp 72-11 Soul, or *G*, is the only truth giver to man
r 478-22 the synonym of Mind, Soul, or *G*,

Spirit and
o 345- 1 Spirit and *G* are often regarded as

Spirit is
(*see* Spirit)

spirit of
s 137-20 Christ, the spirit of *G*, of Truth, Life, and
r 480- 3 Where the spirit of *G* is
g 503- 8 the spirit of *G* moved upon the — *Gen* 1 2.
534-22 the spirit of *G* dwell in you" — *Rom* 8 9.

Spirit, or
sp 73-15 If Spirit, or *G*, communed with mortals
r 482-11 Soul is properly the synonym of Spirit, or *G*,

spiritual
f 214-21 more than they do a spiritual *G*

supernatural
t 450- 4 belief in a mysterious, supernatural *G*,

supposes
g 534-31 supposes *G* to be the author of sin

supremacy of
s 130-27 claim of Science for the supremacy of *G*,

sustained by
f 221-22 in which being is sustained by *G*,
g 530- 5 In divine Science man is sustained by *G*,

symbol of
g 517-20 The only proper symbol of *G* as person is

talked with
b 308-15 talked with *G* as consciously as man talks with

taught of
t 455-26 if he is taught of *G* to discern it

term for
b 286-17 In the Saxon good is the term for *G*

thanks
t 453-21 masquerader in this Science thanks *G* that

the All-in-all

to ignore
ph 166-17 To ignore *G* as of little use in sickness is a

to man

pr ... to suppose that *G* forgives according
ph 193- 5 To suppose that *G* constitutes laws of

towards
f 213-12 and is a tendency towards *G*, Spirit
p 430- 9 he will advance more rapidly towards *G*,

tributary to
r 481- 2 is tributary to *G*, Spirit, and to nothing else,

tri unity of
b 340-18 It inculcates the tri-unity of *G*, Spirit,

God

true
f 237-20 the only living and true *G* can do
b 338- 3 brings to light the only living and true *G*
p 410- 8 know Thee, the only true *G*, — *John* 17. 3.

trust
a 20-21 to obey the divine order and trust *G*,

understand

understanding that
gl 581- 9 the understanding that *G* is the divine

unity of
s 132-12 coming from divine Mind, prove the unity of *G*,
g 502-26 eternal verity and unity of *G* and man,

unity with
a 18- 2 exemplification of man's unity with *G*,
r 497-13 unfolding man's unity with *G*

universal
sp 78-31 These are the effects of one universal *G*,

unknown
p 428-16 not "to the unknown *G*" — *Acts* 17 23
gl 595- 8 dedicated "to the unknown *G*" — *Acts* 17 23.

unknown to
p 424- 5 Accidents are unknown to *G*,

unlike

unto
a 20- 2 unto *G* the things that are God's." — *Matt* 22 21
g 540-13 unto *G* the things that are God's" — *Matt* 22 21.

verities of
a 28- 5 and taught the unseen verities of *G*,

voice of
f 226- 5 voice of *G* in behalf of the African slave
b 321-26 became to him the voice of *G*,

wait on
b 323-10 we pause, — wait on *G*,

walked with
f 214- 7 "walked with *G*," — *Gen* 5 24

waymarks of
g 542-24 not to remove the waymarks of *G*.

we approach
sp 95- 7 We approach *G*, or Life, in proportion to

what is
r 465- 8 Question — What is *G*?

whole of
g 517-23 can never reveal the whole of *G*,

will arrest
an 105-24 *G* will arrest him.

will bless
pr 13-17 *G* will bless it, and we shall incur less risk

will heal
pr 12- 3 A mere request that *G* will heal the sick
r 495- 1 *G* will heal the sick through man,

will never place
a 31- 2 *G* will never place it in such hands

will not punish
o 357- 1 we must admit that *G* will not punish man for

will of
pr 11-30 habitual desire to know and do the will of *G*,
gl 597-22 "For this is the will of *G*" — *I Thess* 4 3

will overturn
f 223-31 *G* will overturn, until

will redeem
o 354-21 *G* will redeem that weakness,

will save us
pr 2-18 A request that *G* will save us

will smite
p 439-20 *G* will smite you, O whited walls,

will still guide
t 444- 9 *G* will still guide them into the right

God

b 276-11 is cognizant only of the things of *G*.,
276-17
277-7
279-19
280-26
283-20
284-4
284-5
284-21
284-32 intercommunication is always from *G*. to
285-15 Is *G*. a physical personality?
285-23 By interpreting *G*. as a corporeal Saviour
285-30 seek to learn from the divine Principle, *G*.,
286-23 since *G*., Spirit, is the only cause,
287-11 Did *G*., Truth, create error? No!
287-13 *G*. being everywhere and all-inclusive,
288-23 lead up to their divine origin, *G*.,
290-4 no true appreciation of infinite Principle, *G*.,
290-24
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338-23 the supposed separation of man from *G*.,
339-8 *G*., Spirit, alone created all,
339-10 Therefore evil cannot be the product of *G*
340-13 all that really exists is in and of *G*.,
340-19
o 341-10
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557-26
ap 560-25
573-15
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587-5
587-19 GOOD. *G*.; Spirit, omnipotence;
588-20 I AM. *G*., incorporeal and eternal Mind;
590-19 unless specially coupled with the name *G*.

God
gl 59
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59

god
a 103- 3
s 140-31
158- 3
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ph 165- 3
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g 524- 3
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gl 580- 2
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God-bestowed
g 526-21 doctrine . . . evil is as real, hence as G , as

God-created
g 555-12 as if it were as real and G as

God-crowned
b 313- 4 Jesus the G or the divinely royal man,

God-given
ph 165- 4
182-25
f 228-13
p 378-24
381- 2
381-21
387-10
393-10
r 489-15
g 529-24
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Godhead
c 255-17 true idea of the infinite G .

God-inspired
a 41- 8 The G walk calmly on

Godlike
a 54-29
ph 200-19
f 203-12
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God-power
s 138- 3 the G which lay behind Peter's confession

God-principle
r 473- 7 The G is omnipresent and omnipotent.

God's
allness
pr 15-18 we must deny sin and plead G· allness
anointed
gl 597- 9 which was ready to . . . crucify G anointed.
appointing
s 131-15 after the manner of G appointing,
b 326- 4 in the way of G appointing.
attributes
b 301- 1 which manifests G· attributes and power,
behest
g 533- 2 Had he lost man's rich inheritance and G· behest,
being
r 470-24 Man is the expression of G being.
481- 3 G being is infinity, freedom, harmony, and
care
m 66-11 Trials are proofs of G· care
character
f 206-12 the goodness of G character
b 283-22 false belief . . . detracts from G· character and

God's
children
m 69- 7 G· children already created will be cognized
b 303- 5 Multiplication of G children comes from
t 444-23 Immortals, or G children in divine Science,
r 476-28 speaking of G· children, not the children of
command
g 530- 6 The earth, at G· command, brings forth
commandments
g 542-25 to advance itself, breaks G· commandments
condemnation
f 232-24 G condemnation of sin, sickness, and
control
s 125- 7 Neither . . . is beyond G control,
creation
(*see* creation)
creative mandate
g 556-19 G creative mandate was,
creatures
g 514-28 All of G· creatures, . . . are harmless,
day
gl 584- 7 This unfolding is G day,
divine messages
ap 566-29 to the angels, G divine messages,
divine power
b 316-27 prove G divine power by healing the sick,
dominion
g 516-20 reflects G dominion over all the earth
forgiveness
r 497- 9 We acknowledge G· forgiveness of sin in the
fulness
b 336-20 neither could G fulness be reflected by
glory
b 313-10 "*the brightness of His [G] glory,—Heb.* 1 3

s 141-23 they cannot demonstrate G· healing power
idea
b 299-24 Truth never destroys G· idea.
o 345-22 incongruity between G idea and poor humanity,
p 406-24 until we arrive at the fulness of G idea,
ap 565-16 G idea will eventually rule all nations
ideas
g 503-16 infinite space is peopled with G ideas,
504-16 The successive appearing of G ideas is
505-28 G ideas reflect the immortal,
511- 4 G ideas "multiply and — Gen 1·28
identities
sp 70-14 The questions are · What are G identities?
image
(*see* image)
infinite ideas
g 511-17 full effulgence of G infinite ideas,
infinite plan
m 69-12 sense of increasing number in G infinite plan.
kingdom
f 202-19 when G kingdom comes on earth,
b 339-24 G kingdom comes " in earth, as — *Matt* 6 10
law
(*see* law)
laws
f 236- 7 emolument rather than the dignity of G laws,
light
g 504-12 no place where G· light is not seen,
likeness
(*see* likeness)
love
b 326- 8 All nature teaches G love to man,
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(*see* man)
method
a 40-11 G method of destroying sin.
o 343- 6 Is not finite mind ignorant of G· method?
mind
g 525-15 after G· mind shaped He him;
motherhood
ap 562- 6 the spiritual idea of G motherhood
nature
g 512-14 their natures are allied to G· nature;
omnipotence
a 55-19 when he shall realize G omnipotence
opportunity
c 266-15 "man's extremity is G opportunity."
own image
b 295-12 immortals, created in G own image;
g 517-22 This ideal is G own image, spiritual and
own likeness
sp 90-24 The admission . . . that man is G· own likeness
r 477- 3 *the Saviour saw G· own likeness,*
own way
g 542-19 destroy error in G own way,

God's

pardon
- *b* 291- 4 The suppositions . . . that *G* pardon is
- 339- 5 Does not *G* pardon, destroying any one sin,

perfection
- *g* 522- 7 endows man out of *G* perfection

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- *a* 42 15 great demonstrator of *G* power
- *an* 102-14 but man, reflecting *G* power, has dominion
- *o* 351- 3 When we lose faith in *G* power to heal,
- *t* 450-21 heals them both by understanding *G* power

qualities
- *gl* 587-26 not be confounded with one of *G* qualities

reflection
- *s* 126- 6 when man beholds himself *G* reflection,
- *r* 471-17 Man is, and forever has been, *G* reflection
- *g* 527- 4 Man is *G* reflection, needing no cultivation,

remedy
- *s* 143- 1 Truth is *G* remedy for error of every kind,

representatives
- *b* 299-12 Angels are *G* representatives.

requirements
- *pr* 7-14 wholesome perception of *G* requirements
- *t* 445- 1 the Scientist must conform to *G* requirements.

rule
- *pr* 3-10 we have only to avail ourselves of *G* rule

servant
- *p* 434-26 meanwhile declaring Disease to be *G* servant

spiritual idea
- *s* 115-15 MAN *G* spiritual idea, individual,
- *b* 315-15 *G* spiritual idea as presented by Christ Jesus

supremacy
- *g* 521-10 acknowledging now and forever *G* supremacy,

thoughts
- *b* 286-21 *G* thoughts are perfect and eternal,
- 337-25 Eternal things (verities) are *G* thoughts
- *gl* 581- 4 ANGELS. *G* thoughts passing to man,
- 583- 2 whose better originals are *G* thoughts,

unchangeable law
- *s* 135- 6 the Science of *G* unchangeable law.

universe
- *b* 295-24 *G* universe is spiritual and immortal
- 331-17 Everything in *G* universe expresses Him.

will
- *f* 202- 4 *G* will must be universally done.
- 241- 2 He, who knows *G* will and obeys

willingness
- *f* 213-13 if you are without faith in *G* willingness

word
- *b* 332-24 He was appointed to speak *G* word

work
- *ph* 167-16 What can improve *G* work?
- *g* 522-29 declares *G* work to be finished.

wrath
- *a* 23- 6 That *G* wrath should be vented upon

- *a* 20- 3 unto God the things that are *G* " — *Matt* 22 21
- *sp* 99-24
- *s* 117 10
- 121 11
- *ph* 168-18
- *f* 243- 5
- *b* 282-21
- 333- 9
- 336-31
- *o* 355-28
- *p* 434- 9
- *g* 515- 6
- 522-21
- 534- 5
- 540-18
- 544- 2
- *gl* 597-28
- 599- 1

gods

besought th[illegible]
- *s* 158- 2 pagan priests, who besought the *g* to heal

false
- *p* 440- 7 before sacrificing mortals to their false *g*.

Grecian
- *ph* 199-32 When Homer sang of the Grecian *g*,

heathen
- *r* 485-28 The heathen *g* of mythology

many
- *sp* 78-26 [illegible]
- *b* 280-16
- 307- 9
- 335- 1
- *p* 388-10
- *gl* 580- 8
- 591- 2

material
- *f* 237-26 devote themselves . . . to their material *g*,

no other
- *a* 19-30 "Thou shalt have no other *g* — *Exod.* 20 3.

gods

no other
- *b* 280-19 "Thou shalt have no other *g* — *Exod* 20 3
- 340 15 "Thou shalt have no other *g* — *Exod.* 20 3
- *r* 467- 4 "Thou shalt have no other *g* — *Exod* 20 3
- 467-13 Having no other *g*, turning to no other but

other
- *ph* 187- 1 having other *g* and believing in more than
- *b* 275-28 misleads thought and points to other *g*,
- *g* 535-12 A belief in other *g*, other creators,

popular
- *o* 347-23 If C S takes away the popular *g*,

sacrifice to the
- *gl* 595-23 TITHE. . . . A sacrifice to the *g*.

shall be as
- *b* 280-22 "Ye shall be as *g*," — *Gen* 3 5
- 307- 5 "Ye shall be as *g*," — *Gen* 3 5
- *g* 530-16 and ye shall be as *g*, — *Gen* 3.5.
- 541-24 "Ye shall be as *g*," — *Gen.* 3 5
- 544-21 "Ye shall be as *g*," — *Gen* 3 5.
- *gl* 587-16 "Ye shall be as *g*," — *Gen* 3 5.

strange
- *g* 524- 7 went after "strange *g*" — *Jer.* 5, 19.

these
- *g* 544-22 these *g* must be evolved from materiality

- *sp* 93-28 then men would be spirits, *g*.
- *an* 105-29 "Whom the *g* would destroy, they first
- *ph* 200- 1 the *g* became alive in a nation's belief.
- *b* 294-21 represented as divided into intelligent *g*.
- *r* 466-20 is as improper as the term *g*.
- *gl* 587- 9 definition of
- 594 23 supposed intelligences, or *g*,

Godward
- *c* 265- 5 Mortals must gravitate *G*,

goes
- *pr* 2- 5
- *an* 104- 9
- 104-13
- 122-26
- 145- 8
- 145-29
- *ph* 190-30
- *f* 250-28
- *b* 268-12
- 284-31
- 300-31
- *t* 447-16
- 462- 9
- *r* 489-11
- 491-22
- *g* 506-13
- 556-22
- *ap* 562-27

going
- *a* 21-15 If my friends are *g* to Europe,
- 21-27 He is like a traveller *g* westward

[illegible] he

[illegible]

[illegible]
- *b* 268-13 woman goes forth to battle with *G*.

gone
- *m* 65-32
- *sp* 76- 1
- 87-24
- 87-32
- *s* 124- 6
- 135-16
- *ph* 170-31
- 185- 2
- 190-25
- 193-14
- *f* 203-20
- 212-12
- *b* 305-24
- *p* 368-32
- 377-20

gone
p 398-23 the desire for strong drink is *g*.
400- 3 once destroyed . the fear of disease is *g* ,
421-19 When the supposed suffering is *g*
r 476-20 passeth over it, and it is *g* ; — *Psal.* 103 16.

good

affection for
b 327- 3 by gaining an affection for *g*
all
pr 2-10 nor can the infinite do less than bestow all *g* ,
f 232-10
c 260-13
b 299-14
r 494-14
all is
g 521- 6 the work of God, and all is *g* .
ap 577-25 all is *g* , and nothing can enter that city, which
all that is
gl 594-20 divine Principle, all that is *g* ;
already received
pr 3-22 Are we . . grateful for the *g* already received ?
and beautiful
gl 593- 1 The love of the *g* and beautiful,
and evil
sp 92-15 the knowledge of *g* and evil,
an 103-11
ph 167-15
186- 9
f 211- 4
216-20
220-28
b 269- 4
283-16
287-20
307-21
335- 6
p 389-25
r 466-10
481-15
481-17
g 526- 2
527- 8
530-16
535-31
and pure
m 63- 6 The beautiful, *g* , and pure constitute his
another's
g 518-19 seeking his own in another's *g* .
availability of
f 236-19 availability of *g* as the remedy for every woe
capacities for
r 445- 9 Unfold the . . . capacities for *g* in your pupil
choose
r 481- 1 How important, then, to choose *g* as
claims of
ph 167- 8 Our . . admission of the claims of *g* or of evil
consecration to
c 262- 2 Consecration to *g* does not lessen man's
contrary to
b 339- 9 evil, being contrary to *g* , is unreal,
demands
c 261-32 *G* demands of man every hour,
demonstrator of
a 49-14 The meek demonstrator of *g*,
dies not
f 204- 2 It is evil that dies, *g* dies not.
disarmed by
b 290-31 until evil is disarmed by *g*.
discern the
a 22-19 you will discern the *g* you have done,
divine
f 203-31 God, divine *g*, does not kill a man
doing
f 202-32
203- 3
p 387-23
432-16
eternal
f 213-14 attraction towards infinite and eternal *g*
b 346-19 have no other spirit or mind but God, eternal *g*,
ap 561- 3 which works out the ends of eternal *g*
evil and
(*see* evil)
gain
f 254- 4 who gain *g* rapidly and hold their position,
God is
(*see* God)
God, or
c 261-23 you may learn the meaning of God, or *g*,
p 380-29 opposite to God, or *g*,
t 450-22 understanding . . . the allness of God, or *g*.

good
God, or
r 469-26
470- 2
470-13
480-20
g 533-11
gl 592- 4
grasp on
b 327-10 until his grasp on *g* grows stronger.
heavenly
c 265-25 The aspiration after heavenly *g* comes
highest human
ph 182- 9 capable of producing the highest human *g*
idea of
b 325- 3 He who has the true idea of *g*
g 546-14 represents error as starting from an idea of *g*
immortality of
sp 81-30 consequence of the immortality of *g*.
f 215-28 the superiority and immortality of *g* ,
incredible
sp 83- 6 the incredible *g* and evil elements
individual
sp 72-23 In Science, individual *g* derived from God,
infinite
sp 93-18 not the offspring of infinite *g*.
in Principle
b 286-18 like Himself, — *g* in Principle and in idea.
in the name of
t 453-23 yet serves evil in the name of *g*.
ap 563-28 but doing this in the name of *g*.
invisible
sp 78-31 the invisible *g* dwelling in eternal Science.
is infinite
p 399- 2 and therefore *g* is infinite,
is Mind
s 113-17 God is good *G* is Mind
is natural
s 119-21 God is natural *g*, and is represented only by
123- 2 *G* is natural and primitive.
is self-existent
f 213- 9 God, *g*, is self-existent and self-expressed,
is the term

G must dominate in the thoughts of the healer,
natural
g 501-15 which subserve the end of natural *g* ,
no
s 113-32 no matter in good, and no *g* in matter.
144- 2 since no *g* can come of it?
b 275-19 no *g* is, but the good God bestows.
no matter in
s 113-32 no matter in *g* , and no good in matter
of one's neighbor
p 440-16 than that it is for the *g* of one's neighbor?
omnipotent
s 113-19 Life, God, omnipotent *g* , deny death,
opposite of
sp 72-22 evil, the suppositional opposite of *g*,
r 480-21 It is the opposite of *g* — that is, evil
gl 579-16 evil, the opposite of *g*,
or evil
ph 171-32 the cognizance of *g* or evil,
f 205-16 error matter can be intelligent for *g* or evil),
240-18 Mortals move onward towards *g* or evil
b 340- 1 their imaginary power for *g* or evil,
over evil
p 406-23 the supremacy of . . . *g* over evil,
power of
sp 570-31 the power of *g* resident in divine Mind,
purposes of
an 103-15 working out the purposes of *g* only
reality of
f 205-21 the supremacy and reality of *g*,
b 269- 7 unfold the unity and the reality of *g* ,
r 480-32 evil would vanish before the reality of *g*.
g 527-19 Has evil the reality of *g* ?
reflections of
b 280- 6 From Love . . . only reflections of *g* can come
represents
b 282- 9 The sphere represents *g* ,
resides in the
g 516-28 resides in the *g* this system accomplishes,
result in
p 435- 9 an act which should result in *g* to himself
sense of
b 311-13 Evil is destroyed by the sense of *g*.
spiritual
m 56- 6 for the advancement of spiritual *g*.
f 243- 3 and demonstration of spiritual *g*
g 505-21 Spiritual sense is the discernment of spiritual *g*.

good

standard of
- *g* 550- 8 What can be the standard of *g*, of Spirit,

substance of
- *b* 301-19 man . . in reality has, only the substance of *g*.

supremacy of
- *s* 130-28 and doubts the supremacy of *g*,

supreme
- *r* 486-10 living the life that approaches the supreme *g*?

true idea of
- *b* 327-26 the man who has not the true idea of *g*?

Truth and
- *s* 114- 6 the divine Mind or Truth and *g*
- *g* 553-27 has neither origin nor support in Truth and *g*

universal
- *sp* 76- 8 will be recognized as God, universal *g*.

unlike
- *p* 393-13 to resist all that is unlike *g*

unlikeness of
- *f* 234-14 evil, is the unlikeness of *g*

voicing
- *b* 332-10 Christ is the true idea voicing *g*.

your
- *f* 234-29 Your *g* will be evil spoken of

your influence for
- *ph* 172-22 Your influence for *g* depends upon the

- *a* 29- 1 for there is one Life, — even God, *g*
- 42-27
- 52-21
- *m* 60- 7
- 61- 4
- 68-21
- *sp* 72-21
- 75- 9
- 77- 2 "I cannot turn at once from *g* to evil."
- 81-29 man's immortality depends upon that of God, *g*,
- 93-13 *G* never causes evil
- 93-15 *G* does not create a mind susceptible of
- *an* 103-22
- *s* 113-20
- 130-13
- 130-32
- 134-26
- *ph* 167-21
- 168-24
- 176-13
- 186-18
- 186-20
- 186-21
- 186-24
- 192-23
- *f* 201-12
- 204-12
- 204-32
- 205-31
- 207-11
- 207-16
- 216-23
- 230-15
- 230-17
- 231-12
- 234- 9
- 242-12
- 244-27
- 244-27
- *c* 261- 5
- 261-31
- 263-13
- 263-18
- 264-18
- 275-19
- *b* 277- 7
- 277-21
- 278- 8
- 285- 1
- 288-22
- 293-30
- 304-12
- 309-18
- 309-18
- 310-27
- 323- 5
- 323-16
- 327-19
- 336- 4
- 340-23
- *o* 341-10
- 343-16
- 343-18
- 356-25
- *p* 368-11
- 387-19
- 404-25
- 405-20

good

- *p* 414-22 "The Lord He is God [illegible]
- 415- 4
- *t* 444- 5
- 448-15
- 450-19
- *r* 469-11
- 470-17
- 480-11
- *g* 504- 2
- 525-29
- 527-18
- 532-24
- 538-17
- 555-19
- *ap* 571-16
- *gl* 579-13
- 580- 6
- 587-19
- 594- 6 claim that there is an opposite of Spirit, or *g*,
- 594-11 claim that . . was as real and eternal as God and *g*

good (adj., adv.)

- *pref* viii-10
- viii-11
- x-24
- *pr* 3-18
- 4-12
- 9- 4
- 10- 6
- *a* 13-14
- 19-28
- 21- 3
- 28- 9
- 35-32
- 40-29
- 41- 3
- *m* 66-26
- *sp* 70-11
- 79-31
- 85- 8
- 95-13
- 99- 8
- *s* 110- 7
- 113-17
- 120-11
- 131-22
- 135-31
- 156- 3
- 157-17
- *ph* 167-32
- 169-31
- 181-22
- 189-13
- *f* 206-24
- 210-28
- 229-13
- 229-23
- 229-25
- 236-27
- 237-11
- 237-13
- 244- 1
- 246-21
- 252-24
- *c* 260- 1
- *b* 269-19
- 270-32
- 272- 6
- 277- 8
- 286-18
- 286-20
- 294-26
- 300-12
- 311- 5
- 330-22
- 332-28
- 339- 9
- *o* 343-27
- 352-31
- 356-28
- 357-16
- *p* 376-14
- 383- 5
- 397-19
- 404-19
- 405-18
- 413- 1
- 413-10
- 431-31
- 435-15
- 436-12
- 441- 8
- 442-15

good

p 419-22 ... Father's ... pleasure ... Luke 12:32

459

g

gl

fr

Good, Dr Mason

s 163-13 Dr Mason *G*, a learned Professor in London,

goodness

affection and
a 24-28 lay in the practical affection and *g*

and beauty
s 121-13 So we have *g* and beauty to gladden the

and blessedness
pr 10-25 source and means of all *g* and blessedness,

and mercy
ap 578-16 *g* and mercy shall follow me — *Psal* 23 6.

and power
g 515-23 reflecting *g* and power

and purity
p 364- 1 a man of undoubted *g* and purity,

and spirituality
b 277- 8 *g* and spirituality must be immortal
277-10 If *g* and spirituality are real,

and virtue
m 57-17 the better claims of intellect, *g*, and virtue.

another's
a 21- 7 another's *g*, suffering, and triumph.

attains
pr 2-16 *G* attains the demonstration of Truth.

beauty and
sp 76-23 possessing unlimited divine beauty and *g*

sp 95-12 reaches this point of moral culture and *g*

divine
m 66-16 unfolds new views of divine *g* and love

goal of
f 233-14 until the goal of *g* is . . won

great
a 47-18 He knew that the great *g* of that Master

happiness and
f 244- 9 happiness and *g* would have no

idea of
s 119-22 God . . is represented only by the idea of *g*;

immortality, and
g 518-20 Love giveth . immortality, and *g*,

g of God's character

omnipotent in
p 367-31 Because Truth is omnipotent in *g*,

Principle of
s 147-31 Science alone reveals the divine Principle of *g*

Principle of all
pr 3- 8 Shall we ask the divine Principle of all *g* to

towards
f 213-11 Every step towards *g* is a departure from

universal
b 323- 4 glow in all the grandeur of universal *g*.

without
b 328- 4 suppose that they can live without *g*,

pr 4-21 *g* will "be evil spoken of," — *Rom* 14 16
a 53-24 the lifelong sacrifice which *g* makes for
an 106-23 longsuffering, gentleness, *g*, — *Gal*. 5, 22.

goodness

s 147-29 A pure affection takes form in *g*,
ph 196-19
f 230-17
248-29
c 260-15
r 465-15
g 516-11

goods

p 399-30 and spoil his *g*, — *Matt* 12:29.
400- 7 of his *g*, — namely, of sin and disease.
438-24 and smuggles Error's *g* into market
439- 1 introducing their *g* into the market

good-will

s 150- 8 "on earth peace, *g* toward men" — *Luke* 2 14.
f 226-17 "on earth peace, *g* toward men" — *Luke* 2 14.
p 407-16 even into spiritual power and *g* to man

gorgeousness

f 252-25 and says: . . . I am enthroned in the *g* of matter.

Gospel

John's
gl 598- 2 in John's *G*, the third chapter,

Luke's
p 362- 1 in the seventh chapter of Luke's *G*

Mark's
s 117-11 in the last chapter of Mark's *G*
b 272-12 referred to in the last chapter of Mark's *G*.

pref xi-22 called the author to proclaim His *G*
g 525-17 In the *G* of John, it is declared that
ap 561-30 In the first chapter of the Fourth *G*

gospel

is preached
a 27- 6 to the poor the *g* is preached." — *Luke* 7 22.

law and
p 441-30 a verdict contrary to law and *g*.

of healing
a 55- 9 the *g* of healing is again preached

of Love
ap 577- 4 His universal family, held in the *g* of Love

preaches the

a 18- * but to preach the *g*. — *I Cor*. 1 17
37-30 preach the *g* to every — *Mark* 16 15
s 138-28 preach the *g* to every — *Mark* 16 15
o 342-11 and preach the *g*," — *Mark* 16. 15
p 418-28 "Preach the *g* to every — *Mark* 16 15.

... *Gal* 1 11.

Gospels

sp 79-21 so far as can be learned from the *G*,

gossamer

p 403-20 the *g* web of mortal illusion

gossip

f 238-28 no time for *g* about false law or testimony.

gotten

r 479- 5 "I have *g* a man from the Lord" — *Gen* 4 1.
g 538-24 I have *g* a man from the Lord — *Gen* 4 1.
538-30 "I have *g* a man from the Lord," — *Gen* 4:1

govern

s 151-31
154-18
ph 175-25
f 206- 7
207- 4
227-30
231-18
251-20
p 380-32
393-11
402-22
409-15
414-12
r 490- 6
494- 1

governed

pr 14-10 to be absolutely *g* by divine Love,
a 42-26 in C. S. the true man is *g* by God
m 62-27 The higher nature of man is not *g* by the lower;

governed
- *sp* 83-17 belief that . . . man, is *g* in general by
- *an* 106-10 *g* by his Maker, divine Truth and Love.
- *s* 125-15 *g* by Soul, not by material sense.
- 131- 4
- 141-16
- 146- 4
- 150-26
- 151-21
- 155-14
- 160-29
- *ph* 183-25
- 184-17
- 187-21
- 187-23
- 195-13
- *f* 205-13 prayer, *g* by Science instead of the senses.
- 215-12 Whatever is *g* by God, is never . . . deprived of
- 216-17 If man is *g* by the law of divine Mind,
- 226-23
- 231-30
- 240-12
- 245-26
- 246-24
- *c* 257-19
- *b* 273-18
- 274-27
- 302-22
- 304-14 The perfect man — *g* by God,
- 318-28 The governor is not subjected to the *g*
- 318-29 man is *g* by God, divine Principle,
- *p* 376-19 a mental concept and *g* by mortal mind,
- 409-20 The animate should be *g* by God alone
- *r* 480-10 Consciousness, as well as action, is *g* by
- 487- 2 whenever man is *g* by God.
- *g* 536-14 If man should be *g* by corporeality
- 536-18 mortal man would be *g* by himself
- 546-11 while matter is *g* by
- *gl* 583- 7 who, . . . are *g* by divine Science,
- 588-13 though they are *g* by one Principle.

governing
- *sp* 71- 8
- 81-22
- *s* 154-30
- *ph* 174- 1
- *f* 209- 5
- 231 15
- *b* 292-25
- 303- 4
- 398- 5
- *p* 370- 8
- 377-21
- 427-24
- *g* 510-30
- *gl* 584-12
- 595- 1

Government
- *p* 442- 3 Our statute is spiritual, our *G* is divine

government

by divine Principle
- *gl* 587-25 reign of Spirit, *g* by divine Principle,

divine
- *f* 225- 3 opposed to the divine *g*

everlasting
- *s* 121-32 in the everlasting *g* of the universe

false
- *sp* 94-12 owe their false *g* to the misconceptions of

French
- *an* 100-12 In 1784, the French *g* ordered the

God's
- *a* 36- 8 not in accordance with God's *g*,
- *m* 62-25 but let no mortal interfere with God's *g*
- *sp* 78-27 claimed to be the agents of God's *g*
- *s* 125-17 Reflecting God's *g*, man is self governed
- *p* 393-17 in Science man reflects God's *g*

His
- *s* 128- 5 His *g* of the universe, inclusive of man.
- *f* 231-24 To fear sin is . . . to doubt His *g*
- *r* 472-10 *do not originate in God nor belong to His g*.

might and
- *g* 522- 6 first record assigns all might and *g* to God,

Mind's
- *ph* 192-18 Mind's *g* of the body must supersede the

of God
- *c* 258-29 man, under the *g* of God in eternal Science,
- *p* 405-20 demonstrates the *g* of God,

of the body
- *ph* 167-26 scientific *g* of the body must be
- *t* 462-30 It urges the *g* of the body

of the universe
- *g* 539-15 resigned to matter the *g* of the universe?

reins of
- *p* 422-29 Not holding the reins of *g* in his own hands,

spiritual
- *gl* 597-28 the movements of God's spiritual *g*,

---

government
- *an* 100-16 reported to the *g* as follows:
- *c* 255- 1 and its *g* is divine Science.
- *p* 379-23 not . . . take the *g* into its own hands
- 439-25 without the inspection of Soul's *g* officers

governments
- *p* 378-32 usually find displayed in human *g*.

Governor
- *p* 432-11 I am Mortality, *G* of the Province of Body,

governor
- *b* 318-28 The *g* is not subjected to the governed
- *r* 480-11 origin and *g* of all that Science reveals.

Governor Mortality
- *p* 432-18 and *G M* replies in the affirmative.

governs
- *pr* 6- 3 Divine Love corrects and *g* man.
- *a* 38-27 and *g* the universe harmoniously
- *an* 102- 2 God *g* all that is real, harmonious, and
- 102-13 since God *g* the universe,
- *s* 111-28
- 143-26
- 154-19
- 160-28
- 162-12
- *ph* 180-14
- 188- 8
- *f* 219-10
- 219-20
- 211-24
- 222-12
- 224- 6
- 231-21
- 251-15
- *b* 270 11
- 280-14
- 295- 5
- 304-22
- 316-21
- 324- 9
- *p* 375-21
- 377- 3
- 393-17
- 412- 2
- 419-22
- 420- 4
- 422-31
- *r* 496- 5
- *g* 507-17
- 507-24
- 508- 7
- 532- 4
- 539-29

grace
- *pr* 4- 4 . . . of fervent desire for growth in *g*
- 17- 5
- *a* 27-26
- *m* 67 23
- *s* 108- 3
- 118-16
- 134-17
- *f* 220-25
- 247-19
- *c* 263-13
- *b* 333-22
- *r* 478-29
- 494-15

graces
- *p* 429- 4 as well as by other *g* of Spirit.

gracious
- *pr* 1- 7 God's *g* means for accomplishing

graciously
- *s* 107- 4 God had been *g* fitting me

gradation
- *g* 511-26 metaphorically present the *g* of

gradations
- *g* 551-13 Evolution describes the *g* of human belief,

grade
- *p* 363- 7 as was customary with women of her *g*

grades
- *ph* 172- 7 Materialism *g* the human species as
- *g* 551-12 through all the lower *g* of existence.

gradually
- *sp* 77-25
- *s* 109-23
- 111-31
- *p* 380-25
- *t* 460-30
- *ap* 576-30

grafting
- *f* 201-20 *G* holiness upon unholiness,

Graham
ph 170- 8 Did Jesus understand less than *G* or Cutter?
f 221- 2 adopted the *G* system to cure dyspepsia.

grain
s 130-21 and to inculcate a *g* of faith in God,
t 449- 3 A *g* of C S does wonders for mortals,

grammars
g 508-20 *g* always recognize a neuter gender,

grand
sp 75-31
s 116-13
143-26
164-10
ph 200- 6
f 240- 7
240-11
244- 4
246-25
248-28
b 328-12
o 341- 7
354-29
p 384-15
t 448-23
460-25
r 471- 8
490- 1
g 511-25
514-30 A realization of this *g* verity was a source of
518-16 The rich in spirit help the poor in one *g*
ap 560-13 the *g* necessity of existence is to gain the
575-32 *g* realization of the Golden Shore of Love

grandest
a 49 19 charged with the *g* trust of heaven,
f 213-21 rapture of his *g* symphonies was never heard

grandeur
a 39- 2
f 244-31
b 328- 1
329- 4
ap 571-30

granite
pref vii-25 and to cut the rough *g*

Grant, General
r 492-18 Discussing his campaign, General *G* said

grant
pr 2-13 the All-loving does not *g* them simply on the
10-31 In this case infinite Love will not *g* the request

granted
pref xii- 1 No charters were *g* after 1883,
m 63-23 let us hope it will be *g*
t 453- 4 should be *g* that the author understands

grape
fr 600- * whether the tender *g* appear, — *Song* 7 · 12

grapes
f 211-20 "the fathers have eaten sour *g*, — *Ezek* 18 2
b 276-30 Divine Science does not gather *g* from thorns
g 539-24 "Do men gather *g* of thorns?" — *Matt* 7 16

graphic
a 52-14 Isaiah's *g* word concerning the coming

graphically
sp 92-17 The portrayal is still *g* accurate,

grapple
a 29- 2 They must *g* with sin in themselves and in
f 235-31 love to *g* with a new, right idea
ap 569- 4 Every mortal . must *g* with and overcome

grasp
pr 13-23 and so we cannot *g* the wonders wrought
a 28- 7 determination to hold Spirit in the *g* of matter
sp 93-16
s 119-10
142-17
147-22
ph 192- 5
f 210-11
254-12
b 275-10
281-29
327-10
o 349-27
p 381-21
g 519-12
ap 573- 2

grasped
an 104-27 leaving the case worse than before it was *g* by

grass
blade of
sp 70-13 from a blade of *g* to a star,
ph 191-21 By its own volition, not a blade of *g* springs up,

grass
days are as
ph 190-23 As for man, his days are as *g*: — *Psal* 103 15
r 476-24 "As for man, his days are as *g*. — *Psal* 103 15
of Gethsemane
a 48-11 fell in holy benediction on the *g* of Gethsemane,
sp 81-18
ph 190-15
g 507-12
508- 9
516-13

grateful
pr 3-22 Are we really *g* for the good
9- 2 the author has been most *g* for

gratify
a 49-12 O, why did they not *g* his last human yearning
s 163-26 exhibition of human invention might *g*

gratitude
pr 3-25
3-26
4- 8
4 10
8-15
a 26- 2
m 66-17
p 367-15
gl 595-22

grave
beyond the
a 46-24 and progressive state beyond the *g*.
p 409-30 cannot expect to find beyond the *g* a
of affection
m 68- 9 Jealousy is the *g* of affection
robs the
b 275-27 It robs the *g* of victory.
323-26 The true idea . . robs the *g* of victory,
this side of the
a 36-23 punishment this side of the *g*
a 24-30
sp 73-26
s 133- 1
f 244- 8
b 291- 5
o 353-25
p 426-20
r 496-23

grave-clothes
p 367- 2 nor bury the *morale* of C S in the *g* of its

graven
m 67- 1 may be *g* with the image of God.

gravitate
r 265- 5 Mortals must *g* Godward,

gravitates
b 323-21 *g* towards Soul and away from

gravitation
b 272-23 earthward *g* of sensualism and impurity,
g 536-12 If man's spiritual *g* and attraction to

gravity
s 149-18 A physician . . remarked with great *g*

gray
f 245-14 no care-lined face, no wrinkles nor *g* hair,
g 513- 9 *g* in the sombre hues of twilight;

great
pref ix-30
pr 5- 4
9-13
16- 1
a 20-20
23- 3
24-17
25- 1
25-21
25-30
29-10

great

a 33- 7 It was the *g* truth of spiritual being.
33-15 With the *g* glory of an ever acting victory
33-19 our *g* Teacher said "Not my will . . ." — *Luke* 22 42.
36-15
40-19
42-15
44- 6
44-22
47-18
48-19
48- 8
53-21
m 59- 1
66- 1
66-10
68- 5
sp 83-21
85-18
85-30
91- 7
91-12
an 104- 9
105-18
s 108-32
112-19
115- 1
115- 9
122- 4
125-26
126-28
129 13
133- 6
135-22
148-32
148-17 A physician . . . remarked with *g* gravity
151- 8 *G* respect is due the motives and
158-14 and endurest *g* sufferings upon earth
ph 184-28 always breathed with *g* difficulty when the
200-16 The *g* truth in the Science of being
f 207-23 did not proceed from this *g* and only cause
210 19
234-29
242- 6
251- 7
274-11
c 257- 9
b 268- 2 brought to light with *g* rapidity
274-16
283-19
300-21
320-14
328-30
329 9
o 358-22
p 377-26
395- 6
397-23
403- 2
417 9
422- 5
426 21
427 21
428-11
428-22
433- 2
441 31
t 445- 9
448-27
449 4
454-13
r 469-14
494- 5
g 510-13
512- 4
516-16
528-22
543-15
546-24
547-20
548-27
549 27
550-21
555-28
ap 558- 8
560- 6
560-11
560-24
562 27
562-30
563- 8
565- 2
566- 4
567-14
568-22
568-23

great

ap 570-27 should know the *g* benefit which Mind has wrought

b 333-30
331- 7
334-7 9
p 440-15
r 467-13
467-20
g 508-24
510-14
518-14
534-24
ap 560-31

greatest

f 242- 5 the least of them unto the *g* " — *Jer* 31 34
p 368- 1 The *g* wrong is but a supposititious opposite
376- 6 Just so is it with the *g* sin

greatly

Grecian

199-32 When Homer sang of the *G* gods,

Greece

255- 8 cultured scholars in Rome and in *G*,
324-25 Asia Minor, *G*, and even in imperial Rome.

Greed

430-24 *G* and Ingratitude, constitute the jury.

greed

47-21 *g* for gold strengthened his ingratitude,

Greek

23-21 In Hebrew, *G*, Latin, and English,
134- 4 The word *martyr* from the *G*
137-31
313- 3
313-13
333-14
474-12
488- 7
517- 5
524- 4
590 17
594- 1
598- 1

green

5-19 flourish "like a *g* bay tree." — *Psal* 37 35
190-15 the grass . . . with beautiful *g* blades,
514-13 or rests in "*g* pastures. — *Psal* 23 2
518-11 I have given every *g* herb — *Gen* 1 30.
578- 6 to lie down in *g* pastures — *Psal* 23 2

greet

158-24 Evidences of progress . . . *g* us on every hand.
220- 9 violet lifts her blue eye to *g* the early spring.

grew

245-11 she literally *g* no older.
349-21 Out of this condition *g* the prophecy
520-20 herb of the field before it *g* — *Gen.* 2 5

grief
a 35- 1
50-31
p 363-29
377- 3
377-15
386-17
386-20
386-24
386-27
435-13 bringing joy instead of *g*,

grind
p 380- 7 it will *g* him to powder." — *Matt.* 21 : 44.

grinding
pr 10-19 to earn a penny by *g* out a prayer.

groan
c 255- * *g within ourselves, waiting for — Rom* 8 23

groaneth
c 255- * *we know that the whole creation g — Rom* 8 22

grope
c 263- 9 he will no longer *g* in the dark

gropes
t 463- 2 The material physician *g* among phenomena,

groping
s 164- 1 resembles the *g* of Homer's Cyclops

gross
m 61-15
sp 75- 9
b 272-14
o 350-18
p 383-14
383-18
t 456-17

grosser
m 61-19 the *g* traits of their ancestors.
ph 177-13 material body is the *g* portion,
b 293- 8 The *g* substratum is named matter

grossest
ap 565- 9 Led on by the *g* element of mortal mind,

grossness
b 272-15 which dulness and *g* could not accept.

ground
and dust
g 537-17 since *g* and dust stand for nothingness
cursed is the
g 535-22 cursed is the *g* for thy sake, — *Gen* 3 17.
curses the
g 524-27 for God presently curses the *g*.
dispute the
r 492-16 will dispute the *g*, until one is acknowledged
drift to the
f 230-30 like snowflakes, and drift to the *g*.
drops into the
g 520-27 Mortal thought drops into the *g*,
dust of the
g 524-14 formed man of the dust of the *g*, — *Gen.* 2 7.
face of the
g 521-22 watered the whole face of the *g*. — *Gen.* 2 6.
fell to the
a 47-25 His dark plot fell to the *g*,
firmer
f 224- 7 shall plant our feet on firmer *g*
fruit of the
g 540-25 Cain brought of the fruit of the *g* — *Gen.* 4 3
gained
s 111-32 this system has gradually gained *g*,
herbs of the
g 541-13 more spiritual type . than the herbs of the *g*
hold your
p 417-14 hold your *g* with the unshaken understanding
occupies the
an 104-26 This greater error thereafter occupies the *g*,
of demonstration
a 23-10 more on the *g* of demonstration than
till the
ph 183-12
g 520-22
520-31
537- 4
544- 5
545- 7
was accursed
b 338-27 Jehovah declared the *g* was accursed,
whole
sp 79-10 Science must go over the whole *g*,
p 421-16 the great fact which covers the whole *g*,
g 545-16 Error tills the whole *g* in this material theory,

---

pr 2-13 does not grant them simply on the *g* of
ph 190-12 nor take the *g* that all causation is matter,
b 338-13 signifying the *red color of the g*,
338-28 from this *g*, or matter, sprang Adam,

ground
p 381- 7
437-29
440- 2
g 525-30
527-21
535-26
537-17
541-28

groundless
o 352-23 should be assured that their fears are *g*,

grounds
p 392- 9 take antagonistic *g* against all that is

groundwork
sp 84- 6 from a *g* of corporeality and human belief.
s 147-19 plant you firmly on the spiritual *g* of

grovel
g 539-18 to *g* beneath all the beasts of the field.

grow
pr 7-19
10- 5
m 58-15
sp 77-24
ph 197-27
c 265- 6
b 300-19
318-19
o 341- 7
350- 8
p 387- 1
390-20
r 496-13
g 525-31
527- 4

growing
a 43-30
f 202-25
245- 1
245-23
c 265-17
p 396-12
g 533-24
ap 570- 3

grown
ph 188- 4
t 455-21
g 533-18
549- 5
553-11

grows
pr 5-27
sp 89-16
f 251- 4
b 327-10
p 387-24
433-13
r 489- 2
g 520-25
554-14

growth
and organization
g 548-24 material sense of animal *g* and organization,
child's
pref x- 1 may treasure the memorials of a child's *g*,
in grace
pr 4- 4 prayer of fervent desire for *g* in grace,
f 220-25 never to try dietetics for *g* in grace.
in wisdom
p 363-30 repentance, reformation, and *g* in wisdom
material
m 68-28 it manifests no material *g* from molecule to
of error
ph 188-22 Sickness is a *g* of error,
only through
m 62-18 only through *g* in the understanding of
probation and
b 291-24 until probation and *g* shall effect the
promotes your
c 266-12 to accept what best promotes your *g*.
promote the
ph 195-21 promote the *g* of mortal mind out of itself,
spiritual
(*see* spiritual)
subject to
s 124-18 represented as subject to *g*, maturity, and
this
p 406-23 and this *g* will go on until
r 481-17 this *g* of material belief,

---

m 68-14 to your *g* and to your influence on other lives.
ph 190-14 Human birth, *g*, maturity, and decay
b 291- 9 in the *g* of Christian character
305-28 not subject to birth, *g*, maturity, decay.

growth
b 310-31 neither g, maturity, nor decay in Soul.
t 463-16 Its beginning will be meek, its g sturdy,
g 520-26 g is the eternal mandate of Mind

grumble
m 59-23 After marriage, it is too late to g

guarantee
pref vii-19 only g of obedience is a right apprehension of

guard
pr 10-20 the advance g of progress has
a 48- 6 held uncomplaining g over a world
f 225-10 not to let truth pass the g until
234-19 and g against false beliefs as watchfully
t 445- 3 to g against the attacks of the
458-18 to g " the tree of life — Gen 3 24.

guarded
t 446-29 This must therefore be watched and g against.
447-21 ought to be understood and g against.

guardians
ph 174-13 spiritual intuitions are our g in the gloom.

guarding
g 538- 4 two-edged sword g and guiding

guards
g 536-12 sword which g it is the type of
537-15 Truth g the gateway to harmony

guess
f 245-15 Asked to g her age, those unacquainted with

guesswork
t 463-28 Guided by divine Truth and not g.

guest
a 32- 8 ancient custom to pass each g a cup of
f 254-32 stranger thou art the g of God
p 362- 2 Jesus was once the honored g of a
363-13 wondering why, the exalted g did not at once

guest's
p 364-14 wash and anoint his g feet,

guests
g 538- 6 at the gate to note the proper g.

guidance
a 25-25 He worked for their g, that they might
s 148-31 leaves them to the g of a theology which admits
154-25 and her affections need better g,
164- 8 said none can be adopted as a safe g

guide
s 126-30 I have had no other g in
f 226-32 trusting Truth, the strong deliverer, to g me
b 299-13 g to the divine Principle of all good,
p 414-12 love will g and govern mortal mind
t 444- 9 God will still g them into the right use of

guide
r 467-14 the one perfect Mind to g him,
497- 4 the Bible as our sufficient g to eternal Life
ap 566- 6 so shall the spiritual idea g all right desires
566-15 An awful g, in smoke and flame,

guided
pr 7-18 If spiritual sense always g men,
an 106-10 self governed only when he is g rightly
f 214- 7 g into the demonstration of life eternal.
p 429- 8 When walking, we are g by the eye
t 463-27 G by divine Truth and not guesswork,
ap 566- 1 As the children of Israel were g

guides
a 21-22 we have the same railroad g,
s 141-28 Whatever g thought spiritually benefits
f 235-21 They should be wise spiritual g to
b 299-16 giving earnest heed to these spiritual g

guideth
c 257-21 g "Arcturus with his sons" — Job 38 32.

guiding
pref vii-10 and shine the g star of being
r 488-10 not equal to g the hand to the mouth;
g 538- 4 a two-edged sword, guarding and g

guillotine
s 161-22 knelt before a statue . . erected near the g:

guillotined
p 427-17 same after as before . . . the body g

guilt
t 455- 3 mental state of self-condemnation and g
g 542- 6 error hides behind a lie and excuses g,
542-10 disposition to excuse g . is punished
ap 568- 1 Innocence and Truth overcome g and error.

guilty
s 119-14 thereby making Him g of maintaining
p 391-19
391-22
405-23
433-17
433-21
434- 3
436-28
442- 7

gulf
a 47-19 placed a g between Jesus and his betrayer,
sp 74-26 There is no bridge across the g which
83-24 Between C. S and . . . superstition a great g

gushing
p 367- 6 better than hecatombs of g theories,

gymnast
ph 199-19 The feats of the g prove

H

habit
pr 2-13 The mere h of pleading with the divine Mind,
p 383-25 Does his assertion prove the use . a salubrious h,

habitat
p 413-19 Water is not the natural h of humanity

habitation
r 477- 6 Man is not a material h for Soul,
g 537 11 In the first chapter evil has no local h
ap 577-12 This spiritual, holy h has no boundary

habits
m 62- 5 h of obedience to the moral and spiritual law
p 404- 7 suffering which his submission to such h brings,

habitual
pr 4-12 The h struggle to be always good
11-29 h desire to know and do the will of God,

hades
s 137-32 [h, the under-world, or the grave]

hail
f 224-13 were ready to h an anthropomorphic God,

hair
f 245-14 no care-lined face, no wrinkles nor gray h,
p 363- 5 her long h, which hung loosely

hairs
p 367-16 with those h all numbered by the Father

half
m 66- 8
f 202- 7
p 382- 5
383-21
418-10

half-hidden
o 351- 1 sprang from h Israelitish history

half-way
an 103-13 separate from any h impertinent knowledge,

half-way
ph 167-23 It is not wise to take a halting and h position
b 274-23 permits no h position in learning its Principle

hallowed
pr 16-28 H be Thy name — Matt 6 9
s 134-12 were h by the gallows and the cross
t 462-29 It unfolds the h influences of unselfishness,

hallowing
m 59-14 thus h the union of interests and affections,
r 474-24 Despite the h influence of Truth in the

halo
f 248- 3 Its h rests upon its object

halt
o 343-10 The sick, the h, and the blind look up to C S.

halting
ph 167 22 It is not wise to take a h and half-way position

f 236-30 While age is h between two opinions

halts
p 415- 7 leaps or h when it contemplates unpleasant

Ham
gl 582-24 CANAAN (the son of H) A sensuous belief,
587-21 definition of

hamlet
s 149-32 there is hardly a city, village, or h, in which

hammer
ph 199- 2 if . . could lift the h and strike the anvil,
199- 7 producing such a result on the h.

hammering
ph 199- 3 it might be thought true that h would

hamper
f 234- 2 even as ritualism and creed *h* spirituality.

hampers
c 260-17 often *h* the trial of one's wings

hand
at
pr 12- 5 no power to gain more . . than is always at *h*·.
ph 174-13 far spent, the day is at *h* " — *Rom* 13 12
p 385-20 you sprain the muscles . your remedy is at *h*
ap 558- * *for the time is at h — Rev* 1 3
every
s 158-25 Evidences of progress . greet us on every *h* .
fan in
r 466-27 Science of Christianity comes with fan in *h*
guiding the
r 489-10 not equal to guiding the *h* to the mouth,
helping
m 64-10 lends a helping *h* to some noble woman,
His
c 256-22 and none can stay His *h* , or say — *Dan* 4 35.
his
b 321-21 when Moses first put his *h* into his bosom
g 537- 1 and now, lest he put forth his *h* , — *Gen* 3 22
ap 558- 6 had in his *h* a little book open — *Rev* 10 2
559- 1 had in his *h* " a little book," — *Rev* 10 2
moves the
f 220-32 as directly as the volition or will moves the *h*·.
my
ph 187-18 We say, " My *h* hath done it "
of Love
a 36-27 or that the *h* of Love is satisfied with
on the other
m 58-19
an 103-12
b 301-10
333- 8
o 354-12
p 364-25
t 452-29
r 493- 1
restored his
b 321-23 restored his *h* to its natural condition
right
pr 15-29
a 38-16
41-25
s 141- 7
142-17
f 233-16
table and
sp 80-22 mind-power which moves both table and *h*·.
thine
p 398-14 " Stretch forth thine *h* ," — *Matt* 12 13.
vanished
sp 88- 4 the touch of a vanished *h*·,
which beckons
sp 76- 3 and the *h* which beckons them,
withered
p 398-13 To the sufferer with the withered *h*

s 126-16 *h*
160-13
ph 179-27
187-15
f 213-28

handcuffed
p 436-20 It was Fear who *h* Mortal Man and would now

handkerchief
p 379-15 inspecting the hue of her blood on a cambric *h* ,

handle
b 321-11 wisdom bade him come back and *h*· the serpent,
321-32 taught them how to *h* serpents unharmed,
p 402-26 *h* themselves as they should do.
t 464-18 he could *h* his own case

handled
b 268- * *our hands have h , of the Word — I John* 1 1.

handles
ph 176-31 Truth *h* the most malignant contagion

handmaid
a 36- 9 since justice is the *h*· of mercy.

hands
at the
p 441-23 executed at the *h*· of our sheriff, Progress.
clap their
f 240-10 The leaves clap their *h* as nature's untired
enemies'
a 51-13 give his temporal life into his enemies' *h* ;
her
s 159- 6 Her *h* were held, and she was forced into
his own
p 433-29 Not holding the reins of government in his own *h* ,

hands
into the
p 436- 4 After betraying him into the *h* of your law,
t 459-17 like putting a sharp knife into the *h*· of a
its own
ph 170-32 which takes divine power into its own *h*·
p 378-24 and take the government into its own *h*·,
join
s 122-17 sky and tree-tops apparently join *h* ,
lips or
f 212-26 we say the lips or *h*· must move in order to
my
s 156- 6 A case of dropsy, . . . fell into my *h* ,
of God
g 521- 8 in the *h* of God, not of man,
of ignorance
b 305- 1 left in the *h*· of ignorance,
on the sick
a 38-11 they shall lay *h*· on the sick, — *Mark* 16 18
b 328-25 They shall lay *h* on the sick, — *Mark* 16 18
o 359-27 they shall lay *h* on the sick, — *Mark* 16 18.
p 362- * *they shall lay h on the sick, — Mark* 16 18
our
b 268- * *our h have handled, of the Word — I John* 1 1
shook
p 442- 9 We noticed, as he shook *h*· with his counsel,
such
a 31- 3 God will never place it in such *h*·.
their
s 133-32 Creeds and rituals have not cleansed their *h*
Thy
ph 200-15 dominion over the works of Thy *h* . — *Psal.* 8 6.
use those
a 44-17 that he might use those *h*· to remove the
without
t 454- 8 path which leads to the house built without *h*

a 38-15 Here the word *h* is used metaphorically,
sp 80-20 that mind, without the aid of *h* ,
an 105- 1 The *h* , without mortal mind to direct them,
p 432-27 prisoner to escape from the *h* of justice,

hangs
p 436-10 Upon this statute *h*· all the law

haply
ph 198-20 *h* causes a vigorous reaction upon itself,

happens
p 397-13 When an accident *h* , you think
r 486- 4 Suppose one accident *h* to the eye,

happify
m 57-32 To *h* existence by constant intercourse with

happiness
all
c 261- 3 Principle of all *h*·, harmony, and immortality

and life
f 232- 5 beliefs we commonly entertain about *h*· and life
b 308-10 looking for *h* and life in the body,
and success
p 405-11 conspirators against health, *h* , and success
circumscribe
m 61- 1 We cannot circumscribe *h* within the
crush out
p 407-11 they crush out *h* , health, and manhood .
each other's
m 59- 4 most tender solicitude for each other's *h* ,
existence and
g 545-17 false view, destructive to existence and *h*·.
fatal to
m 59-26 for deception is fatal to *h*·.
gaining
b 327-28 seeking material means for gaining *h* .
harmony and
m 60- 3 higher in the scale of harmony and *h* .
health and
s 152-27 driven to a spiritual source for health and *h* .
r 261- 8 The effect of mortal mind on health and *h*· is
p 442-12 his countenance beaming with health and *h*·.
health or
p 420-24 at its best, is not promotive of health or *h*·.
his
ph 172- 2 constitutes his *h* or misery
p 383-13 emigrant, whose filth does not affect his *h* ,
hope of
m 61-20 What hope of *h* , . . . can inspire the child who
human
m 65- 2 human *h* should proceed from man's highest
is spiritual
m 57-18 *H* is spiritual, born of Truth and Love.

happiness
life and
c 2?2-21 will then drop the false estimate of life and *h* ,
g 53?-28 give up their belief in perishable life and *h* ,
man's
b 3?4-18 Man's *h* is not, therefore, at the disposal of
of being
b 2??- 1 relates most nearly to the *h* of being
of mortals
p 3?7- 4 on the morals and the *h* of mortals,
of wedlock
m 58-21 a poor augury for the *h* of wedlock.
of your wife
m 59-15 the welfare and *h* of your wife
or misery
s 122 14 its status of *h* or misery
ph 172- 2 constitutes his *h* or misery
pursuit of
s 161-18 life, liberty, and the pursuit of *h* "
still seeking
b 250- 8 still seeking *h* through a material,
true
m 58-10 true *h* strength and permanence.
60 25 not discerning the true *h* of being.
b 337- 7 For true *h* , man must harmonize with his
would be won
b 250-17 *h* would be won at the moment of dissolution.

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m 60 30 and *h* would be more readily attained
61- 5 or *h* will never be won
f 250-31 nor will Science admit that *h* is ever the sport of
b 251- 2 that *h* can be genuine in the midst of

happy
a 55-17 My weary hope tries to realize that *h* day,
m 60- 5 a *h* and permanent companionship
65-18 powerlessness of vows to make home *h* ,
s 121-12 glad in God's perennial and *h* sunshine,
ph 1??- 4 said that he should never be *h* elsewhere
f 236-27 verities that will make them *h* and good
b 297 2 Mortal belief says, "You are *h* !"

harbingers
f 224-20 the *h* of truth's full-orbed appearing

hard
a 23- 8 The atonement is a *h* problem in theology,
f 225-24 Legally to abolish unpaid servitude . . . was *h* ,
p 436-23 His friends struggled *h* to rescue the prisoner
t 44?- 2 your own wrists manacled, it is *h* to break

hardened
p 404-16 The healthy sinner is the *h* sinner

hardier
ph 197-19 that made them *h* than our trained

hardly
s 143-32 To-day there is *h* a city, village, or hamlet,

harlots
a 20- 7 publicans and the *h* go into the — *Matt* 21 31

harm
an 103-32 In C S man can do no *h* ,
ph 196- 3 should be taught to do the body no *h*
197-32 will *h* his patients even more than
198- 2 has in belief more power to *h* man than
f 234-32
o 344-14
352-18
p 385-18
442-31
t 443-32
g 5?7- 3

harmful
p 40?-29 pains of sinful sense are less *h* than its
41?- 6 A single requirement beyond . . . is *h* ,
t 459-21 ignorance is more *h* than

harmless
sp 97-11
ph 177 32
f 243- 4
b 280- 6
g 514-28
514-29

harmonies
m 60-28 and teach us life's sweeter *h*
p 382- 2 matter, opposed to the *h* of Spirit,
t 452-23 spiritual sense of Truth unfolds its *h*,

[illegible]

harmonize
s 163-29 To *h* the contrarieties of medical doctrines
b 337- 8 man must *h* with his Principle,

Harmony
ap 570- 2 and the Peaceful Sea of *H* .

harmony
all is
b 331-15 Therefore in Spirit all is *h* ,
r 480-29 Outside the material sense of things, all is *h*.
and happiness

b 299-27 hide Truth, health, *h* , and Science,
attain
f 251-30 before we can attain *h*
bringing
ap 561-15 God and His Christ, bringing *h* to earth.
bring out
p 424- 9 in order to . . . bring out *h* .
brings out all
s 132-13 divine Principle which brings out all *h* .
chill
p 378-28 or to chill *h* with a long and cold night discord
confers
p 418-21 Truth is affirmative, and confers *h*

hamper
f 234-2 even as ritualism and creed *h* spirituality.

hampers
c 260-17 often *h* the trial of one's wings

hand

at
pr 12-5 no power to gain more . . than is always at *h*.
ph 174-13 far spent, the day is at *h* " — *Rom* 13 12
p 385-20 you sprain the muscles . . your remedy is at *h*.
ap 558-* *for the time is at h — Rev.* 1 3

every
s 158-25 Evidences of progress . . greet us on every *h*.

fan in
r 466-27 Science of Christianity comes with fan in *h*

guiding the
r 489-10 not equal to guiding the *h* to the mouth,

helping
m 64-10 lends a helping *h* to some noble woman,

His
c 256-22 and none can stay His *h*, or say — *Dan* 4 35.

his
b 321-21 when Moses first put his *h* into his bosom
g 537-1 and now, lest he put forth his *h*, — *Gen* 3 22
ap 558-6 had in his *h* a little book open — *Rev* 10 2
559-1 had in his *h* "a little book," — *Rev* 10 2.

moves the
f 220-32 as directly as the volition or will moves the *h*.

my
ph 187-18 We say, "My *h* hath done it"

of Love
a 36-27 or that the *h* of Love is satisfied with

on the other
m 58-19
an 103-12
b 301-10
333-8
o 354-12
p 364-25
t 452-29
r 493-1

restored his
b 321-23 restored his *h* to its natural condition

right
pr 15-29
a 38-16
41-25
s 141-7
142-17
f 233-16

table and
sp 80-22 mind-power which moves both table and *h*.

thine
p 398-14 "Stretch forth thine *h*," — *Matt* 12 13

vanished
sp 88-4 the touch of a vanished *h*,

which beckons
sp 76-3 and the *h* which beckons them,

withered
p 398-13 To the sufferer with the withered *h*

s 126-16
160-13
ph 179-27
187-15
f 213-28

handcuffed
p 436-20 It was Fear who *h* Mortal Man and would now

handkerchief
p 379-15 inspecting the hue of her blood on a cambric *h*,

handle
b 321-11 wisdom bade him come back and *h* the serpent,
321-32 taught them how to *h* serpents unharmed,
p 402-26 *h* themselves as they should do
t 464-18 he could *h* his own case

handled
b 268-* *our hands have h, of the Word — I John* 1 1.

handles
ph 176-31 Truth *h* the most malignant contagion

handmaid
a 36-9 since justice is the *h* of mercy.

hands

at the
p 441-23 executed at the *h* of our sheriff, Progress

clap their
f 226-10 The leaves clap their *h* as nature's untired

enemies'
a 51-13 give his temporal life into his enemies' *h*;

her
s 159-6 Her *h* were held, and she was forced into

his own
p 423-29 Not holding the reins of government in his own *h*,

into the
p 436-4 After betraying him into the *h* of your law,
t 459-17 like putting a sharp knife into the *h* of a

its own
ph 170-32 which takes divine power into its own *h*.
p 378-24 and take the government into its own *h*.

join
s 122-17 sky and tree-tops apparently join *h*,

lips or
f 212-26 we say the lips or *h* must move in order to

my
s 156-6 A case of dropsy, . . . fell into my *h*.

of God
g 521-8 in the *h* of God, not of man,

of ignorance
b 305-1 left in the *h* of ignorance,

on the sick
a 38-11 they shall lay *h* on the sick, — *Mark* 16 18
b 328-25 They shall lay *h* on the sick, — *Mark* 16 18
o 359-27 they shall lay *h* on the sick, — *Mark* 16 18.
p 362-* *they shall lay h on the sick, — Mark* 16 18

our
b 268-* *our h have handled, of the Word — I John* 1 1.

shook
p 442-9 We noticed, as he shook *h* with his counsel,

such
a 31-3 God will never place it in such *h*.

their
s 133-32 Creeds and rituals have not cleansed their *h*

Thy
ph 200-15 dominion over the works of Thy *h*. — *Psal* 8 6.

use those
a 44-17 that he might use those *h* to remove the

without
t 454-8 path which leads to the house built without *h*

a 38-15 Here the word *h* is used metaphorically,
sp 80-20 that mind, without the aid of *h*,
an 105-1 The *h*, without mortal mind to direct them,
p 432-27 prisoner to escape from the *h* of justice,

hangs
p 436-10 Upon this statute *h* all the law

haply
ph 198-20 *h* causes a vigorous reaction upon itself,

happens
p 397-13 When an accident *h*, you think
r 486-4 Suppose one accident *h* to the eye,

happify
m 57-32 To *h* existence by constant intercourse with

happiness

all
c 261-3 Principle of all *h*, harmony, and immortality.

and life
f 232-5 beliefs we commonly entertain about *h* and life
b 308-10 looking for *h* and life in the body,

and success
p 405-11 conspirators against health, *h*, and success

circumscribe
m 61-1 We cannot circumscribe *h* within the

crush out
p 407-11 they crush out *h*, health, and manhood.

each other's
m 59-4 most tender solicitude for each other's *h*,

existence and
g 545-17 false view, destructive to existence and *h*.

fatal to
m 59-26 for deception is fatal to *h*.

gaining
b 327-28 seeking material means for gaining *h*.

harmony and
m 60-3 higher in the scale of harmony and *h*.

health and
s 152-27 driven to a spiritual source for health and *h*.
c 261-8 The effect of mortal mind on health and *h* is
p 442-12 his countenance beaming with health and *h*.

health or
p 420-24 at its best, is not promotive of health or *h*.

his
ph 172-2 constitutes his *h* or misery.
p 383-13 emigrant, whose filth does not affect his *h*,

hope of
m 61-20 What hope of *h*, . . . can inspire the child who

human
m 65-2 human *h* should proceed from man's highest

is spiritual
m 57-18 *H* is spiritual, born of Truth and Love.

harmony

depredations on
r 490- 4 this belief commits depredations on h·.
determines the
ph 167- 9 determines the h· of our existence,
discord or
f 213-28 discoursing either discord or h· according as
disturbed
p 421- 7 human belief in ill-health, or disturbed h·.
divine Principle of
t 445-25 hiding the divine Principle of h ,
ap 573-16 God, the divine Principle of h ,
establish
ph 189- 9 no more deny the power of C S to establish h
eternal
pref vii-12
m 62-29
f 242- 1
b 338- 2
r 479-25
494- 8
494-23
g 506-11
548- 8
gl 598-29
facts of
o 356- 7 Discord can never establish the facts of h .
gateway to
g 537-16 Truth guards the gateway to h·.
haste towards
gl 586-22 GAD (Jacob's son). . . . haste towards h·.
health and
sp 72-31 the communicator of truth, health, and h·
s 146- 9 health and h have been sacrificed.
p 412-27 normal conditions of health and h
heaven-bestowed
f 253-10 your divine rights, and heaven-bestowed h ,
heavenly
ap 560-11 interprets the Principle of heavenly h·.
hour of
sp 96- 4 Love will finally mark the hour of h ,
immutable
b 298- 6 silences for a while the voice of immutable h·,
in man
b 276-14 H in man is as real and immortal as in music.
304-20 H in man is as beautiful as in music,
is the fact
p 412-23 insist that h is the fact,
is the real
p 410-30 begins with Christ's keynote of h ,
law of
s 134-22 natural law of h which overcomes discord,
light and
b 280- 4 the light and h which are the abode of Spirit,
g 501-12 which God illustrated by light and h ,
503-23 God, Spirit, dwelling in infinite light and h·
loss of
p 408- 2 sickness is loss of h
man's
s 150-26 The doctrine that man's h is governed by
ph 170-10 present the Principle of man's h
f 232-22 He referred man's h· to Mind, not to matter,
normal as
p 368-12 beliefs . that discord is as normal as h·,
obtained
p 427-12 understood and h obtained
of all things
f 215- 2 Nothing can hide from them the h of all things
of being
pr 6-15 To reach heaven, the h of being,
sp 73-16
s 123- 5
p 400-27
423-20
427-15
g 553- 6
of health
p 400- 9 Mortals obtain the h of health, only as
of man
p 372-10 the health, holiness, and h of man,
423-13 and it restores the h· of man.
of Science
sp 81-27 material sense hides the h of Science,
g 514-29 moving in the h of Science,
ap 562-13 divine Principle of man in the h of Science.
of Soul
p 390- 5 never deny the everlasting h· of Soul,
or health
s 159-26 to ascertain how much h , or health,

harmony

origin of
f 217- 5 notion . . . tones are lost in the origin of h .
peace, and
p 417- 2 find health, peace, and h in God,
perfect
s 130-10 reality is in perfect h with God,
g 511- 1 governing the universe, . . . in perfect h·.
perpetual
p 381-28 abide by the rule of perpetual h·,
perpetuates
sp 85- 8 whatever constitutes and perpetuates h·,
primeval
ap 565-23 stars sang together and all was primeval h·,
produce
r 486-20 yet supposes Mind unable to produce h !
production of
ph 183-18 action of Truth is the production of h·.
proof of
b 340- 2 make life its own proof of h· and God.
realm of
s 138- 9 a firm foundation in the realm of h·.
received the
a 54- 6 but earth received the h
recognition of
ap 576-24 man possesses this recognition of h·
recognize
f 228-17 will recognize h as the spiritual reality
reign of
sp 93-32 the reign of h· in the Science of being
s 122- 7 the actual reign of h· on earth.
gl 590- 1 The reign of h in divine Science;
592-20 the kingdom of heaven, or reign of h·.
represents
ap 560-10 Heaven represents h·,
restores
p 390- 9 the right understanding of Him restores h .
reverse of
t 447-17 When sin or sickness — the reverse of h·
Science and
ph 192-19 this teaching accords with Science and h .
scientific
r 486-12 will not establish his scientific h .
spiritual
f 248- 2 and glorious freedom of spiritual h·.
b 288-14 conflict . . . will cease, and spiritual h· reign
g 503- 9 constitute spiritual h , — heaven and eternity.
521- 3 to conscious spiritual h and eternal being
supreme
ap 573-15 even the declaration from heaven, supreme h ,
tones of
s 145- 2 natural musician catches the tones of h ,
true
m 57-10 their true h· is in spiritual oneness
ultimate
b 324- 4 helps to precipitate the ultimate h .
universal
f 208-23 the reign and rule of universal h ,
b 293-29 C S brings to light . universal h ,
r 483-19 and reveals the universal h .
voice from
ap 559-16 Then will a voice from h cry:
with God
b 304-23 they would lose h , if time or accident
yield to the
pref viii- 6 must yield to the h of spiritual sense,
s 162-11 it may yield to the h· of the divine Mind.

pr 2-16 with it
m 60-24
65-12
s 161-13
ph 169-28
186-23
to h ,
186-24
186-27
f 219-10
242- 9
253-30
b 304-16
304-23
o 352- 3
p 379-32
380-31
394-26
412-21
t 454- 3
r 471- 2
481- 3

heal

s 132- 3 this exhibition of the divine power to *h*·
136- 4
146-14
148- 1
148- 2
148- 4
152- 7
152-19
155-21
158-18
ph 168-12
179- 9
f 202-29
203- 6
208-14
218-18
234- 1
b 272- 1
318- 9
318-25
320-27
o 350-23
351- 3
351- 6
351-10
352- 3
355- 8
359- 4
p 365- 8
366- 7
366-32
380-11
382-20
395-15
399-32
410-27
412-18
420- 5
t 446-15
449-17
452-24
459-12 Any attempt to *h* mortals with erring
r 473-10 Truth, that comes to *h* sickness and sin
482-23 it can *h* in no other way, since the
483- 2 how do drugs, hygiene, and animal magnetism *h* ?
483- 3
483- 6
483- 8
494-12
ap 558-14
(*see also* sick)

healed

a 20-16 "with his stripes . we are *h*·" — *Isa* 53 5.
sp 78-29 By it the sick are *h*,
79-22 never described . . but he *h* disease.
94-21 Of the ten lepers whom Jesus *h*,
94-23 to acknowledge the divine Principle which had *h*
s 133-12
139-31
ph 165- 9
168-21
169- 7
169-26
185-32
193-21
193-28
f 210-17
211-21
230-23
230-27

and patient
t 457- 5 for teacher and student, for *h* and patient.
Christian Science
p 417-20 To the C. S. *h*·, sickness is a dream

healer
mental
1 while the mental *h*· confines himself chiefly
mind
5 *h* of mortal mind is the healer of the body.
2 admits God to be the *h*· of sin but not of
4 the *h* of sin, disease, death
5 healer of mortal mind is the *h* of the body.
7 Life, Truth, and Love, . . . was the *h* of the sick
of the
5 Good must dominate in the thoughts of the *h*,
7 through the would-be *h*,
human faith or the divine Mind is the *h*·

s 144-31
146- 2
ph 179- 6
180- 6
o 358-27

healeth
b 276- 3 the Lord that *h*· thee," — *Exod* 15 26.
320-28 encourages mortals to hope in Him who *h*

healing (noun)
adaptation to
s 116-12 view of C. S. and of its adaptation to *h*·
and teaching
o 349- 4 ask concerning our *h* and teaching,
t 454-18 the true incentive in both *h* and teaching
455-32 the Science of mental *h*· and teaching,
458-28 through living as well as *h*· and teaching.

pref x-16 By thousands of well-authenticated cases of *h*,
Christian
pref viii-14
ix-15
a 40- 4
55- 4
55-26
s 109-19
134-18
144-31
145-21

a 41-17 this demonstration of *h* was early lost,
divine
(*see* divine)
divine law of
t 445-16 You render the divine law of *h* obscure and
divine Principle of
pref x-22 The divine Principle of *h*· is proved
s 112-21 thus are the divine Principle of *h* and
t 458-12 to think of aiding the divine Principle of *h*·
evoke
p 395-13 with which to evoke *h*· from the
gospel of
a 55- 9 the gospel of *h* is again preached
in his
s 143- 7 would have . . . employed them in his *h*·,
is easier
p 373-12 *H* is easier than teaching,
is instantaneous
p 411-12 and the *h* is instantaneous.

health

establish
f 203- 8 this understanding would establish h·.
evidence of
a 52- 6 spiritual evidence of h, holiness, and life;
facts of
p 370-18 The moral and spiritual facts of h,
fatal to
ph 173-30 idols of civilization are far more fatal to h·
functional
s 125- 3 for organic and functional h·
good
s 120-11 if the . indicate that he is in good h·?
guides to
f 235-21 wise spiritual guides to h and hope.
harmony of
p 400- 9 Mortals obtain the harmony of h, only as
harmony, or
s 159-26 to ascertain how much harmony, or h,
has been restored
o 318-31 h has been restored, and longevity increased.
his
p 383-23 tells you that the weed preserves his h,
his own
t 446-15 destroying his own power to heal and his own h.
invalid's
p 379-23 does not affect the invalid's h,
is normal
s 120-14 in which h is normal and disease is abnormal.
laws of
(see laws)
Life and
p 430-11 to shut out the true sense of Life and h.
life and
ph 185-11 to regulate life and h
p 428-31 and raised the dying to life and h
morals and
b 273-32 cannot be destructive to morals and h when
most
pref viii-15 Christian healing confers the most h
notion that
p 383-32 notion that h depends on inert matter
of children
p 413-11 good or bad effects on the h of children
of my countenance
p 362- * Who is the h of my countenance — Psal 42 11
on the side of
ph 168-10 it ought to be enlisted on the side of h.
or disease
s 120-27 supposed consciousness of h or disease,
or happiness
p 420-23 is not promotive of h or happiness
or life
s 148-27 When physiology fails to give h or life by
our
ph 167- 9 our h, our longevity, and our Christianity
perfect
f 221-15 and she is now in perfect h
permanent
sp 79- 9 such a mental method produces permanent h·.
physiology, and
ph 173-21 Treatises on anatomy, physiology, and h,
presence of
p 412-25 Realize the presence of h and the fact of
produces in man
p 380-25 the divine Mind produces in man h,
prolific in
ap 563-21 prolific in h, holiness, and immortality.
relating to
p 381-23 human theories relating to h,
report of
ph 194- 9 Truth sends a report of h over the body
restore
a 51-22 His purpose . was not alone to restore h,
ph 174- 2 The Esquimaux restore h by incantations
restored
sp 79- 5 h· restored by changing the patient's thoughts
s 162-18 the author has restored h in cases of
restored to
ph 183- 5 and she . . . was restored to h.
rules of
ph 169-11 faith in rules of h or in drugs begets and
197-21 With rules of h in the head
scale of
p 407-19 ascend a degree in the scale of h·,
sense of
m 69- 5 gain the sense of h· only as
sickness and
sp 74-22 infancy and manhood, sickness and h,
f 211- 4 produce sickness and h, good and evil,
221-10 sickness and h, holiness and unholiness,
246- 3 sickness and h, life and death.
sickness to
b 323-23 sickness to h, sin to holiness,
subject of
s 120-17 testimony on the subject of h.

health

thoughts of
f 208-31 should delineate upon it thoughts of h,
your
ph 168- 9 Your belief militates against your h,

m 59-19
62-15
sp 99-19
s 116- 3
120-15
125- 5
126-25
131- 3
ph 166-22
166-23
f 216-24
220-23
221-20
224-24
229-24
230- 5
230-18
248-30
b 299-27
319- 5
340-22
p 370- 7
371-30
373-23
380-31
392-10
397- 3
405-11
408- 6
417- 1
426- 4
t 462-31
g 518-22
553- 8
555- 2

Health-agent
p 436- 4 After betraying him . . the H disappeared,

health-belief
b 297-10 either a h or a belief in sickness

healthful
f 254-23 the ever-agitated but h· waters of truth,
o 344- 5 normal, h, and sinless condition of man

health-giving
s 125- 6 will be found always harmonious and h·.

health-illusion
b 297- 7 It is as necessary for a h, as for an

Health-laws
p 430-29 testifies thus — I represent H.
431-17 these assistants resigned to me, H,
436- 1 principal witness (the officer of the H)
439-25 You aided and abetted Fear and H.
441-21 H, Mesmerism, Hypnotism,

health-theories
p 388-18 ambiguous nature of all material h·.

healthy
m 62-22 If we would be wise and h·,
s 161- 1
162-22
162-24
ph 179-16
197-22
199-22
f 232-20
b 276-21
p 373-26
376-24
377-10
404-15
414-12
420-18
431-23

heap
b 339-14 h· up "wrath against the day of — Rom 2 5.

hear
pr 2- 2
a 27- 5
37-27
38-29
m 59-20
sp 75-32
s 132- 5

hear

s 132- 7 the deaf *h*, the dead are raised — *Matt.* 11 : 5
f 211-25 If . . . causes the eyes to see and the ears to *h*,
213-17 The ear does not really *h*.
213-23 We may *h* a sweet melody, and yet
231- 1 We *h* it said: "I exercise daily
237-24
248-19
c 257-12
b 271-31
272- 2
284-22
292-21 because ye cannot *h* my word — *John* 8 : 43
340- 7 "Let us *h* the conclusion of — *Eccl.* 12 : 13.
340- 9
o 342-25
354-21
354-24
370-22
p 397-26
r 473-11
479-16
ap 558- *
gl 585- 4

heard

pr 2- 3 to enlighten the infinite or to be *h* of men?
a 27- 4 things ye have seen and *h*, — *Luke* 7 : 22
sp 89-21 God is *h* when the senses are silent.
s 117-14 Ear hath not *h*, nor hath lip spoken,
ph 175- 7 In old times who ever *h* of dyspepsia,
f 213-21 rapture of his grandest symphonies was never *h*
c 255-18 Eye hath not seen Spirit, nor hath ear *h* His
262-17 "I have *h* of Thee by the — *Job* 42 : 5
b 258- * *which we have h, which we* — *I John* 1 : 1
258- * *That which we have seen and h* — *I John* 1 : 3
308-14 Soul-inspired patriarchs *h* the voice of Truth,
o 352- 1 brought down no proof that it was *h*
357-12 discord of every name and nature is *h* no more,
p 416-30 have already *h* too much on that subject
424-23 to make yourself *h* mentally while
438-27
438-29
t 450- 3
g 532-15
ap 554-12
568-13

hearers

a 54-17 His *h* understood neither his words nor
f 235-30 They should so raise their *h* spiritually,

hearest

s 134-26 "I knew that Thou *h* me — *John* 11 : 42

hearing

and sight
r 488-27 no organic construction can give it *h* and sight
dull of
o 350-19 their ears are dull of *h*, — *Matt.* 13 : 15
material
g 526- 9 Belief involves theories of material *h*,
medium of
f 214- 3 If the medium of *h* is wholly spiritual,
of the ear
ph 192- 7 They come from the *h* of the ear,
c 262-17 by the *h* of the ear — *Job* 42 : 5
sight and
gl 582-22 physical sense put out of sight and *h*,
to the deaf
ph 183-28 sight to the blind, *h* to the deaf,
f 210-13 gave sight to the blind, *h* to the deaf,
r 487-11 gave *h* to the deaf centuries ago,

p 437-15
441-10
r 486-23
487- 7
489-18

hearken

b 321-28 neither *h* to the voice of the — *Exod.* 4 : 8

hearkened

g 535-20 thou hast *h* unto the — *Gen.* 3 : 17

hears

sp 86-30
ph 198- 3
198- 4
r 467-28
495- 5
gl 591-15

heart (*see also* heart's)

all thy
pr 9-18 with all thy *h*, and with all thy — *Matt.* 22 : 37
and soul
s 113- 6 the *h* and soul of C. S., is Love
condemns
t 418- 6 Evil . . . which the *h* condemns, has no
finds peace
m 58-15 in which the *h* finds peace and home.
gladden the
s 121-13 goodness and beauty to gladden the *h*;
good
b 272- 6 "honest and good *h*" — *Luke* 8 : 15.
head and
f 213-26 Music is the rhythm of head and *h*
his
pr 1- *
sp 89-13
f 213- 4
p 383-28
t 451-16
honest
pr 8- 3 We never need to despair of an honest *h*;
t 444-24 fall before an honest *h*.
human
ph 190-27 When hope rose higher in the human *h*,
hungering
r 482-25 to the hungering *h* in every age
many a
c 265-28 brightens the ascending path of many a *h*
meek in
a 34-26 preaches the gospel to the poor, the meek in *h*.
nearer the
g 501- 7 are clearer and come nearer the *h*.
of Christ
ap 598-28 and nearer to the great *h* of Christ;
of divinity
c 258-31 you can discern the *h* of divinity,
of Love
t 448- 4 went out to the great *h* of Love,
of prayer
pr 15-10 To enter into the *h* of prayer,
or lungs
ph 191-18 no longer ask of the head, *h*, or lungs
overflows
a 26- 1 and the *h* overflows with gratitude
pierces the
m 66- 7 a broken reed, which pierces the *h*.
pure in
f 241-28 the pure in *h* see God
b 324- 6 "Blessed are the pure in *h* — *Matt.* 5 : 8
337-15 none but the pure in *h* can see God,
o 341- 9 "Blessed are the pure in *h* — *Matt.* 5 : 8.
purpose of the
pr 8-29 learn what is the affection and purpose of the *h*,
receptive
a 46-11 It is revealed to the receptive *h*,
reforms the
a 19-23 the practical repentance, which reforms the *h*
refresh his
a 32-26 to refresh his *h* with brighter, . . . views
rejoicing the
c 269- 2 are good, "rejoicing the *h*" — *Psal.* 19 : 8
struggling
m 57-28 for Love supports the struggling *h*
suffering
p 365-32 poor suffering *h* needs its rightful nutriment,
take
ap 573-29 Take *h*, dear sufferer, for this reality of
this
pr 8-26 do we not already know more of this *h*
this people's
o 350-18 "This people's *h* is waxed gross, — *Matt.* 13 : 15
valves of the
ph 187-13 valves of the *h*, . . . obey the mandate of
while the
pr 3-32 While the *h* is far from divine Truth
whole
f 219-12 "sick, and the whole *h* faint," — *Isa.* 1 : 5
wicked
pr 8-24 We confess to having a very wicked *h*

an 100- * *out of the h proceed evil* — *Matt.* 15 : 19
s 140-12
151-19
160-12
ph 172-23
172-32
181-29
f 220-31
243-16
c 262-26
b 304- 9
o 350-22
p 415-21
425-27
t 444-25
g 521-16
gl 587-23

heartfelt

pr 4-10 not . . . sufficient to express loyal and *h*

heart's
sp 88- 3 the poet Tennyson expressed the *h*· desire,

hearts
broken
p 364-27 by their broken *h*·, expressed by
chastened
a 35- 2 *h* chastened and pride rebuked
gross
b 272-14 not to impart to dull ears and gross *h*·
honest
pr 15-19 go forth with honest *h* to work and watch
love in their
b 312-16 with scarcely a spark of love in their *h* ,
of men
s 131-25 until the *h* of men are made ready for it.
our
s 116- 7 make this Scriptural testimony true in our *h* ,
struggling
a 45-16 and peace to the struggling *h* !
their
a 46- 6 words, which made their *h*· burn within them,
p 363-11 those around him were saying in their *h* ,
union of
m 64-17 Marriage should signify a union of *h* .

f 233-24 including the *h* which rejected him.

heat
and cold
p 374-26 *H* and cold are products of mortal mind.
animal
p 374-30 Mortal mind produces animal *h* ,
chills and
p 375- 6 Chills and *h*· are often the form in which
cold and
s 125-22 cold and *h* , latitude and longitude
febrile
p 379-26 quickened pulse, coated tongue, febrile *h* ,
fervent
ap 565-21 with the fervent *h*· of Truth and Love,
light and
ph 189- 6 we still believe that there is solar light and *h*·.
g 538-11 The sun, giving light and *h* to the earth,
light or
g 548- 9 How little light or *h* reach our earth when
of hatred
p 405- 1 *h* of hatred inflames the brutal propensities
pain or
p 376-26 impossible for matter to suffer, to feel pain or *h* ,
would pass
p 375- 1 *H* would pass from the body as

ph 184-19 We say man suffers from the effects of cold, *h*·,
p 375- 5 the separation of *h* from the body
384- 9 though they expose him to fatigue, cold, *h* ,
gl 586-11 FEAR. *H* , inflammation, anxiety,

heathen
pr 13- 9 prayers . . such as the *h*· use
r 466-23 *H* mythology and Jewish theology have
485-28 *h* gods of mythology controlled war
g 552- 6 *H* philosophy, modern geology,

Heaven
g 506- 8 God called the firmament *H* — *Gen* 1 8

heaven
and earth
sp 91- 2 Have you ever [illegible]
s 131-13
b 334- 6
g 536- 5
ap 576-20
and eternity
g 503-10 constitute spiritual harmony, — *h* and eternity.
army of
c 256-21 in the army of *h* , and among the — *Dan* 4 35.
banished from
s 158-14 Apollo, who was banished from *h*·
created the
r 479-18 created the *h* and the earth. — *Gen.* 1 1
g 502-22 created the *h* and the earth — *Gen* 1 · 1

c 264-30 all the glories of earth and *h* and man.
g 519- 3 lord of the belief in earth and *h*·,
earth to
a 45- 8 turned forever away from earth to *h*·,
firmament of
g 511-22 in the open firmament of *h*·. — *Gen.* 1 20.
512- 1 above the earth in the open firmament of *h* ,

heaven

g 536- 3 the first *h*· and the first earth — *Rev.* 21 · 1
ap 572-21 the first *h*· and the first earth — *Rev.* 21 1
good man's
a 35-32 good man's *h*· would be a hell to the sinner.
high
ap 568-27 sweeter than has ever before reached high *h* ,
his own
c 266-20 and the saint his own *h*
hosts of
ap 566-32 He leads the hosts of *h*· against the power of
impress of
g 511-12 the seal of Deity and has the impress of *h*·,
kingdom of
(*see* kingdom)
new
sp 91- 1 "a new *h*· and a new earth" — *Rev* 21:1.
g 536- 2
556- 8
ap 572-20
572-25
572-29
573-22
of Soul
g 535-16 the open gate of C. S into the *h*· of Soul,
order of
s 118-32 the natural order of *h*· comes down to earth
our Father in
b 276-20 even as our Father in *h*· is perfect,
out of
ap 574-14 coming down from God, out of *h*·," — *Rev* 21 2
575- 9 "down from God, out of *h* ," — *Rev.* 21 2
represents
ap 560-10 *H* represents harmony, and divine Science
revealed from
m 56-13 its spiritual sense was revealed from *h*·,
stars of
ap 563-24 third part of the stars of *h*·, — *Rev.* 12:4.
thy home is
f 254-32 Pilgrim on earth, thy home is *h*·;
to reach
pr 6-15 To reach *h*·, the harmony of being,
war in
ap 566-25 And there was war in *h* : — *Rev.* 12 7.
which is in
a 31- 6 your Father, which is in *h* " — *Matt* 23 9
37-29 even as your Father which is in *h* — *Matt.* 5 48
s 137-24
c 259-20
267-16
p 372-26
r 485-23
wonder in
ap 560- 7 appeared a great wonder in *h* ; — *Rev* 12 1
562-30 appeared another wonder in *h* ; — *Rev.* 12 3

pr 16-26
17- 1
17- 2
a 36-26
49-20
m 56-
57-30
ph 196-19
f 242- 9
c 263-10
266-25
b 291-13
339-25
p 372-17
g 506-16
516-10
ap 566-28
568-14

the *h*· aspiration and spiritual

heavenly
pref ix-19 at the *h* gate, waiting for the Mind of Christ.
a 33- 4 partook of the *h* manna.
40-25 Our *h* Father, divine Love, demands
s 108- 1 Whence came to me this *h* conviction,
121- 5 the *h* fields were incorrectly explored
130-25 such as they belong to the *h* kingdom.

heavenly
c 265-25 aspiration after *h* good comes
p 365- 2 pillow of the sick and the *h* homesick
387-29 bestowed on man by his *h* Father,
435- 1 court commended . . to *h* mercy,
t 447- 1 *h* law is broken by trespassing upon

heavens
and earth
ap 573- 6 *h* and earth to one human consciousness,
573-19 corporeal sense of the *h* and earth
and the earth
g 519- 7 Thus the *h* and the earth were — *Gen.* 2 1
creates the
g 538-13 in which God creates the *h*, earth, and
earth and the
g 520-18 made the earth and the *h*, — *Gen.* 2 4
543-32 made the earth and the *h*," — *Gen.* 2 4.
glorious
f 240- 5 festive flowers, and glorious *h*,
in the
t 454- 9 "eternal in the *h*" — *II Cor* 5 1
of astronomy
f 235-15 will reach higher than the *h* of astronomy,
rejoice, ye
ap 568-31 Therefore rejoice, ye *h*, — *Rev* 12 12.
spiritual
ap 562-17 lamps in the spiritual *h* of the age,

g 520-16 the generations of the *h* — *Gen.* 2 4

heavenward
an 106- 5 to push vainly against the current running *h*.

heavily
t 449- 7 wrong done another reacts most *h*

heavy
p 431- 8 going to sleep immediately after a *h* meal.
441- 8 to give *h* bonds for good behavior

heavy-laden
f 217-28 for matter cannot be weary and *h*.

Hebrew
a 23-21 In *H*, Greek, Latin, and English,
23-32
sp 85-19
s 112-31
161- 8
ph 190-21
b 320-14
333- 6
333- 7
333-12
r 484- 7
g 523-32
525-11
540-22
gl 590-15
594- 1

Hebrew Lawgiver
b 321- 6 The *H* *L*, slow of speech,

Hebrews
s 112-22 characterized in the epistle to the *H*
133-14 attended the successes of the *H*,
b 313- 6 said of him in the first chapter of *H*,
r 468-20 as the Scriptures use this word in *H*
ap 575-12 as we read in the book of *H*,

hecatombs
p 367- 6 better than *h* of gushing theories,

hedge
g 536-23 *h* about their achievements with thorns

heed
s 159-11
f 232-27
b 299-16
p 400-21
410- 1
t 462-14
g 525-23

heeding
f 225-11 Science, *h* not the pointed bayonet, marches on

heedless
p 362- 7 *H* of the fact that she was debarred

heel
f 216- 7 Error bites the *h* of truth, but cannot kill
g 534-11 and thou shalt bruise his *h*. — *Gen* 3 15
534-27 material sense, will bite the *h* of the woman,
ap 563-20 untiring watch, that he may bite the *h* of truth
564-29 is perpetually close upon the *h* of harmony.

height
pref xii-14
f 237- 9
241-23
b 304- 7
g 520- 4

heightens
c 262- 3 does not lessen man's dependence on God, but *h* it

heights
pref viii- 3
b 292- 5
325-26
g 514- 8
ap 566-11

heir
s 107-10 from every ill "that flesh is *h* to"

held
a 48- 6
sp 74-11
s 155-13
173- 6
p 379-28
392-14
400- 5
413-32
431-16
g 514-26
ap 577- 4

hell
a 35-32 good man's heaven would be a *h* to the sinner
s 137-32
ph 196-12
196-19
c 266-19
266-26
b 330-31
g 542-24
gl 588- 1

helmsman
m 67- 7 We ask the *h*: "Do you know your

help
divine
p 393- 3 through divine *h* we can forbid this entrance.
t 453-17 Dishonesty . . which forfeits divine *h*
effectual
p 372-29 acknowledgment . . . is an effectual *h*.
ever-present
f 218-23 divine Love, who is an ever-present *h*
finds
pr 12-23 common custom . . finds *h* in blind belief,
in time of
s 148-29 to render *h* in time of physical need
look for
sp 82-29 do we look for *h* to the Esquimaux
needed no
r 494- 7 God, who needed no *h* from Jesus' example
need of
b 308-27 perceiving his error and his need of *h*,
obtaining
f 218-22 lead only into material ways of obtaining *h*,
of Spirit
o 351- 6 Neither can we heal through the *h* of Spirit, if
others'
t 455-14 little or no power for others' *h*.
present
pr 13- 1 "a very present *h* in trouble" — *Psal* 46 1
f 202-28 "a very present *h* in trouble," — *Psal* 46 1.
o 351-13 this spiritual sense was a *present h*
t 444-12 a very present *h* in trouble" — *Psal* 46 1
receive no
t 444- 1 and they receive no *h* from them,
should come
pr 12-23 *h* should come from the enlightened

pr 12-28
a 19-13
21-20
21-23
23-27
sp 81-18
s 143- 9
160-31
163-23
ph 196-23
f 222-11
234-13
b 268- •
p 404-31

help
r 494- 9 But mortals did need this h,
g 518-15 The rich in spirit h· the poor
527-28 asking a prospective sinner to h Him
ap 570-22 In this age the earth will h· the woman;

helped
a 34-21
ph 197-22
b 323- 7
p 375-11
435- 8
ap 570-11

helpers
p 365- 5 and preparing their h for the

helpful
ph 180- 7 is somewhat h to them and to himself,

helping
m 64-10 When a man lends a h hand to
p 394-12 disarms man, prevents him from h himself,
r 494-17 h erring human sense to flee from its

helpless
m 61-19
ph 191-19
f 207-11
230-14
231-13 are h,
o 342-22
352-19
p 377-27
377-28
420-10
437-16
r 490-14

help meet
g 533-20 Is this an h m for man?

helps
b 324- 3 h to precipitate the ultimate harmony
p 374-20 this belief h rather than hinders disease.
r 481- 7 Material sense never h mortals to
g 543-14 Every agony of mortal error h error to destroy

hem
ph 170-26 at least to touch the h of Truth's garment.
ap 569-11 He that touches the h of Christ's robe

hemisphere
sp 74-25 when we are in the opposite h?

hemlock
f 215-23 feared not the h poison
ap 559-23 because you must share the h cup

hemorrhage
p 425- 9 inflammation, tubercles, h, and

hence
pr 13-27
14-18
a 25-19
30- 1
52-10
53- 7
sp 80-32
an 103-17
s 131- 7
132- 4
13-25
141- 2
ph 176-29
198 27
199- 9
f 213- 4
221-20
231-17
c 257-14
258- 3
258-26
267-10
b 270- 6
270-15
270-29
271-16
273-12
273-18
274-13
275-24
278-14
280-12
282-17
311- 6
316-12
319-23
331-24
o 343-28
346-24
347- 7
350-27
357-31
361-30
p 374-32
392- 1
402-28
t 455- 7
456-32
461-25
r 466- 3
471-19
473-16
474- 9
476-10
480-22
481-29
486-26
488-11
490- 6
492-26
495- 4
g 503-15
523-22
526-21
532-25
533-31
545-26
556-28
gl 584-11
597-25

henceforth
f 217-13 "H know we no man after the — II Cor. 5 16.

Herald, Boston
an 102-24 following is an extract from the Boston H.

herald
pref vii- 7 the human h of Christ, Truth,
f 226- 6 the voice of the h of this new crusade

heralds
sp 95-26 the light which h· Christ's eternal dawn

herb
g 507-12
507-19
508-10
519- 6
518-11
520-20
535-25

herbs
g 541-12 more spiritual type . . . than the h of the
ap 559-23 share the hemlock cup and eat the bitter h·,

herdmen
t 444-26, 27 between my h and thy h; — Gen. 13 8

herds
m 61-27 raising of stock to increase your flocks and h?

here
pr 16-24
a 35-31
38-15
41-11
42-29
sp 74-10
77- 1
77- 7
83-12
91- 7
91-22
s 158- 7
ph 168-30
187- 6
196-13
f 216- 5
b 278- 4
285- 4
292- 4
296- 6
305-23
308-10
311-11
320-17
324-16
328-10
333-21
o 348- 8
351- 2
361- 6
p 364-16
371- 9

here

p 437-11 *H* C. S. is the sovereign panacea,
438-21
439- 1
439-23
427-30
430-13
437-21
440-33
t 463-21
r 465- 4
g 504-21
504-25
520-23
521- 4
523-11
527-11
527-26
528-15
533-10
541-22
547- 3
549-20
552- 2
ap 564-12
568-11
569- 4 Every mortal at some period *h* or hereafter,
569-24 *H* the scriptures declare that
573-27 that we can become conscious *h* and now, of a
576-22 is within reach of man's consciousness *h*,
gl 598- 5 *H* the original word is the same in both cases,

hereafter

a 41- 9 in the *h* they will reap what they now sow
sp 73-13 belief that *h* to rise up as
74-19
77- 1
77- 7
ph 188-31
b 285- 4
290- 6
311-11
324-17
328-10
p 410- 3
427-30
g 534- 2
570-14
ap 569- 4

hereditary

p 392-13 If you think that consumption is *h*
412-32 Scientist knows there can be no *h* disease,
424-28 scrofula and other so-called *h* diseases,

heredity

ph 178- 8 *H* is not a law
178-24 we are freed from the belief of *h*,
f 228- 7 *H* is a prolific subject for mortal belief to
p 382-29 whether it be air, exercise, *h*, contagion,
425-32 the opposite belief in *h*

heresies

an 106-23 strife, seditions, *h*, — *Gal* 5 20

heretic

o 343-32 is often accounted a *h*

heretofore

a 43- 6 *H* they had only believed,

heritage

f 227-12 when man enters into his *h* of freedom,
b 315-19 when we subdue sin and prove man's *h*,
g 535-17 the *h* of the first born among men

hero

s 133-30 or only a mighty *h* and king,

Herod

a 52-15
s 136-20
136-25
136-28
ap 555- 9
565-13

Herod's

s 136-26 Hence *H* assertion,

hesitate

f 229- 5 We should *h* to say that Jehovah sins or

heterodoxy

c 257- 7 theory that Spirit is not . . is pantheistic *h*,

hew

pref vii-24 task of the sturdy pioneer to *h* the tall oak

hewn

pr 6-28 "[It] is *h* down" — *Matt* 3 10

hid

s 107- 4 *h* in three measures of meal, — *Matt* 13 33
117-32 *h* in three measures of meal, — *Matt* 13 33
131-20 Thou hast *h* these things from — *Luke* 10 21
b 315-11 false views of the people *h* from their sense

hid

b 325-17
p 367-21
367-22
t 415-14
g 532-16
ap 560-22
560-27

Hiddekel

gl 588- 5 definition of

hidden

pr 15-25
a 44-29
an 102-18
s 118- 8
f 205- 1
o 343-12
p 370- 9
t 453-20
ap 571- 2
576- 5

hide

pr 8- 6
a 45-14
m 62-29
sp 95-11
f 215- 1
242-32
b 290-26
304- 4
308- 7
311- 1
p 366-32
r 480-32

hideous

f 248-19 by vicious sculptors and *h* forms
g 550-28 not so *h* and absurd as the supposition that

hides

sp 81-26
83-11
ph 193-20
b 295-23
298- 4
326- 1
g 542- 5
550-19

hiding

b 294-30 the hypocrite that he is *h* himself.
t 445-25 a lie, *h* the divine Principle of harmony,
gl 596-28 VEIL. A cover; concealment, *h*; hypocrisy.

hierarchies

a 24- 5 established by *h*, and instigated . . by the

hieroglyphs

f 240- 6 The floral apostles are *h* of Deity.

high

s 130-22
147-20
153-20
155-15
156-10
ph 169- 3
c 258-30
p 426- 6
t 448-20
453-20
456- 8
r 469-25
494-28
g 505-18
ap 563-30
568-27
572- 1

high-caste

p 362-10 the household of a *h* Brahman,

higher

pr 6-18
7-20
10-16
11-10
a 18-16
18-17
33-29
43-21
46-17
m 57- 6
60- 2
60-21
60-31
61- 8
61-31
62-19 understanding of man's *h* nature
62-27 *h* nature of man is not governed by

help
r 494- 9
g 514-15
527-28
ap 570-22

helped
a 34-21
ph 197-22
b 323- 7
p 375-11
435- 8
ap 570-11

helpers
p 365- 5 and preparing their h for the

helpful
ph 189- 7 is somewhat h to them and to himself,

helping
m 64-10 When a man lends a h hand to
p 394-12 disarms man, prevents him from h himself,
r 494-17 h erring human sense to flee from its

helpless
m 61-19
ph 191-19
f 207-11
230-14
231-13
are h ,
o 342-22 raises from the couch of pain the h invalid
352-19 they may become its h victims,
p 377-27 mortal fear, a h , mistaken belief
377-28 a fear that Mind is h to defend
420-10 Instruct the sick that they are not h victims,
437-16 the h innocent body tortured,
r 490-14 theories are h to make man harmonious

help meet
g 533-20 Is this an h m for man?

helps
b 324- 3 h to precipitate the ultimate harmony
p 374-20 this belief h rather than hinders disease
r 491- 7 Material sense never h mortals to
g 548-14 Every agony of mortal error h error to destroy

hem
ph 170-26 at least to touch the h of Truth's garment.
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g 507-12 the h yielding seed, — Gen. 1 11.
507-19 The tree and h do not yield fruit because of
508-10 h yielding seed after his kind, — Gen. 1 12.
518- 6 every h bearing seed, — Gen. 1. 29.
518-11 every green h for meat — Gen. 1 30.
520-20 h of the field before it grew: — Gen. 2 5.
535-25 shalt eat the h of the field: — Gen. 3 18.

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437-21
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520-23
521- 4
523-14
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527-
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b 325-17 "*h* with Christ in God," — *Col* 3. 3
p 367-21 that is set on an hill cannot be *h* " — *Matt* 5 14
367-22 that this light be not *h*, but radiate
t 445-14 "*h* with Christ in God," — *Col* 3 3
g 532-16 I was naked, and I *h* myself — *Gen.* 3 10
ap 560-22 *h* from view the apostle's character,
560-27 Because it has *h* from them the true idea

Hiddekel
gl 588- 5 definition of

hidden
pr 15-25
a 44-29
an 102-18
s 118- 8
f 205- 1
o 343-12
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t 453-20
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hide
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m 62-29
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f 248-19 by vicious sculptors and *h* forms
g 550-28 not so *h* and absurd as the supposition that

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g 542- 5 Though error *h* behind a lie
550-19 *h* the true and spiritual Life,

hiding
b 294-30 the hypocrite that he is *h* himself.
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p 362-10 the household of a *h* Brahman,

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pr 6-18 *h* we cannot look, farther we cannot go
7-20 a *h* experience and a better life
10-16
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a 18-16
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547- 3
543-20 H these material researches culminate
572- 2 But we cannot stop h
ap 564-12 the criminal instinct h described.
568-11 H, also, the Revelator
569- 4 Every mortal at some period h or hereafter,
569-24 H the Scriptures declare that
573-27 that we can become conscious h and now, of a
576-22 is within reach of man's consciousness h,
gl 588- 5 H the original word is the same in both cases,

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f 207-11 Evil is not supreme, good is not *h*,
230-14 to suppose Him capable of punishing the *h*
231-13 If God makes sin, . Science and Christianity are *h*,
o 342-22
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458-21
r 473-27
487- 1
g 502-15
509-16
518-14
531- 9
541- 5
549- 7
553- 3
554-30
ap 571-20
576-30
gl 581-19
589-19
590-19
593-10

highest
pr 16- 2
a 43-11
49-14
49-18
49-27
50-15
52-23
54-16
m 65- 2
67-11
68- 8
s 148-12
153-11
163-16
ph 182- 9
189-20
f 230-11
c 265- 2
b 327- 9
332-29
p 368- 2
t 455-21
455-23
456- 2
r 471-29
477-15
482-19
g 503- 4
514-18
520- 1 *h* and sweetest rest, . . . is in holy work
ap 560-18 without a correct sense of its *h* visible idea,
564-18 except the *h* degree of human depravity.
gl 589-16 JESUS The *h* human corporeal concept of

high-handed
p 437-25 *for such h illegality.*

highly
b 322- 9 It is *h* important . . . to turn our thoughts

high-priest
gl 590-13 the stones in the breast plate of the *h*

highway
m 61-10 that the *h*· of our God may be prepared

hill
a 50-30 The real cross, which Jesus bore up the *h*·
b 326- 7 must not try to climb the *h* of Science by
p 367-20 A city that is set on an *h*· — *Matt* 5 14

hills
s 135- 4 and ye little *h*·, like lambs? — *Psal* 114 6.
147-13 on the *h* of Judæa and in the valleys of
f 240- 3 Arctic regions, sunny tropics, giant *h*,
g 514-17 "the cattle upon a thousand *h*." — *Psal* 50 10.

Him
pref vii-19
pr 1- *
1- 3
2-23
4-18
6- 7
8-23
10- 4
13-15
a 19-27
s 119-12
119-13
119-14
140- 5
140- 8
140-10
ph 166-18
166-20
f 208- 5
219-28
229-13
230-12
231-32
232- 1
c 256-22
262- 7
264-11
b 272-30
273- 2
307-10
320-28
324-12
328-12
330-19
331-17
336-16
o 341- *
348-15 when we ascribe to *H* almighty Life
351-21
356-21
361-19
p 362- *
390- 9
397-22
414-22
421-18
t 444-11
r 473- 9

Him

r 479-30
480-26
480-27
483-24
g 501-*
501-*
503-16
504-19
515-23
517-13
519-17
525-14
527-28
gl 581-13
586-5
586-9

Himself

a 18-15 how can God propitiate *H* ?
sp 94-2 in the image and likeness of *H*,
b 277-7 As God *H* is good and is Spirit,
285-18 all that He made to be good, like *H*,
303-25 without the image and likeness of *H*,
335-7 in and of *H*
o 356-24 Does God create a material man out of *H*,
357-29 Has the Father "Life in *H*," — *John* 5 26.
p 380-31
386-16
435-2
t 455-25
g 518-13
gl 583-25

hinder

a 28-19 did not *h* men from saying
s 145-5 lack of the letter could not *h* their work,
f 203-12 Neither philosophy nor skepticism can *h*
b 326-13 nothing but wrong intention can *h* your
326-21 "Who did *h* you" — *Gal* 5 7
p 419-1 A moral question may *h* the recovery of
t 445-7 to *h* the demonstration of C S
448-25 must always *h* scientific demonstration.

hindered

a 28-2 *h* the success of Jesus' mission
41-23 but this foreknowledge *h* him not.

hinders

pr 5-1
m 68-8
f 205-24
b 312-26
p 366-9
369-2
374-21
391-13
r 483-11

Hindoo

p 362-9 as positively as if she were a *H* pariah
g 524-4 in the *H* Vishnu, in the Greek Aphrodite,

hindrance

f 233-23 without *h* from the body
p 372-31 this will be a *h* to the recovery of the sick

hint

a 42-4
m 58-25
sp 94-27
ph 194-17
f 245-19
p 383-12
g 528-30

hints

p 384-18 *h* of inflammatory rheumatism,

hip

ph 193-5 physician had just probed the ulcer on the *h*,

hip-disease

ph 193-1 confined to his bed six months with *h*,

Hippocrates

s 158-8 *H* turned from image gods to vegetable
163-1 impossible to calculate the mischief which *H*

hireling

t 464-26, 27 *h* fleeth, because he is an *h*, — *John* 10 13

His

pref x-21
xi-22
xi-24
pr 3-2
3-8
3-10
5-17
6-20
a 23-6
42-22
45-12
m 56-10

His

sp 97-26
98-8
s 108-21
109-29
110-6
114-11
117-9
119-10
128-5
140-29
151-24
ph 165-*
167-2
174-11
183-17
187-5
192-13
f 206-1
222-28
224-11
230-14
231-24
231-25
233-16
242-12
244-20
247-23
249-4
c 255-18 voice
256-20
256-22
257-12
267-5
b 268-*
270-18
275-16
275-17
280-28
300-4
303-27
306-9
308-4
310-10
313-10
313-11
313-21
313-22
314-7
318-30
328-13
331-6
331-13
332-5
332-8
339-7
340-8
340-10
340-13
o 341-*
344-7
345-5
345-7
348-16
360-26
360-27
p 373-5
390-24
419-6
439-27
t 455-23
r 466-1
470-10
472-6
472-10
473-10
478-29
483-29
497-6
g 508-13
512-10
516-9
516-24
516-28
517-17
519-2
519-5
522-31
525-14
527-18
529-11
543-11
ap 558-*
560-17

His
ap 561-15
565- 8
567- 6
568-15
572-10
573-17
577- 3
578- 9
gl 580- 3
580- 4
582-13
589-11
(see als
work)

historian
g 537-25 the ordinary h interprets it literally

historic
a 27-23 only eleven left a desirable h record.
an 103-19 these words will become h
g 523-30 In the h· parts of the Old Testament,

history
all
sp 93-22 The belief . . has darkened all h·
f 225-11 The history of our country, like all h·,
ancient
a 43-10 and is now repeating its ancient h·.
authentic
ph 194-17 The authentic h· of Kaspar Hauser is a
Bible
o 342- 9 presumptuously, in the face of Bible h·
brief
ap 565-14 a brief h in the earthly life of our Master;
central emblem of
f 238-31 The cross is the central emblem of h
Christian
b 328-16 has sadly disappeared from Christian h.
ap 577-17 the Christ-idea in Christian h,
eternal
r 471- 4 remained unchanged in its eternal h.
evil has no
g 538-21 evil has no h,
false
g 522- 1 the false h in contradistinction to the true
glorious
g 521- 7 We leave this brief, glorious h·
has confirmed
a 54-27 and h has confirmed the prediction.
her
f 245-16 those unacquainted with her h conjectured
human
g 528-31 Later in human h, when the forbidden fruit
Israelitish
o 351- 1 sprang from half-hidden Israelitish h·
Jesus'
a 20- 8 Jesus' h made a new calendar,
material
f 204- 4 false conclusions . that material h is as real
g 547-27 The true theory . . is not in material h
mortal
r 476-16 from the beginning of mortal h,
natural

of error
g 521-29 The h of error or matter, if veritable, would
522-12 unmistakably gives the h of error
523-26 if we give the same heed to the h of error as
530-26 The h of error is a dream narrative
of Jesus
b 315-26 The h of Jesus shows him to have been
of man
g 557-22 Popular theology takes up the h of man as if
of mortality

a 37-10 one stage with another in the h of religion
of the errors
an 101- 5 in the h of the errors of the human mind,
religious
a 36-30 Religious h repeats itself in the
spiritual
f 204- 5 that material history is as . as spiritual h,
g 551- 8 In spiritual h matter is not the progenitor of
teaches
o 337-17 H teaches that the popular and false notions

a 37- 5 H is full of records of suffering
s 158-12 The future h· of material medicine

history

hit
t 457-22 and at the same time h· the mark.

hither
s 129-16 come h· to torment us before the — Matt 8 29.
ap 574- 8 Come h·, I will show thee the bride, — Rev 21 9
575- 1 "Come h! Arise from your false consciousness

hitherto
sp 79-20 "My Father worketh h·, — John 5 : 17.
s 147-22 spiritual facts of being h· unattained

hobbled
c 261-16 he h every day to the theatre,

hold
pr 8- 7
a 27-31
28- 6
28-12
30-27
m 63-31
sp 97- 1
an 105-12
s 127- 3
143-20
158-25
ph 177-22
181- 6
182-13
f 203-18
226-29
231-20
231-25
254- 5
c 261- 4
b 308-27
p 395-22
396- 1
405- 6
412-15
414-25
417-14
426-26
428-23
t 444-15
456- 9
464-20
r 493-31
496-15
ap 565-12
gl 587-12

holding
sp 87- 5 It is needless for the thought or for the person h·
s 124-10
ph 174-29
f 248-20
c 260- 5
p 422-26
422-29 of
ap 563-19

holds
sp 71-16
93- 3
ph 187-30
192-17
192-30
f 209-11
o 353-14
p 397-27
417-28
440-14
441-16
r 471- 2

holier
pr 4-19 but the longing to be better and h,
c 258- 5 human craving for something better, higher, h,
p 419-30 rise into higher and h consciousness

holiest
r 481- 6 man is free "to enter into the h·," — Heb 10 19
g 512-10 angels of His presence, which have the h· charge,

holiness
f man,
nd immortality
ortality.
a 52- 6 spiritual evidence of health, h, and life,
b 340-22 demonstrates health, h, and life eternal

holiness

and unholiness
f 229-19 sickness and health, h and unholiness,
b 309-21 life and death, h and unholiness,

beauty, and
f 246-26 unfolds wisdom, beauty, and h .

beauty of
s 135-12 This is "the beauty of h ," that — Psal 29 2.
f 253-2 beauty of h , the perfection of being,

being is
r 492-7 Being is h , harmony, immortality

desire for
pr 11-22 We know that a desire for h is requisite

fitness for
pr 16-32 Without a fitness for h , we cannot

health and
a 37-5 by the demonstration of , health and h
f 226-25 the truths of health and h
241-24 the way to health and h
b 337-30 the rule of health and h in C S ,

heights of
g 514-9 In humility they climb the heights of h

His
ap 558-* in the mountain of His h — Psal 48 1

if we desire
pr 11-24 if we desire h above all else,

purity, and
g 501-26 beauty, sublimity, purity, and h

receive
pr 15-32 Without we cannot receive h

road to
pr 11-27 securely in the only practical road to h

sin to
b 323-24 sickness to health sin to h ,

to gain
pr 11-23 requisite in order to gain h ,

a 29-23 traversing anew the path from sin to h
s 116-3 spiritual power love health h
f 201-20 Grafting h upon unholiness,
248-30 justice health h , love
r 475-23 The real man cannot depart from h ,
g 515-22 expressions of God reflect health, h ,
gl 595-14 h and purification of thought and deed,

holy
a 32-13
34-4
48-10
sp 95-3
s 109-19
124-8
143-31
146-25
161-5
b 272-17
325-22
r 477-5
k 491-*
g 506-20
510-5
512-9
520-2
550-30
ap 567-1
576-8
577-12
gl 579-*

Holy Comforter
b 331-31 divine Science or the H C

Holy Ghost
a 23-13
24-24
43-8
46-30
b 332-20
o 358-28
p 365-28
r 496-16
497-7
ap 558-17
562-2
gl 588-7

Holy One
s 135-18 danger of limiting the H O of Israel

Holy Spirit
o 359-9 I as a Christian Scientist believed in the H S ,

Holy Writ
s 139-16 what should and should not be considered H W ,
f 230-22 According to H W , the sick are never really
ap 573-5 This testimony of H W sustains the fact

homage
a 18-5 and for this we owe him endless h .
20-3 He at last paid no h to forms of doctrine

homage
a 42-10 Though entitled to the h of the world
p 364-19 Do Christian Scientists seek . . for personal h ?
g 541-9 Had God more respect for the h
gl 595-22 Contribution, tenth part, h , gratitude

home
a 28-2 must take up arms against error at h and
m 58-20 desire for incessant amusement outside the h
58-21 H is the dearest spot on earth,
59-16 in which the heart finds peace and h
65-17 powerlessness of vows to make h happy,
s 121-16 "a weary searcher for a viewless h "
124-30 restores them to their rightful h
ph 169-16 find stronger supports and a higher h
f 254-31 Pilgrim on earth, thy h is heaven,
b 282-17 Truth has no h in error,
p 363-21 and so brought h the lesson to all,
gl 589-15 JERUSALEM . H , heaven

Homer
sp 82-7 discernment of the minds of H and Virgil,
ph 179-32 When H sang of the Grecian gods,

Homer's
s 164-2 the groping of H Cyclops around his cave."

homesick
p 365-3 heavenly h looking away from earth,

homicidal
p 433-7 conclusion laws of nature render disease h .

homicide
p 433-24 which material laws condemn as h
439-8 commanding him to take part in the h .
440-13 disobedience to God, or an act of h
440-14 h , under stress of circumstances,

experiments in
s 152-28 experiments in h had made her skeptical

furnishes
p 370-10 H furnishes the evidence to the senses,

step beyond
s 156-29 Metaphysics, . next stately step beyond h .

s 155-25
155-28
156-32
157-3
157-10
158-27

honest
pref xii-26
pr 8-6
13-6
15-19
a 21-13
ph 173-22
197-19
199-21
b 272-5
272-6
327-22
p 372-30
384-7
418-7
t 446-19
458-26
464-24
ap 570-1

honestly
pref x 12 bluntly and h given the text of Truth
pr 8-30 learn what we h are
13-16 cherish the desire h and silently
s 147-8 and everywhere, when h applied

honesty
m 64-29 H and virtue ensure the stability of the
an 106-4 the free course of h and justice,
s 115-26 MORAL. Humanity, h , affection
f 239-8 Break up cliques level wealth with h ,
p 405-8 and to overcome deceit with h
t 449-14 in proportion to your h and fidelity,
453-16 H is spiritual power.

honey
ap 559-19 shall be in thy mouth sweet as h ." — Rev 10 9.

Honor
p 433-7 his H , Judge Medicine, urges the jury
434-30 Your H , the lower court has sentenced

holiness

and unholiness
- *f* 22?-10 sickness and health, *h* and unholiness,
- *b* 353-21 life and death, *h* and unholiness,

beauty, and
- *f* 246-25 unfolds wisdom, beauty, and *h*

beauty of
- *s* 135-12 This is "the beauty of *h*," that — *Psal.* 29 : 2
- *f* 253- 2 beauty of *h*, the perfection of being,

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- *r* 492- 7 Being is *h*, harmony, immortality.

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- *pr* 11-22 We know that a desire for *h* is requisite

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health and
- *a* 37-5 by the demonstration of health and *h*
- *f* 236-25 the truths of health and *h*
- 241-24 the way to health and *h*
- *b* 337-30 the rule of health and *h* in C. S.

heights of
- *g* 514- 9 In humility they climb the heights of *h*

His
- *ap* 558- * in the mountain of His *h* — *Psal.* 48 : 1

if we desire
- *pr* 11-24 If we desire *h* above all else,

purity, and
- *g* 501-26 beauty, sublimity, purity, and *h*

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- *pr* 15-32 Without we cannot receive *h*

road to
- *pr* 11-27 securely in the only practical road to *h*

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- *b* 339-24 sickness to health, sin to *h*,

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- *a* 20-23 traversing anew the path from sin to *h*
- *s* 116- 3 spiritual power love, health, *h*
- *f* 201-20 Grafting *h* upon unholiness,
- 248-30 justice, health, *h*, love
- *r* 475-29 The real man cannot depart from *h*,
- *g* 518-22 expressions of God reflect health, *h*,
- *gl* 595-14 *h* and purification of thought and deed,

holy
- *a* 32-13
- 34- 4
- 48-10
- *sp* 95- 3
- *s* 109-19
- 124- 8
- 143-31
- 146-25
- 161- 5
- *b* 272-17
- 325-22
- *r* 477- 5
- *k* 499- *
- *g* 506-20
- 510- 5
- 512- 9
- 520- 2
- 550-30
- *ap* 567- 1
- 576- 8
- 577-12
- *gl* 579- *

Holy Comforter
- *b* 331-31 divine Science or the *H* *C*

Holy Ghost
- *a* 23-13
- 29-24
- 43- 8
- 46-30
- *b* 332-21
- *o* 358-28
- *p* 365-28
- *r* 496-16
- 497- 7
- *ap* 558-17
- 562- 2
- *gl* 588- 7

Holy One
- *s* 135-18 danger of limiting the *H* *O* of Israel

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- *o* 359- 9 I as a Christian Scientist believed in the *H* *S*,

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- *s* 139-16 what should and should not be considered *H* *W*,
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- *a* 18- 5 and for this we owe him endless *h*
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- *a* 42-10 Though entitled to the *h* of the world
- *p* 364-19 Do Christian Scientists seek for personal *h*?
- *g* 541- 9 Had God more respect for the *h*
- *gl* 595-22 Contribution, tenth part, *h*, gratitude

home
- *a* 29- 2 must take up arms against error at *h* and
- *m* 58-20 desire for incessant amusement outside the *h*
- 58-21 *H* is the dearest spot on earth,
- 59-16 in which the heart finds peace and *h*
- 65-17 powerlessness of vows to make *h* happy,
- *s* 121-16 "a weary searcher for a viewless *h*"
- 124-30 restores them to their rightful *h*
- *ph* 169-16 find stronger supports and a higher *h*
- *f* 254-31 Pilgrim on earth, thy *h* is heaven,
- *b* 282-17 Truth has no *h* in error,
- *p* 363-21 and so brought *h* the lesson to all,
- *gl* 589-15 JERUSALEM *H*, heaven

Homer
- *sp* 82- 7 discernment of the minds of *H* and Virgil,
- *ph* 199-32 When *H* sang of the Grecian gods,

Homer's
- *s* 164- 2 the groping of *H* Cyclops around his cave"

homesick
- *p* 365- 3 heavenly *h* looking away from earth,

homicidal
- *p* 433- 7 conclusion laws of nature render disease *h*.

homicide
- *p* 433-24 which material laws condemn as *h*
- 439- 8 commanding him to take part in the *h*
- 440-13 disobedience to God, or an act of *h*
- 440-14 *h*, under stress of circumstances,

step beyond
- *s* 156-29 Metaphysics, next stately step beyond *h*.

- *s* 155-25
- 155-28
- 156-32
- 157- 3
- 157-10
- 158-27

honest
- *pref* xi-26
- *pr* 8- 3
- 13- 6
- 15-19
- *a* 21-12
- *ph* 173-22
- 197-19
- 199-21
- *b* 272- 5
- 272- 6
- 327-22
- *p* 372-30
- - 7
- - 7
- -19
- -26
- -24
- - 1

- -12 bluntly and *h* given the text of Truth
- -30 learn what we *h* are
- -16 cherish the desire *h* and silently
- - 8 and everywhere, when *h* applied

- *m* 64-29 *H* and virtue ensure the stability of the
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- *f* 239- 8 Break up cliques, level wealth with *h*,
- *p* 405- 8 and to overcome deceit with *h*
- *t* 449-14 in proportion to your *h* and fidelity,
- 453-16 *H* is spiritual power.

honey
- *ap* 559-19 shall be in thy mouth sweet as *h*" — *Rev.* 10 : 9.

Honor
- *p* 433- 7 his *H*, Judge Medicine, urges the jury
- 434-30 Your *H*, the lower court has sentenced

Honor
p 435-23 what jurisdiction had his *H*, Judge Medicine,
436-28 His *H* sentenced Mortal Man to die

honor
s 143-30
ph 183-32
f 219-23
o 343- 1
352-30
r 483-27

honored
a 28-27
s 118-23
o 359-18
p 362- 2
382-18

honoring
ph 184-11 never *h* erroneous belief with

honors
a 39- 4
ph 183-30
t 459- 5
r 483-25
483-28
ap 577-23

hope
anchor of
a 41- 1 the anchor of *h* must be cast beyond the veil
and achievement
t 456- 2 adverse to its highest *h* and achievement.
and faith
pr 9-16 enjoy the fruition of our *h* and faith
a 45-18 from the door of human *h* and faith,
gl 581-15 ASHER (Jacob's son) *H and faith,*
584-27 DOVE purity and peace, *h* and faith.
and fear
b 298-17 *h* and fear, life and death,
and fruition
b 294- 7 Science armed with faith, *h*, and fruition
and triumph
p 434-18 solemn eyes, kindling with *h* and triumph,
buoyant with
s 109-16 sweet, calm, and buoyant with *h*,
depressed
p 420-18 The fact that reassures depressed *h*.
faith and
ap 579-31 into the El Dorado of faith and *h*.
having no
r 486-31 "having no *h*, and without God — *Eph.* 2 12
health and
f 235-21 spiritual guides to health and *h*
human
a 45-18 from the door of h

pr 8- 4 but there is little *h* for those who come only
my weary
a 55-17 My weary *h* tries to realize that happy day,
of forgiveness
a 22- 3 between sin and the *h* of forgiveness,
of freedom
p 368-12 even the *h* of freedom from the bondage of
of happiness
m 61-20 What *h* of happiness, what noble ambition,
of the promise
pr 14-18 Hence the *h* of the promise
on earth
o 361-27 is the higher *h* on earth,
reason of its
r 487-23 from which to explain the reason of its *h*
rose higher
ph 190-27 When *h* rose higher in the human heart,
strengthens
t 416-21 To understand God strengthens *h*,
to the sick
s 152- 7 that it may give *h* to the sick
turns
c 263-16 His "touch turns *h* to dust,
without
g 536-11 The illusion of sin is without *h* or God

a 40-13 "While there's life there's *h*,"
m 63-23
66-19
s 115-27
125-14
f 206-12
253- 9
253-14
b 298-14
298-20
301-12

hope
b 320-23 and encourages mortals to h
p 362- 5
367-28
372-21
394- 8
g 531- 9

hoped
b 279- 5 "the *substance* of things *h* for." — *Heb.* 11 1.
r 468-20 "The substance of things *h* for, — *Heb.* 11 1.

hopeful
-19 remarked . . . advise our patients to be *h*
-1 It is well to be calm . . . to be *h* is still better,

hopefulness
26 Consumptive patients always show great *h*

h
pref x-18
ph 196-25
f 227- 9
p 375-28
376- 1
382-30
394-23
405- 4
428-30

hopelessly
f 213-24 Beethoven, who was so long *h* deaf

hopes
m 57-32
66-12
c 265-27
b 299- 9
330- 6
t 451-16
ap 566- 5

hopeth
pref xii-23 "*h* all things, endureth all — *I Cor.* 13 7.

hoping
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r 296-10 When this *h* of development comes,

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sp 96-4 Love will finally mark the *h*· of harmony,

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ph 198-19 waiting for the *h* of strength in which to

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ap 567-4 Truth and Love come nearer in the *h* of woe,

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a 48-4 "Could ye not watch with me one *h* ?" — *Matt.* 26 40

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f 233-13 shadow of His right hand rests upon the *h*

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f 245-7 Believing that she was still living in the same *h*

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a 50-17 or that *h* would be shorn of its mighty blessing
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ap 570-2 will bring the *h* when the people will chain,

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b 291-29 the judgment-day of wisdom comes *h*
g 548-16 This is the new birth going on *h*,

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g 556-32 plunged his infant babe, only a few *h* old,

morning
a 34-31 in the bright morning *h*

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f 221-9 not wet her parched throat until three *h*

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r 479-29 because it has none of the divine *h*
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b 279- 5 "the *substance* of things *h* for." — *Heb* 11 1.
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f 221- 7 partook of but one meal in twenty-four *h*,
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p 377-25 are no more material in their waking *h*

sp 95-29 cradle of infancy, dreaming away the *h*
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ap 578-17 and I will dwell in the *h* — *Psal* 23 6

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t 453-15 know others and minister to *h* needs
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g 553-21 theory . . to account for *h* origin,
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a 50- 9 despairing appeal, if made to a *h* parent,
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g 520- 1 sweetest rest, even from a h standpoint,
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a 54-12 into empty or sin-filled h storehouses,
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f 238-20 until we seek this remedy for h· woe
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a 48- 7 There was no response to that h· yearning.
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sp 98-32 The way . . . not h· but divine,
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12 no doubt of the h and philanthropy
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f 223-23 They will emancipate h ,
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b 332-25 appear to mortals in such a form of h· as
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f 205- 1 will continue to be hidden from h ,
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f 236- 5 in the interests of h·, not of sect
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g 547-32 lifts h· out of disease and death
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b 338-11 conclusions of material and mortal h·.
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a 25-32 Christ was made manifest in the h· of Jesus
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a 37-12 and to permeate h with purer ideals.
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b 332-25 appear to mortals in such a form of *h* as

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a 236-14 within the narrow limits of physical

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an 103-19 animal magnetism or *h* is the specific term for
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f 243- 3 can never succeed . . . through ignorance or *h*

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a 27-13
27-14
f 219-21
g 501- •
501- •
gl 588- 9 definition of
588-11 There is but one *I* , or Us,
591-16 MIND The only *I* , or Us, the only Spirit,

I AM
f 253- 8
c 256-11
256-13
267- 9
b 290- 1

336- 1 Mind is the *I A* , or infinity
g 550-21 If . then the great *I A* is a myth
gl 587- 5 GOD The great *I A* , the all-knowing,
588-20 definition of

ice
f 241-17 than can moonbeams to melt a river of *i*.

Icelandic
g 525-11 the term *man* . . . in the *I* , *mind*
525-12 The following translation is from the *I* :

idea

advanced
b 324- 2 renders thought receptive of the advanced *i* .

can give no
ph 191- 1 The brain can give no *i* of God's man.

idea

clearest
g 517-13 Love imparts the clearest *i* of Deity

compound
r 468-24 a compound *i* , reflecting the divine substance
475-14 He is the compound *i* of God,
g 507-18 multiplication of the compound *i* man.
gl 585- 8 to spiritual sense, it is a compound *i*
591- 5 The compound *i* of infinite Spirit,

divine
(*see* divine)

divine Mind and
s 109- 6 the only realities are the divine Mind and *i* .

gives the
g 509-15 This text gives the *i* of the rarefaction

God's
b 299-24 Truth never destroys God's *i*
o 345-22 incongruity between God a *i* and
p 406-24 until we arrive at the fulness of God's *i* ,
ap 565-16 Christ, God's *i* , will eventually rule all nations

great is the
ap 562-27 great is the *i* , and the travail portentous.

highest visible
ap 560-18 without a correct sense of its highest visible *i* ,

His
sp 71- 2 nothing is Spirit, — but God and His *i* .
s 116- 9 so that God and His *i* may be to us
ph 167-25 but one way — namely, God and His *i*
b 294-32 is always from God to His *i* ,
o 344- 3 and man to be His *i* , — that is, His image.
p 372- 9 divine Mind, or God and His *i* ,

idea

His
r 475-15 cling steadfastly to God and His i.
gl 589-10 and that man is His i, the child of His care

identity, or
sp 71-5 The identity, or i, of all reality continues

image or
c 257-1 creation is the infinite image or i
b 336-9 was and is God's image or i,

immaculate
ap 565-18 This immaculate i, represented first by man

immortal
a 55-15 Truth's immortal i is sweeping down the
c 262-14 above the mortal to the immortal i of God.
b 325-7 of Truth, unfolding its own immortal i.
r 477-17 the immortal i of being, indestructible

impelled the
ap 565-25 but this only impelled the i to rise to the

individual
g 505-23 The intelligent individual i, be it male or

infinite
sp 90-23
s 112-17
c 258-13
258-19
g 508-4
ap 577-3
gl 582-11

is clad
ap 561-26 i is clad with the radiance of spiritual Truth,

lesser
g 518-13 God gives the lesser i of Himself for a

Life's
b 289-12 Life and Life's i, Truth and Truth's idea,

limitless
g 510-19 Love alone can impart the limitless i of

man is
r 475-13 Man is i, the image, of Love,

mental
r 467-27 Spirit gives the true mental i.

Mind's
r 492-20 All is Mind and Mind's i

new
b 281-31 cast out or the new i will be spilled,
p 420-17 are ready to become receptive to the new i.
t 463-14 The new i, . . is clad in white

new-old
ph 191-12 even to the birth of a new-old i,

not in its
r 467-22 leading point . that Principle is not in its i.

of Christian healing
a 55-4 the i of Christian healing enjoined by Jesus,

of divine power
g 534-15 the i of divine power, which Jesus presented,

of God
(see God)

of good
g 546-14 represents error as starting from an i of good

of goodness
s 119-22 is represented only by the i of goodness,

of immortality
gl 593-10 a new and higher i of immortality,

of Life
gl 595-7 the i of Life, substance, and intelligence,

of Love
g 534-28 will struggle to destroy the spiritual i of Love,

of Spirit
a 29-30 Man as the offspring of God, as the i of Spirit,
c 266-27 Man is the i of Spirit,

of the supremacy
b 324-28 if the i of the supremacy of Spirit,

of Truth
c 263-22 the discovery of some distant i of Truth,
r 495-6 If sickness is true or the i of Truth,
g 526-18 stands for the i of Truth,
543-6 it is the i of Truth and changes not,
555-32 Truth fosters the i of Truth,
gl 595-3 SWORD The i of Truth, justice

or intelligence
b 279-18 their only i or intelligence is in God

or reflection
r 470-22 i or reflection, man, remains perfect
gl 581-8 ARK Safety, the i, or reflection, of Truth,

presented the
ap 562-4 Elias presented the i of the fatherhood

presents the
g 503-20 divine Mind presents the i of God

present the
c 256-29 Finiteness cannot present the i or the vastness

Principle and its
r 465-17 Principle and its i is one,
475-4 all is Spirit, divine Principle and its i.
g 520-9 Principle and its i, man, are coexistent

profound
b 320-26 gives a profound i of the divine power to heal

pure
a 50-14 and to himself, Love's pure i.

right
f 235-31 will love to grapple with a new, right i

semblance of an
ph 195-15 Whatever furnishes the semblance of an i

solitary
c 259-4 nor is he an isolated, solitary i,

Spirit as
sp 76-17 characterized by the divine Spirit as i,

spiritual
(see spiritual)

substance of an
c 257-13 the substance of an i is very far from

this
sp 88-19 but this i can never be seen, . . through the
t 463-10 this i cannot injure its useful
g 534-29 this i, will bruise the head of lust
ap 562-7 This i reveals the universe as secondary

thought and
gl 597-17 Spontaneity of thought and i,

true
a 39-26
43-15
47-5
54-10
s 123-3
132-25
133-15
f 205-29
235-26
c 255-17
258-7
258-12
b 314-21
316-12
323-24
324-8
325-2
325-3
325-8
326-31
327-26
332-9
337-20
o 347-15
353-28
r 473-13
g 504-1
524-9
530-25
ap 560-14
560-28
sented
562-13 man's divine origin and the true i,
gl 585-17 EUPHRATES (river) . . . the true i of God;

Truth's
b 289-12 Life and Life's idea, Truth and Truth's i,

unerring
r 468-2 evolves its own unerring i

wise
g 515-7 a wise i, charming in its adroitness,

a 29-27
s 115-17
151-27
c 258-21
b 268-8
279-31
286-19
301-24
303-29
320-19
333-26
r 467-31
ap 560-31

ideal

absolute
g 520-7 The absolute i, man, is no more seen nor

Christ
p 430-5 immortal manhood, the Christ i, will appear.

divine
s 119-20 not the divine i of omnipresent Love.

her
a 29-18 gave to her i the name of Jesus

individual
a 30-19 As the individual i of Truth, Christ Jesus

is the specific term

t 454- 1 nor . . practise animal magnetism or *h* .
gl 584-19 animal magnetism or *h*·, the lust of the flesh,

mesmerism and
b 322-16 foreshadowed the mesmerism and *h* of to-day.

ph 185-23 not only without drugs, but without *h* ,

an 103-24
104-18
s 129-17
ph 178-29
p 378-19
398-28
r 484- 8

hypnotist
p 375-12 *h* dispossesses the patient of his

hypnotized
p 431-23 Morbid Secretion *h* the prisoner

hypnotizer
an 104-22 *h* employs one error to destroy another

hypochondria
ph 176-23 cases of hysteria, *h*·, and hallucination?

hypocrisy
folly of
p 426-15 and see the folly of *h* ,
ignorance or
f 243- 3 can never succeed . through ignorance or *h* .
is fatal
pr 7-32 *H* is fatal to religion
lust and
ap 567-28 beast and the false prophets are lust and *h*·.
571-31 outshining sin, sorcery, lust, and *h*
never spared
sp 85-28 never spared *h* the sternest condemnation
rebuked the
gl 597- 7 rebuked the *h* , which offered long petitions

f 241-10
b 289-10
329-21
330-30
p 365-25
gl 592-27
596-28

hypocrite
pr 8- 2 though it makes the sinner a *h*
a 41-10 *h* may have a flowery pathway here, but
52-31 The bigot, the debauchee, the *h* ,

hypocrite
c 263-12 They make man an involuntary *h*·,
b 294-30 the *h*· that he is hiding himself.

hypocrites
pr 3-30 sharp censure our Master pronounces on *h*·.
7-28 By it we may become involuntary *h*·,
sp 85-21 "O ye *h* ! ye can discern the — *Matt* 16 3.

hypocritical
a 20- 6 To the ritualistic priest and *h* Pharisee

hypodermic
p 416- 6 A *h*· injection of morphine is
t 464-17 would give him a *h* injection,

hypotheses
beliefs and
sp 79-11 Spiritualism relies upon human beliefs and *h*.
79-13 C. S removes these beliefs and *h*·
false
s 127-31 false *h*· that matter is its own lawgiver,
human
sp 98-12 Creeds, doctrines, and human *h* do not
t 457- 2 Truth uncontaminated by human *h*
r 481-19 Human *h*· first assume the reality of
material
b 273- 7 Deductions from material *h* are not scientific
g 552- 6 geology, and all other material *h*
materialistic
b 268-10 Materialistic *h* challenge metaphysics
of mortals
ph 182-15 The *h*· of mortals are antagonistic to
physical
s 111-15 reverses perverted and physical *h*
speculative
s 126-21 left to the mercy of speculative *h*·?
vague
s 110-32 No analogy exists between the vague *h*· of
g 549-21 in such vague *h*· as must necessarily

s 121-14 left to the *h*· of material sense
163-23 *h* obtruded upon us at different times
r 484-26 thus putting an end to the *h*
g 504-25 a thousand years of human doctrines, *h* ,
gl 590- 6 human theories, doctrines, *h* ;

hypothesis
f 209-27
244-16
b 270-10
p 388-12
t 445- 6
r 482- 4
489- 8
g 522-23

hypothetical
g 545-18 Outside of C. S all is vague and *h* ,
551-32 ancient and *h* question, Which is first,

hysteria
ph 176-23 cases of *h* , hypochondria, and hallucination?
177- 2 as certainly as it produces *h* ,
f 217-11 even of catalepsy and *h* ,

I

I
a 27-13
27-14
f 249-21
g 501- *
501- *
gl 588- 9
588-11 There is but one *I* , or Us,
591-16 MIND The only *I* , or Us, the only Spirit,

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b 324- 2 renders thought receptive of the advanced *i* .
can give no
ph 191- 1 The brain can give no *i* of God's man.

idea
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g 517-13 Love imparts the clearest *i* of Deity
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ap 560-18 without a correct sense of its highest visible *i*·,
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sp 71- 2 nothing is Spirit, — but God and His *i* .
s 116- 9 so that God and His *i* may be to us
ph 167-25 but one way — namely, God and His *i*·
b 284-32 is always from God to His *i*·,
o 344- 3 and man to be His *i* , — that is, His image.
p 372- 9 divine Mind, or God and His *i* ,

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r 495-15 cling steadfastly to God and His i
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identity, or
sp 71- 5 The identity, or i, of all reality continues

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c 257- 1 creation is the infinite image or i
b 336- 9 was and is God's image or i,

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ap 565-18 This immaculate i, represented first by man

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a 55-15 Truth's immortal i is sweeping down the
c 262-14 above the mortal to the immortal i of God
b 325- 7 of Truth, unfolding its own immortal i.
r 477-17 the immortal i of being, indestructible

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g 508-23 The intelligent individual i, be it male or

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sp 90-25
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is clad
ap 561-26 i is clad with the radiance of spiritual Truth,

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g 518-13 God gives the lesser i of Himself for a

Life's
b 289-12 Life and Life's i, Truth and Truth's idea,

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r 492-20 All is Mind and Mind's i.

new
b 281-31 cast out or the new i will be spilled,
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t 463-14 The new i, . . . is clad in white

new-old
ph 191-12 even to the birth of a new-old i,

not in its

the i of divine power, which Jesus presented,

of God
(see God)

of good
g 546-14 represents error as starting from an i of good

of goodness
s 113-22 is represented only by the i of goodness,

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gl 593-10 a new and higher i of immortality,

of Life
gl 595- 7 the i of Life, substance, and intelligence,

of Love
g 534-28 will struggle to destroy the spiritual i of Love,

of Spirit
a 29-30 Man as the offspring of God, as the i of Spirit,
c 266-27 Man is the i of Spirit,

of the supremacy
b 324-28 if the i of the supremacy of Spirit,

of Truth
c 263-22 the discovery of some distant i of Truth;
r 495- 6 If sickness is true or the i of Truth,
g 526-18 stands for the i of Truth,
543- 6 it is the i of Truth and changes not,
555-32 Truth fosters the i of Truth,
gl 595- 3 SWORD. The i of Truth, justice

or intelligence
b 279-18 their only i or intelligence is in God.

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r 470-22 i or reflection, man, remains perfect
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c 259-13
b 285-22
r 471- 1
476- 5
g 503- 9

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475- 4 all is Spirit, divine Principle and its i.
g 520- 9 Principle and its i, man, are coexistent

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b 320-26 gives a profound i of the divine power to heal

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a 50-14 and to himself, Love's pure i.

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f 235-31 will love to grapple with a new, right i

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c 259- 4 nor is he an isolated, solitary i,

Spirit as
sp 76-17 characterized by the divine Spirit as i,

spiritual
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c 257-13 the substance of an i is very far from

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sp 88-19 but this i can never be seen, . . . through the
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thought and
gl 597-17 Spontaneity of thought and i,

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a 39-26
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s 123- 3
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133-15
f 205-20
235-26
c 255-17
258- 7
258-12
b 314-21
316-12
323-24
324- 8
325- 2
325- 3
325- 8
326-31
327-26
332- 9
337-20
o 347-15
353-28
r 473 13
g 504- 1
524- 9
536-25
ap 560-14
560-28
sented
562-13 man's divine origin and the true i,
gl 585-17 EUPHRATES (river). . . . the true i of God,

Truth's
b 289-12 Life and Life's idea, Truth and Truth's i,

unerring
r 468- 2 evolves its own unerring i

wise
g 515- 7 a wise i, charming in its adroitness,

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a 29-27 Christ dwelt forever an i in the bosom of God,
s 115-17
151-27
c 258-21
b 269- 8
279-31
286-19
301-24
303-29
320-19 harmonious existence as image, i,
333-26 The divine image, i, or Christ
r 467-31 understood through the i which expresses it
ap 560-31 ignorance of the divine Principle of the i

ideal

absolute
g 520- 7 The absolute i, man, is no more seen nor

Christ
p 430- 5 immortal manhood, the Christ i, will appear.

divine
s 119-20 not the divine i of omnipresent Love.

her
a 29-18 gave to her i the name of Jesus

individual
a 30-19 As the individual i of Truth, Christ Jesus

ideal

infinite
g 517-20 proper symbol . is Mind's infinite i·.

of God
a 25-16 Jesus presented the i of God better than
o 361- 5 Christ, . . is the i of God now and forever,

of Truth
f 207-29 is harmonious and is the i of Truth.

spiritual
m 67-29 presents the true likeness or spiritual i.
b 337-19 demonstrates Life in Christ, Life's spiritual i·.
ap 561-11 the spiritual i as a woman clothed in light,

this
a 30-22
o 360-16
p 392-15
g 517-21
517-21

your own
o 360-16 You are bringing out your own i·.

m 69- 9 the real, i man appears in proportion as
c 260- 8 the i of all that is perfect and eternal.
b 317-24 Thomas, looking for the i Saviour in matter
332-31 Into the real and i man the fleshly element cannot
333-30
333-31
o 346- 4
p 442-24
r 473-10
g 517- 8
517-10

idealism

pref xii-22 in order to elucidate her i·
s 132-24 Anticipating this rejection of i,
ap 571-23 immortal scribe of Spirit and of a true i·,

ideals

a 37-12
ph 195-26
f 249- 3
c 260-19
b 299-11
o 359-30
360- 1
360- 7

ideas

all
g 515-22 Man is the family name for all i,

are emanations
sp 88-10 I are emanations from the divine

are expressed
f 210- 1 Its i are expressed only in

are spiritual
sp 88-14 I· are spiritual, harmonious, and eternal.

are tangible
b 279-11 I are tangible and real to immortal

became productive
g 544- 4 In God's creation i became productive,

Christian
ph 170- 8 Christian i certainly present . the Principle

countless
g 517-18 God has countless i, and they all have

creator of
f 249-13 *the creator of i is not the creator of illusions*

dawn of
g 506-13 Thus the dawn of i goes on,

focus of
g 504-24 when gathered into the focus of i,

fragmentary
b 302- 2 Principle is not to be found in fragmentary i

God and His
p 419- 6 God and His i alone are real and harmonious

God's
g 503-16 infinite space is peopled with God's i,
504-16 The successive appearing of God's i·
505-29 God's i reflect the immortal, unerring,
511- 4 God's i " multiply and — *Gen* 1 28.

grand
g 511-25 and mountains stand for solid and grand i.

highest
f 230-11 would be contrary to our highest i· of God
g 503- 4 highest i are the sons and daughters of God

His
b 331-13 the divine Mind and His i.

His own
g 508-13 God determines the gender of His own i·.
519- 2 from all eternity knoweth His own i.

immature
b 313-27 To accommodate himself to immature i· of

immortal
c 259-27 Immortal i·, pure, perfect, and enduring,

individual
b 302-32 reproduction by Spirit's individual i·

ideas

infinite
g 511-18 infinite i, images, mark the periods of
514- 7 infinite i run and disport themselves.

its
s 110-21 Its i may be temporarily abused

its own
g 517-30 Divine Love blesses its own i, and causes them

Love's
g 515- 8 Love's i· are subject to the Mind which

material
g 507-30 inverts this appearing and calls i material.

metaphysical
s 115- 5 difficulty of so expressing metaphysical i

Mind and its
g 509-30 in which all is Mind and its i,

Mind forms
g 511- 1 This Mind forms i·, . . . subdivides and radiates

not
b 283-11 They are not i, but illusions

of God
(*see* God)

of manhood
sp 74-24 say that infancy can utter the i· of manhood,

of Mind
b 280- 7 *All things beautiful and harmless are i of Mind*

of Soul
b 269-16 exchanges the objects of sense for the i of Soul.

of Spirit
g 505-10 the i· of Spirit apparent only as Mind,

of Truth
g 543-26 I of Truth alone are reflected in the

perfect
g 512-21 its own pure and perfect i·.

right
r 475-15 compound idea of God, including all right i;

spiritual
(*see* spiritual)

systems of
f 209- 6 the central sun of its own systems of i·,

these
b 269-17 These i are perfectly real and tangible to
g 503- 9 These i· range from the infinitesimal to

those
b 303- 1 the divine Principle of those i·.

veritable
sp 88- 9 How are veritable i· to the distinguished

c 257-12 Mind creates His own likeness in i,
b 274- 9 I, on the contrary, are born of Spirit,

identical

a 21-22 and our mutual interests are i,
s 119-17 In one sense God is i with nature,
135-25 proves the one to be i with the other.
b 300-25 and matter would be i with God.
333- 6 it is i with the name Joshua,
r 473- 3 though seeming to be real and i.
482-11 out of Science, soul is i· with sense,

identified

a 46- 8 The divine Spirit, which i Jesus thus
s 136-13 Who or what is it that is thus i with

identities

sp 70-12 The divine Mind maintains all i,
70-14 What are God's i?
b 333-31 The one Spirit includes all i·.
g 503- 2 the unfolding of spiritual ideas and their i,
505- 9 divine Mind, not matter, creates all i,

identity

all
b 302- 7 conscious infinitude of existence and of all i·

conscious
r 475-17 conscious i· of being as found in Science,

his
c 265-12 by no means suggests . . . the loss of his i,

man's
f 217- 1 The loss of man's i . . . is impossible;

of animals
g 550- 6 preserves the individuality and i of animals

or idea
sp 71- 5 i, or idea, of all reality continues forever;

or power
r 479-23 So evil should be denied i· or power,

reality nor
r 473- 2 illusion, possessing neither reality nor i·

spiritual
a 51- 8 spiritual i· in the likeness of the divine;
b 287- 8 and maintains man's spiritual i
287-23 illusion, without spiritual i· or foundation,
333-28 referred to this unity of his spiritual i thus:

your own
b 261-26 you will neither lose . . . nor your own i.

b 302- 4 The i· of the real man is not lost,
r 477-20 I is the reflection of Spirit,

idiocy
an 103-24 The malicious form . . . ultimates in moral *i*.

idiosyncrasies
f 228- 3 The transmission of disease or of certain *i*

idleness
f 240-23 If at present content with *i*, we must

idolater
ph 180-32 The human mind has been an *i* from the
f 214-19 finite thoughts of God like the pagan *i*.

idolaters
p 388- 9 *I*, believing in more than one mind,

idolatry
and mythology
gl 591- 2 From this follow *i* and mythology,
and ritualism
r 466-25 *i* and ritualism are the outcome of
dooms
g 535-11 It dooms *i*
error of
r 470- 6 existence of . . . was the basic error of *i*.
form of
ph 174- 4 Is civilization only a higher form of *i*,
mythology and
gl 594- 3 the first statement of mythology and *i*,
pagan
r 469-30 pernicious to divine theology as . . . pagan *i*
the first
s 146- 5 The first *i* was faith in matter

an 106-22 *i*, witchcraft, hatred, variance . . . *Gal.* 5 : 20.
s 158- 2
b 340-26
g 524- 1
gl 592- 7

idols
ph 173-30 The *i* of civilization are far more fatal
173-31 than are the *i* of barbarism
173-31 The *i* of civilization call into action less

ignominy
an 105-27 down to the depths of *i* and death

ignorance
and false belief
b 304- 3 It is *i* and false belief, based on
and malice
f 215-31 *i* and malice of the age would have killed
and sin
b 290-22 Christ, Truth, removes all *i* and sin
and superstition
s 120-31 *i* and superstition chained the limbs of
bigoted
a 48- 2 the slaves of bigoted *i* smote him sorely
forgetting her
sp 89- 3 Forgetting her *i* in the belief that
gathered from
sp 78-11 Communications gathered from *i*
greater
ap 560-31 greater *i* of the divine Principle
gross
t 456-17 gross *i* of the method of the Christ-cure
her
pref ix-29 her *i* of the great subject up to that time,
human
pr 13-25 human *i* of the divine Principle, Love,
f 252- 4 Human *i* of Mind and of the
in proportion as
f 209- 3 in proportion as *i*, *fear*, and
in the hands of
b 305- 1 left in the hands of *i*, placed at the disposal of
in your
p 439-21 for injuring in your *i* the unfortunate
malice or
t 453-20 Whether animated by malice or *i*,
mark of
g 555- 9 The mark of *i* is on its forehead,
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r 483-10 Moral *i* or sin affects your demonstration,
mortal
ph 188-23 springing from mortal *i* or fear
b 280 32 The only excuse . . . is our mortal *i* of Spirit,
occasioned by
p 373-19 The fear occasioned by *i* can be cured,
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p 374-24 because of your . . . *i* of mental cause and effect
of the cause
p 374-17 *I* of the cause or approach of disease
of the error
t 446-31 *I* of the error to be eradicated
of the future
p 374-19 You confess to *i* of the future
of the laws
s 143-23 *i* of the laws of eternal and unerring Mind.
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p 409-29 in *i* of the Science of Life,

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or hypocrisy
f 243- 3 can never succeed . . . through *i* or hypocrisy
or malice
t 451-27 arises from *i* or malice aforethought
or sin
p 411-21 foundation of all sickness is fear, *i*, or sin.
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p 390- 7 It is our *i* of God, the divine Principle, which
g 540-12 *may think in our i that the Lord hath*
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p 398- 8 the popular *i* of spiritual Life-laws
recompense for
p 409-32 Death will not . . . recompense for *i*.
rise above
sp 77-26 The departed would gradually rise above *i*
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f 243- 1 We may hide spiritual *i* from the world,

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ph 175-32
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p 409-31
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ap 560-30
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13-30
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408-31 Mortal mind is *i* of itself,
408-32 *i* of the errors it includes
422-12 and *i* that it is a favorable omen,
t 447- 7
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s 116-25 As the words . . . are commonly and *i*
p 428-16 whom we "*i* worship," — *Acts* 17 : 23
t 456-12 greatly errs, *i* or intentionally,
gl 596- 9 "Whom therefore ye *i* worship, — *Acts* 17 : 23

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ph 166-16 To *i* God as of little use in sickness is a mistake
b 275- 2 partnership of mind with matter would *i*

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s 148-23 it *i* the divine Spirit as unable or

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sp 79-23
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b 336- 7 find the divine remedy for every *i*,
p 430-19 The patient feels *i*, ruminates, and
r 467-21 The belief that . is an error that works *i*.

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m 58- 5 *I* notes produce discord

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m 60-24 An *i* ear calls discord harmony,

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ph 176-26 can carry its *i* no farther than

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p 434-23 His trial was a tragedy, and is morally *i*.

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p 437-25 expelling for such high-handed *i*.

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f 203-27 The form and fury of *i* living
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m 58-29 Wealth may obviate . the chance for *i*

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t 456-21 So long as matter is the basis . . *i* cannot

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r 493-18 Mind must be found able to destroy all *i*.
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s 155-23 the discords of matter and the *i* of flesh,
b 277-20 produces all the *i* of flesh,
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b 320-27 the divine power to heal the *i* of the flesh,
gl 581-16 Ashen the *i* of the flesh rebuked
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m 62-30 and produce the *i* of which we complain
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r 398-29 hypnotism changes such *i* into
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p 395-26 to feel these *i* in physical belief.
424-29 you must destroy the belief in these *i*
425-13 Then these *i* will disappear

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gl 596-24 divine Life and Love *i* it,

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s 110-15 The Scriptures were *i*,
ap 574-23 and *i* the night of paganism with the sublime

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b 334- 6 from which it *i* heaven and earth,
t 454-19 inspires, *i*, designates, and leads the way.
g 501- 7 Jesus *i* them, showing the poverty of
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f 217-26 power of Mind over the body or any *i* of
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sp 97-16 boundary where, . . . it ceases to be even an *i*,
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f 211-23 would serve only to prolong discord and *i*.
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f 230- 5 the awakening from this mortal dream, or *i*,
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g 554-28 and is simply a falsity and *i*.
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f 223- 5 forged by the *i* that he lives in body
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r 490-30 oblivion, nothingness, or an *i* or dream.
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g 556- 1 and not the belief in *i* or error.
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gl 585-12 ELIAS Prophecy, . . . the basis of i.
being and
f 215- 4 If then being and i would be lost,
bring
r 492-12 destroy all error, and bring i to light.
brings
b 305-26 destroys all error and brings i to light.
336-28 and brings i to light
brings to light
sp 72-13 destroys mortality, and brings to light i
f 206-28 He destroys them, and brings to light i.
brought to light
b 335-24 Life as i brought to light
b 317-21 for an earnest of i,
entity or
o 356- 6 sickness, and death do not prove man's entity or i
eternity and
(see harmony)
health and
f 248- 7 ought to ripen into health and i,
holiness, and
f 230- 6 will bring us into health, holiness, and i.
ap 563-22 prolific in health, holiness, and i.
hope in
p 388-26 we have hope in i;
idea of
gl 593-10 a new and higher idea of i,
in deeds
o 354-10 words of divine Science find their i in deeds,
is not bounded
b 301-32 I is not bounded by mortality.
life and
p 376-13 there is more life and i in one good motive
g 539- 5 as if life and i were something which
man and
ph 191-24 reveals man and i as based on Spirit.
man's
sp 81-28 man's i depends upon that of God, good,
p 395- 4 man's i and eternal likeness to God.
428-27 The evidence of man's i will become
gl 589-18 destroying error and bringing to light man's i.
matrix of
f 250- 5 and suppose . . . mortality to be the matrix of i.
Mind and
b 318- 3 nothing can efface Mind and i.
p 389-29 of the advantages of Mind and i?
of development
f 244-31 everlasting grandeur and i of development,
of good
sp 81-30 necessary consequence of the i of good.
f 215-27 he understood the superiority and i of good,
of man
(see man)
of Soul
b 306- 7 The i of Soul makes man immortal.
r 491-20 hence the i of Soul.
prelude to
sp 90-15 some insist that death is the . . . prelude to i.
proof of
sp 81-16 Life, Love, Truth, is the only proof of i
b 306-18 If . . . we are left without a rational proof of i.
purity, and
gl 581- 6 the inspiration of goodness, purity, and i,
put on
s 164-27 mortal shall have put on i — I Cor. 15 : 54.
c 262- 8 mortals "put on i." — I Cor. 15 : 54
r 496-25 mortal shall have put on i, — I Cor. 15 : 54
reality and
r 486-24 Their reality and i are in Spirit
488-21 no cognizance of spiritual reality and i.
rejoice in
a 22-24 whereby we rejoice in i, boundless freedom,
revelation of
sp 79-15 C. S., . . . in its revelation of i,
Soul or of
r 478- 3 What evidence of Soul or of i
to man
f 253- 4 saith: . . . I give i to man, for I am Truth.
towards
sp 90-27 and opens it wide towards i.

sp 78-13
80-11
81-13
81-15
ph 196-25
f 211-28
215-24
230- 1
b 275-14
283-32
312-17
339-26
o 353-15
p 425-22
r 476-18
492- 7
495-23
g 518-22
555-20
gl 592-22
593- 2
598-28

immortality's
gl 580-18 ADAM . . . i opposite, mortality;

immortals
b 295-11 Mortals are not like i.
t 444-27 I, or God's children in divine Science,
r 476- 1 Mortals are the counterfeits of i.
476-11 i, or the children of God, will appear as the

immovable
s 160-17 when the cords contract and become i?

immunity
f 219-29 Entire i from the belief in sin, suffering,

immutable
s 134-25
f 210-22
c 261-23
b 279- 2
280- 3
293- 6
300-14
306-27
335-27
t 446-20
g 550-30

immutably
pr 3- 1 He who is i right will do right

impair
p 428-18 the Life which mortal sense cannot i

impart
f 253- 5
b 272-14
p 371-28
401- 7
t 447-18
452-19
460-25
g 510-18
516-11
539-11
ap 570-24

impartation
m 68-29 i of the divine Mind to man and the universe.
b 309- 3 incorporeal i of divine Love to man,

imparted
f 235-15 pure and uplifting thoughts . . . i to pupils,
g 514-19 Tenderness accompanies all the might i by

impartial
pr 13- 2 Love is i and universal in its adaptation

imposing
p 440-34 with benign and i presence,

imposition
sp 99-21 are seen to be a bald i,

impossible
a 36-21 It is quite as i for sinners to
39-24 unreal, because i in Science
sp 74- 6 would be as i as would be the restoration
74-20 Such a backward transformation is i in Science
75-10
82-26
83-12
s 120-18
153-16
162-32
ph 167-27
182-12
195-26
199-25
f 217- 2
228- 4
231-27
c 258-28
b 302- 8
309-24
331-23
o 351-31
p 371-22
376-25
t 446-17
448-22
455-32
r 477-14
481-27
492-30
g 506- 1
522-11
550-23
551- 2
551-15

impostor
p 441-28 Your attorney, False Belief, is an i,

impotence
t 454- 5 Truth, which illustrates the i· of error

impotent
sp 97- 7 the more i error becomes as a belief
s 160-18 or has it bidden them to be i?
g 555-18 Only i error would seek to unite Spirit with

impoverish
sp 79-31 Giving does not i us in the service
g 519-26 Imparting can never i, the divine Mind.

impress
p 412-12 you are liable . . to i it upon the thought
t 448-20 to leave . the strong i of divine Science,
g 511-12 the seal of Deity and has the i of heaven,

impressed
f 208-29 the images of thought i upon it.

impresses
s 157-28 C S i the entire corporeality,
t 453-28 i more deeply the wrong mind-picture

impressing
ph 196-22 i them with forcible descriptions

impression
s 115-10 great difficulty is to give the right i,
f 213-16 Sound is a mental i made on mortal belief.
t 449-22 The first i, made on a mind which
g 532-31 The first i material man had of himself

impressions
sp 87-26 The strong i produced on mortal mind
87-28 can perceive and reproduce these i.
an 101- 4 and the i made upon the senses,

impressions
f 214- 1 i from Truth were as distinct as sound,
214-15 conveys the i· of Mind to man,

impressive
pr 7- 8 Audible prayer is i;

imprison
f 251-32 i themselves in what they create.

imprisoned
s 114-27 and sets free the i· thought
f 203-19 We imagine that Mind can be i

improper
s 114-13 involves an i use of the word *mind*.
r 466-19 The term *souls* or *spirits* is as i as the

improve
pr 6- 7
m 60-16
61- 7
61-29
sp 90-29
ph 167-16
181-19
197-28
c 260-19

spiritual understanding i mortal mind
The body i under the same regimen which
or injures the case in proportion to
A proper teacher of C. S i the health

else we are not i the great blessings which

on
xplains the phenomena of i·

et this opposite, . . . i demands a blessing.

a 50-10 would i the justice and love of a father
b 273-23 and i the wisdom of the creator.
o 343- 7 This makes it doubly unfair to i· and

impulse
sp 94-16
f 211-13
c 261-11
b 268- 5
o 348-31

impulsion
sp 88-31 said to be a gift . . . received from the i

impure
pr 8-11
a 28-20
ph 192-16
t 449-27
g 550-31
gl 593-24

impurities
f 241-28 washing the body of all the i of flesh,
p 401-19 forcing i· to pass away,

impurity
a 52- 9
m 60-13
65-22
b 272-23
p 371-29
383-17

impute
ph 187-11 and then i· this result to another illusive
f 219-27 i their recovery to change of air or diet,
g 554-17 to i to God the creation of whatever is sinful

imputing
o 348-14 Are we . . . i· too much power to God,

in
sp 71- 6 Principle of all, is not i Spirit's formations.
gl 588-22 definition of

inability
o 355-23 and to a consequent *i* to demonstrate
r 494-16 Jesus demonstrated the *i* of corporeality,

inaction
s 125- 6 Neither organic *i* nor overaction is
p 428- 1 "There is no death, no *i*,

inadequacy
s 115- 3 the *i* of material terms for
ph 194-18 the frailty and *i* of mortal mind.

inadequate
s 117-19 Human theories are *i* to interpret
125-32 belief, wholly *i* to affect a man
o 349-15 English is *i* to the expression of
438-13 Another witness, equally *i*, said
ap 572-28 *i* to take in so wonderful a scene

inadmissible
a 22-32 Revenge is *i*
ph 167-30 timid conservatism is absolutely *i*.

inalienable
an 106- 7 God has endowed man with *i* rights,
s 161-17 *i* rights among which are life, liberty, and
f 227- 9 unaware of man's *i* rights

inanimate
an 106- 1
s 113- 8
155-11
157- 7
160- 7
ph 189-26
190- 4
f 219- 6
243-21
b 312-29
t 463-29

inanity
b 330-31 dementia, insanity, *i*, devil,

inarticulate
sp 97-24 until its *i* sound is forever silenced

inasmuch
s 127-23 *i* as all truth proceeds from
f 243-32 *I* as God is good and the fount of all
p 431- 9 *i* as this offence is deemed punishable

inaudible
op 559-10 The *i* voice of Truth is, to the human mind,

inaugurated
b 288-13 foreshadowed by the prophets and *i* by Jesus,

incantations
ph 174- 2 The Esquimaux restore health by *i*

incapable
sp 89- 1
89-11
b 325- 6
o 356-19
t 447- 8
r 468-17
473-28

incapacity
p 384-13 *I* to preserve your own existence,

incarcerated
ph 194-22 *I* in a dungeon, where neither sight nor

incarceration
ph 193-26 threatened with *i* in an insane asylum

incarnate
b 332-28 *i* in the good and pure Christ Jesus
334-20 before the human Jesus was *i* to mortal eyes
o 350-27 Hence its embodiment in the *i* Jesus,
gl 583-11 comes to the flesh to destroy *i* error.

incarnation
g 501-10 The *i* of Truth, that amplification of wonder

incensed
sp 94- 9 *i* the rabbis, and they said

incentive
t 454-18 Love for God and man is the true *i*

inception
sp 84-25 destroys spiritualism at its very *i*,

incessant
m 58-19 *i* amusement outside the home circle is
62- 8 If parents create a desire for *i* amusement,

inches
ph 193- 6 said the bone was carious for several *i*.

incident
sp 89-30
s 154-10
ph 192-27
b 321-12
p 362- 5

incidental
s 111-16 optics rejects the *i* or inverted image

incidents
s 111-21 one of many *i*, which show that C S

incipiency
t 459-23 latter is distrusted and thwarted in its *i*.

incipient
m 68-18 was suffering from *i* insanity,
p 390-29 Meet the *i* stages of disease with
391- 7 the *i* or advanced stages of disease,

incisive
sp 94-27 hint that Jesus used his *i* power injuriously?

incisors
f 247- 6 *i*, cuspids, bicuspids, and one molar

incites
f 203-12 This thought *i* to a more exalted worship and
ap 564- 5 *i* mortals to kill morally and physically

inclination
t 452-30 If you had the *i* or power to

inclinations
s 121- 3 favorite *i* of a sensuous philosophy.

incline
ph 181-31 will *i* you to the side of matter and error.
t 450-12 They do not *i* longingly to error,

inclined
f 214-19 Mortals are *i* to fear and to
o 356-26 by making man *i* to sin,

include
s 118-14 *i* spiritual laws emanating from
ph 191- 6 will *i* in that likeness no material element.
f 253- 5 saith I *i* and impart all bliss,
b 318-32 body does not *i* soul, but manifests mortality,
p 418-26 *I* moral as well as physical belief in your
r 484- 7 Does C S, *i* medication, material hygiene,
g 544-20 facts of creation, . . . *i* nothing of the kind
552-12 *i* no member of this dolorous and fatal triad

included
pr 5-32 all evil works, error and disease *i*.
s 120- 3 never . . . is *i* in non-intelligence
f 209- 1 disease and sin and of other beliefs *i* in matter
227- 3
b 335-17
o 344-20
p 399-28
425- 7
429-28
r 484- 9
g 504- 8

includes
pr 9-19 This command *i* much,
a 23-30
m 60- 9
sp 94- 5
s 116-12
145-31
ph 187-23
191-13
f 206-29 immortal sense *i* no evil nor pestilence
210-30 Science *i* no rule of discord,
249-16 and *i* nothing unlike God
c 259-12 *i* a perfect Principle and idea,
b 288- 1 necessarily *i* the correlated statement,
328-31 and *i* universal humanity
330-32 with all the etceteras that word *i*.
333-31 The one Spirit *i* all identities
p 373- 3 physical exemption which Christianity *i*,
408-32 ignorant of the errors it *i* and of their
430- 1 *i* all the phenomena of existence
r 469- 3 *i* in itself all substance
g 507-21 because they reflect the Mind which *i* all.
515-16 eternal Elohim *i* the forever universe.

including
sp 83-16
s 114-10
114-28
127- 5
ph 171-12
f 233-23
c 256- 8
b 276-23
295- 5
330-12
p 415-24
r 468-23
475-15
g 502-26
510-30
547-19
547-26
549-19
gl 584-24

inclusive

o 3... Anybody, who is able to perceive the i

inconsistency
o 354-19 *I* is shown by words without deeds,
355- 3 charge of i is met by something practical,

g 512- 2 understanding of the i and divine Principle,

man's i

incorrect
pref x- 5
sp 73-21
73-21
ph 195-31
t 452- 4
453- 2

incorrectly
s 121- 6 the heavenly fields were i explored.

incorruption
s 164-26 shall have put on i, — *I Cor* 15 54.
r 496-25 shall have put on i, — *I Cor* 15 54.

increase
pr 13-13 Can the . expression of our desires i them?
m 61-26 raising of stock to i your flocks and herds?
sp 95-19
s 145-26
159-32
f 220-23
p 367-26
397- 9
t 443- *
r 412-10
g 548-32

increased
pref viii-22 i violence of diseases since the flood
s 157-15
ph 193- 8
199- 4
o 348-32
r 465- 3

increases
sp 96-29 As . . spiritual understanding i,
s 155-26 potency . . i as the drug disappears
p 374-31 or i it to the point of self-destruction
404-25 i his ability to master evil
415-19 thought i or diminishes the secretions,
420-19 It i or diminishes the action,
423- 3 belief that he has met his master . . . i his fear;
t 453-27 such a course i fear, the foundation of

increases
g 530- 1 i in falsehood and his days become shorter.
ap 565- 2 when nearing its doom, this evil i

increasing
m 56-14 moral regulations as will secure i virtue.
69-12 sense of i number in God's infinite plan.
f 221- 4
224- 1
o 352-20
p 375-19
g 557-11
fr 600- *

incredible
sp 83- 6 Science only can explain the i good

incredulous
ph 169- 8 sometimes to his discomfiture, when he was i.

incubus
b 322-21 as the startled dreamer who wakens from an i

inculcate
s 130-21 and to i a grain of faith in God,

inculcates
s 112-30 it i a breach of that divine commandment
b 340-17 It i the tri-unity of God, Spirit, Mind,
o 345-29 human, material nothingness, which Science i

incur
pr 3-29
13-18
m 68-23
f 238- 7
b 317- 9
p 384- 9
405-28

[illegible]ed
322-21 i through the pains of distorted sense

40-10 first removing the sin which i the penalty.
106-13 mental trespasser i the divine penalty
241- 3 He, . i the hostility of envy,
542- 1 It i divine displeasure,

11-15
16-11
33- 7
s 114-17
140-27
145-19
163-16
163-30
f 207- 8
221-13
c 257-31
b 302-28
o 345-12
347-32
p 364-30
395-32
412-14
415-29
r 478-31
g 521-19
534-20
535-18
ap 559-21
573-28
575-25
gl 598-15

indefinable
f 213-10 self-expressed, though i as a whole.

indefinite
o 348-29 believed for an i time;

indefinitely
pr 12-25 Changes in belief may go on i,

Independence, Declaration of
an 106- 7 C. S has its Declaration of *I*.

independence
ph 175-18 it would have been routed by their i

independently
f 218-15 believing that the body can be sick i of
p 388-11 thought that they could kill the body . . . i of
400-13 i of this so-called conscious mind,

indestructible
a 51-14 his spiritual life, i and eternal,
sp 76-25 constitutes the only veritable, i man.
s 162-14 The i faculties of Spirit exist
f 209- 2 Man, being immortal, has a perfect i life.

individual's
pr 11-19 not to annul the divine sentence for an *i* sin,
a 150-20 and that, too, in spite of the *i* protest

individuals
m 68-20
sp 81- 8
87- 7
99-13
f 236- 9
254- 2
t 453-10
462- 1
g 549-15
553-11
ap 577- 6

indivisible
b 335-13 the only substance, the invisible and *i*·
336-19 God is *i*

indolence
an 102-22 they ensnare the age into *i*,

induce
pr 7-16
s 161-27
f 220- 6
236- 8
p 370-21
417-29

induced
s 121-21
ph 196-25
p 403- 1
403- 4
403- 6
411-21
421-21

induces
p 371-14 Darkness *i* fear
374-21
381- 9
392-23
413- 4
425- 2

inducing
p 415-12 They quiet the thought by *i* stupefaction
g 528-15 falsity, error, credits Truth, God, with *i*

induction
t 461- 5 C S must be accepted at this period by *i*.

indulge
t 448- 1 to *i* them, is a moral offence

indulged
a 23- 1 is not destroyed, but partially *i*
ph 175-27 but they never *i* in the refinement of

indulgence
p 405- 2 *i* of evil motives and aims

indulging
p 380- 8 *i* the demands of corporeal sense,

industry
ph 175-18 routed by their independence and *i*

indwelling
r 478- 7 What basis is there for the theory of *i* spirit,

inebriate
b 294-28 The *i* believes that there is pleasure in
322-19 cannot make the *i* leave his besottedness, until
p 404- 3 If a man is an *i*, a slave to tobacco,

ineffable
p 364- 8 the higher tribute to such *i* affection,

inefficacy
f 220- 5 open people's eyes to the *i* of material hygiene,

ineradicable
p 425- 5 just so long as you believe them . . *i*·

inert
sp 77-20
s 143-22
f 253-21
p 383-32
383-32
r 484-17

inertia
b 283- 5 there is no *i* to retard or check its

inevitable
pr 11-20 sin brings *i* suffering
a 40-13
ph 184-19
f 216-23
b 310-26
312-19
314-32

inevitably

inevitably

infancy
sp 74-21
74-23
95-29
f 244-29
r 489- 9

infant
ph 194-24
194-27
194-28
p 371-20
412-28
413-12
413-22 in caring for an *i* one need not
53-17 the C. S *i* is born of the Spirit.
56-31 plunged his *i* babe, only a few hours ol

[illegible]le
x- 2 but these jottings were only *i* lispings
4-13 unconscious of his fœtal and *i*· existenc

[illegible]
Giving drugs to *i*, noticing every symp

Better suffer a doctor *i* with smallpox t
medicine is more or less *i*· with the

mortal mind, . . . contains and carries
If a child is exposed to contagion or *i*,
ph 196-26 not from *i* nor from contact with m
virus,

Amidst conjugal *i*, it is well to hope, p

impels the *i* that the spiritual leaven
118- 3 an *i*· far above the merely ecclesiastical

inferences
b 274-10 not mere *i* drawn from material premis

inferior
s 143-31
f 236- 8
b 290-10
r 477-24
gl 590-16

infers
ph 191-26 *i* the mortality of the body.
b 282-31 rule of inversion *i*· from error its opposit
o 347- 8 *i*· that if anything needs to be doctored,

infest
f 234-18 brood of evils which *i* it would be cleare

infidel
sp 94-26 what would be said . . . of an *i* blaspher
o 342-22 C S. awakens the sinner, reclaims the *i*,
344-28 the physician may perchance be an *i*

infidelity
m 56-15 *I* to the marriage covenant is the
65-30 has brought conjugal *i* to the surface,
s 129-18 pantheism, and *i* are antagonistic to
f 229- 9 Not far removed from *i*· is the belief
r 494- 5 Is it not a species of *i* to believe that

infidels
o 359- 7 *i*· whose only objection to this method wa

infinite (noun)
but one
b 334-32 for there can be but one *i*·
gleams of the
g 509-13 understanding gives gleams of the *i* only
God is the
f 249-15 God is the *i*·, and infinity never began,
nature of the
b 332- 1 the threefold, essential nature of the *i*·.
never began
f 245-32 The *i* never began nor will it ever end.

lection of the

b 292- 6 Science alone can . . . reveal the *i*
sustaining
pref vii- 1 To those leaning on the sustaining *i*·,
worship the
b 280-12 belief can neither apprehend nor worship th
yield to the

infinity
molecule to
g 507-25 governs all, from the mental molecule to i·.
never began
f 219-15 i never began, will never end,
numerals of
g 520-10 The numerals of i, called *seven days*,
reflects
c 258-11 Man reflects i, and this reflection is the
Science reveals
g 519-10 Science reveals i and the fatherhood and
vastness of
c 256-30 cannot present the idea or the vastness of i·.

sp 76-32 The recognition of Spirit and of i comes
f 229- 8 Mind signifies God, — i, not finity
b 336- 2 Mind is the I AM, or i
r 469-23 when we admit that, . . evil has a place in this i,
g 503- 4
513- 3
519-17
544-30
545-15
gl 581- 3
585-22
590-24

infirmities
a 29-14 Jesus bore our i, he knew the error of
53-28 at the time when Jesus felt our i,

infirmity
c 261-18 as oblivious of physical i as if he had
ap 564- 8 This last i of sin will sink its perpetrator

inflamed
a 47-20
ph 175-28
195- 1
p 385-21
392-15
393-19
414-32
ap 565- 3

inflames
p 405- 2 The heat of hatred i the brutal propensities

inflammation
and pain
p 375- 3 belief that i and pain must accompany
and swelling
s 153-18 manifests, through i and swelling,
destroy the so-called
p 408-17 Can drugs . . . destroy the so-called i of
glandular
ph 175-14 glandular i, sneezing, and nasal pangs
never appears
p 415- 9 I never appears in a part which
pain nor
p 393-21 self-evident that matter can have no pain nor i.
prevention of
p 401-32 confines himself . . . to the prevention of i·.
relieve
p 415-11 That is why opiates relieve i·.
to allay
a 44-13 He took no drugs to allay i·.
to reduce
ph 180-31 To reduce i, dissolve a tumor,
will subside
p 421-20 when the fear is destroyed, the i will subside.

p 373-24 The i·, . or deposit will abate,

inflicted
a 51-26 i on the physical Jesus,
p 381-30 a sentence never i by divine authority.

inflictions
p 383- 8 when dire i failed to destroy his body.

influence
baneful
p 400-30 the baneful i· of sinful thought on the body.
beneficent
p 394-31 till they feel its beneficent i·.
divine
pref xi-17 divine i· ever present in human consciousness
f 236-16 or through divine i·,
exalting
p 383- 6 the pure and exalting i of the divine Mind
excel the
f 228-31 excel the i· of their dead faith and ceremonies
feel their
sp 86-17 though we can always feel their i.
hallowing
r 474-24 Despite the hallowing i· of Truth in the
healing
sp 98-10 for it is the healing i· of Spirit
holy
s 146-25 demonstrated through the holy i of Truth
losing its
m 59-30 sacredness of this relationship is losing its i,
manifested the
f 245-24 manifested the i· of such a belief
mental
p 397- 6 We throw the mental i· on the
mutual
an 100- 8 as follows. "There exists a mutual i· between
of divine Love
ph 180-23 the i of divine Love which casteth out fear
of his career
a 51- 4 the sublimest i· of his career.
of human will
t 451-23 defend himself from the i of human will.
of mortal mind
ph 185-32 A patient under the i· of mortal mind
of the belief
p 386-27 laboring under the i of the belief of
of this agent
an 100-10 susceptible to the i· of this agent,
or action
sp 89-22 i or action of Soul confers a freedom,
removing the
ph 186- 1 by removing the i on him of this mind,
soporific
p 416-12 when the soporific i of the opium is
stay his
a 43-19 slew him to stay his i
strength and
ph 188- 5 has grown terrible in strength and i·,
sun's
ph 189- 3 explanation of the sun's i over the earth
supporting
p 387-28 supporting i· and protecting power
yield to this
p 402-27 If they yield to this i, it is because
your
m 68-14 to your growth and to your i on other lives.
ph 192-21 Your i for good depends upon the
p 424-17 should not act against your i
t 464- 1 it feels your i without seeing you

ph 168- 6 [illegible] on the side of matter.
199-16
p 400- 5
402-20
t 447- 4
456- 1

influenced
pr 7-23 God is not i by man.
p 440- 9 and were i· to give a verdict

influences
s 143-18 You admit that mind i the body somewhat,
p 403-30 in proportion to the truth or error which i his
t 462-29 It unfolds the hallowed i of unselfishness,
463- 3 i· not embraced in his diagnosis,

influencing
sp 83- 2 human mind or the divine Mind which is i one

influenza
p 384-17 followed by chills, dry cough, i,

influx
a 43- 9 that i· of divine Science which so illuminated
47- 7 The i of light was sudden

infolds
g 556-10 Mortal belief i the conditions of sin

inform
pr 2-24
sp 70- 3
ph 183-11
f 217- 6
235-19
243-17
c 265-28
b 276-29
327-30
p 389- 9
r 475- 8

information
pr 3-20 and then we try to give i to
ph 183-32 Astronomy gives the desired i·

information
f 243-18 If this i· is conveyed, mortal mind conveys it.
p 385-31 Any supposed i, coming from the body
g 548-21 will be changed with the progress of i "

informed
s 156-21 she i me that she could get along two days
ph 193-19 am i that he went to work in two weeks
193-24 Since his recovery I have been i that
f 221-13 the doctors, who kindly i her

informer
ap 571-11 Is the i one who sees the foe?

informs
pr 8-31 If a friend i us of a fault,
f 232- 9 Scripture i us that "with God — *Mark* 10 27

infraction
s 134-24 nor because it is an i of divine law,
p 383-23 belief in . penalties for their i·

infringe
s 144-18 will power may i the rights of man
b 319- 6 would i upon spiritual law and

infringement
p 435-22 is no i of law,
g 513- 3 is an attempted i on infinity

infringes
s 150-22 This human view i man's free moral agency;

infringing
p 381- 5 When i some supposed law, you say

infuriate
p 378-13 An animal may i another by looking

infuriated
f 236- 8 inferior motives induce the i attacks

ingenuously
f 237- 4 On being questioned about it she answered i,

ingrafted

inhabitant
sp 90-18 the supposed i of that body carries it
b 317-31 so long as the Master remained an i of the earth

inhabitants
c 256-21 and among the i of the earth, — *Dan* 4 35.

inhabited
sp 91- 3 i by beings under the control of
r 478- 9 declaration that a house was i, and by a

inhabiters
ap 568-21 Woe to the i of the earth — *Rev* 12 12

inhabits
b 300-26 theory that soul, spirit, intelligence, i·

inhaled
c 261-19 as oblivious as if he had i chloroform,

inhaling
s 159- 4 protested against i the ether
159-10 not by the ether, but by fear of i it.

inharmonies
f 243-31 They are i which Truth destroys

s 124-29 declares that they . . . are i in this Mind,
f 225-26 The despotic tendencies, i· in mortal mind
b 282-23 There is no i power in matter,

inheres
s 107-16 false consciousness that life i in the body,

inherit
m 61-12 i· more intellect, better balanced minds,
an 106-26 shall not i the kingdom of God — *Gal.* 5 21
b 321- 4 cannot i the kingdom of God " — *I Cor* 15 50
g 516-14 "The meek shall i· the earth " — *Psal.* 37 11.

425-32 Discard all notions about . . i· consumption,

inherits
m 61-21 child who i propensities that must

inhuman

inimical
p 389-21 cannot be i to existence

iniquity
an 106- 3
b 313-19
t 446-30
448- 3
r 476-17
485- 9
g 540-29
ap 571- 3

initiate
t 457-26 intending thereby to i the cure

injected
g 524-29 Is Spirit, God, i into dust,

A hypodermic i of morphine is
would give him a hypodermic i,

The Master's i is, that we pray in secret
whereas the i, "Believe — *Acts* 16 31

t 454-18
463-11
ap 567-20

injured
ph 194-13 it will be so without an i nerve
r 488-28 If it were possible for . . . to be i,

injures
p 403-29 improves or i the case in proportion to

injuries
p 402-16 You say that accidents, i, and disease kill

injuring
c 263-14 i those whom he would bless
p 397- 6 actually i those whom we mean to bless
439-20 God will smite you, O whited walls, for i
t 449-11 than for you to benefit yourself by i others.

injurious
s 156- 4 what made them . . . beneficial or i ?
ph 176- 2 was not so i before inquisitive modern
t 451-28 It is the i action of one mortal mind

injuriously
sp 94-23 used his incisive power i ?
f 206- 8 acts i both upon the body and through it.
p 397- 3 acting beneficially or i on the health,

injury
ph 172-28 But the loss of a limb or i to a tissue
193-22 ever since the i· was received in boyhood
b 294-14 saying . . . *I* can cripple and matter can kill
p 397-15 more powerful than . . . to make the i real.
422-28 doubts as to the ultimate outcome of the i·,
t 464-13 If from an i or from any cause,

injustice
a 55- 7 did Jesus no more i than the
m 63-14 C S furnishes no precedent for such i,
p 391-17 *I* declares the absence of law.

inkling
s 130-22 an i of the ability of Spirit to make

innate
s 160- 6 for they have no i· power.

innocence
ap 564-14 the dragon as warring against i·,
567-29 killed by i, the Lamb of Love.
568- 1 *I* and Truth overcome guilt and error.
gl 582-14 BRIDE. Purity and i,
590-10 self-immolation i and purity;
594-12 SHEEP. *I*, inoffensiveness;

innocent
ph 175-29 They were as *i* as Adam, before he
p 437-16 the helpless *i* body tortured,
439-14 though Mortal Man was *i*.
439-24 an offence of which he was *i*.
442- 1 Man is adjudged *i* of transgressing
t 450- 6 so depraved that they appear to be *i*.
ap 564- 7 to charge the *i* with the crime

inoffensiveness
gl 594-12 SHEEP . *i*, those who follow their leader

inquire
p 376-28 Some people, mistaught as to Mind-science, *i*

inquirer
g 555- 6 An *i* once said to the discoverer of C. S.,

inquiries
p 396- 6 Make no unnecessary *i* relative to feelings

inquiring
g 555-17 is like *i* into the origin of God,

inquiry
sp 86- 2
86- 6
s 131-31
133- 1
137- 9
f 223-15
b 268- 6

inquisitive
ph 176- 3 not so injurious before *i* modern Eves took

insane
ph 193-26
f 245- 6
p 408-11
411-17
421- 1

insanity
dementia or
p 423-29 as directly . as is dementia or *i*.
implies
p 421- 2 *i* implies belief in a diseased brain,
incipient
m 63-18 was suffering from incipient *i*,
in curing
p 414- 8 The arguments to be used in curing *i* are
sin is
p 407-29 All sin is *i* in different degrees
species of
p 407-29 There are many species of *i*.
408-16 is in itself a mild species of *i*
treatment of
p 414- 4 treatment of *i* is especially interesting.
universal
p 408- 6 There is a universal *i* of so-called health,
would produce
p 408-23 would produce *i* as perceptibly as

b 330-31 dementia, *i*, inanity, devil,
p 408-10 from the special name of *i*
408-14 The supposition that we can correct *i* by

insect
sp 74-17 caterpillar, transformed into a beautiful *i*,

insensible
ph 173-10 is required to be made manifest through the *i*.

insensibly
p 383-30 sensibly well when it ought to be *i* so

insensurable

inside
c 258- 9 more than a material form with a mind *i*,

insidious
p 376- 9 most hidden, undefined, and *i* beliefs

insight
sp 94-23 this *i* better enabled him to direct those
s 128-18 into his native air of *i* and perspicacity.
p 363-25 did his *i* detect this unspoken moral uprising?

insignificance
b 317- 4 insisted on . . . the *i* of spirit,

insincere
pr 3-28 If we are ungrateful for . . . we are *i*
8-11 If a man, . . . is impure and therefore *i*,

insist
sp 90-14
s 116-17
122-31
131-14
ph 168-15
b 283-13
p 409- 3
412-23
413-20
421-15

insisted
s 159- 1 her physicians *i* that it would be unsafe to
b 317- 3 *i* on the might of matter,

insists
b 307- 3 This pantheistic error, or so-called *serpent*, *i*
p 368- 5 Divine Science *i* that time will prove all this.

inspecting
p 379-15 invalid, *i* the hue of her blood

inspection
p 438-25 without the *i* of Soul's government officers.

inspiration
came through
b 319-22 original language of the Bible came through *i*,
heavenly
gl 592-25 gentleness; prayer; heavenly *i*
holy
s 161- 5 Holy *i* has created states of mind which
little
a 37-32 Why has this Christian demand so little *i*
p 363-14 has little *i* to nerve endeavor.
of a sermon
sp 80- 4 whether for the *i* of a sermon or for
of goodness
gl 581- 5 the *i* of goodness, purity, and immortality,
of Love
a 35-27 Our wine the *i* of Love,
needs
b 319-22 and needs *i* to be understood.
restores
f 242-28 while *i* restores every part of the
spiritual
gl 596-17 they show the spiritual *i* of Love and Truth
this
a 34- 2 Then why ascribe this *i* to a dead rite,

a 54-12
m 65- 5
sp 88-27
b 281-31
gl 580- 5
598-17
599- 6

inspirational
c 256- 4 from the scholastic to the *i*,

inspirations
ph 184-30 The *i* were deep and natural.

inspire
m 61-21 what noble ambition can *i* the child
ph 180-21 through the material faith which they *i*.
c 262-14 These clearer, higher views *i* the
p 370-27 Quackery likewise fails at length to *i* the

inspired
a 46- 9
49- 2
51-23
53-17
sp 84-17
s 107-12
133-26
139-22
144-30
b 319-27
p 363- 3
410-20
418-21
r 497- 3
g 521- 4
537-24
539-31
547-28
ap 572- 8
gl 579- 3

inspires
f 234- 4 Whatever *i* with wisdom, Truth, or Love
t 454-19 Love *i*, illumines, designates, and leads the way.
g 547-32 lifts humanity out of disease and death and *i*

instance

every
- *s* 162-13 not in one instance, but in every *i*.

familiar
- *sp* 89-12 This familiar *i*· reaffirms the Scriptural word

first
- *f* 234-27 You must control evil thoughts in the first *i*,
- *p* 403- 7 In the first *i* it is understood that
- *g* 541-24 It is supposed to say in the first *i*,

for
- *b* 319-29 for *i*, to name Love as merely an attribute

no
- *an* 101-29 In no *i* is the effect of animal magnetism,
- *g* 550-25 no *i* of one species producing its opposite

one
- *s* 149- 7
- 152-11
- 160-20
- 162-13
- *f* 229-13
- 245-27
- *g* 549-24

this
- *ph* 189- 5 Science (in this *i* named natural)
- *f* 245-18 This *i* of youth preserved furnishes a
- *g* 553-17 In this *i*, it is seen that the maternal

instances
- *sp* 79- 5
- *s* 122-21
- *b* 319-26
- *p* 383-25
- 386-12
- 398- 7
- 408-12

instant
- *f* 215-13 never for an *i* deprived of the light and
- 244-20 If man flickers out in death . . there must be an *i*
- *b* 290-23 The sin and error which possess us at the *i* of
- 306-19 cannot be separated for an *i* from God,
- 389-32 One *i* she spoke despairingly of herself.
- *t* 463- 2 among phenomena, which fluctuate every *i*

instantaneous
- *p* 377-16 has caused what is termed *i* death
- 411-12 and the healing is *i*

instantaneously
- *pr* 16-23 spiritual consciousness, which . . *i* heals
- *g* 504-24 gathered into the focus of ideas, bring light *i*·,

instead
- *a* 34- 3
- 39-14
- 40-29
- 53-22
- *sp* 87-14
- 92-16
- 92-28
- 96-30
- *s* 120-27
- 121-18
- 129-23
- 132- 2
- 146-16
- 148-10
- 148-11
- 148-26
- 150- 5
- 159-24
- *ph* 165- 3
- 166-18
- 170- 6
- 180-13
- 180-21
- 181-22
- 189-20
- 192- 8
- 192- 9
- 195-30
- 196-22
- 197-16
- *f* 202-13
- 202-20
- 203- 7
- 206-14
- 206-26
- 212-15
- 216-16
- 218-22
- 223- 5
- 223- 6
- 224- 9
- 242-32
- 244-30
- 248- 7

instead
- *f*
- *c*
- *b*
- *o*
- *p*
- *t*
- *r*
- *g*

i sometimes by the worst passions of men
were *i* by the criminal instinct

whereas the wild animal, left to his *i*·,

If God had *i* material laws to govern
If God has, . . . *i* laws that fool shall
the absolute formations *i* by Mind,
Was evil *i* through God, Love?

Which *i*· Life, — matter or Mind?

I[illegible] **and Practice of Physic**

Dr Chapman, Professor of the *I and P· of P·*

enabled her to get this *i* chartered
The Church is that *i*·, which affords proof

No charters were granted to . . . such *i* after 1883,
Give to it the place in our *i* of learning

instruct
- *p* 415-25 *i* mortal mind with immortal Truth
- 420-10 *I* the sick that they are not helpless victims,
- *t* 451-32 *I* him how to bar the door of his thought

instructed
- *a* 29-14 Those *i* in C. S have reached the glorious
- *b* 271- 7 Jesus *i* his disciples whereby to heal the sick
- 297- 8 illusion of sickness, to be *i* out of itself
- *p* 402-28 because their belief is not better *i*
- 403- 7 and by his mistake a man is often *i*.

instructed
p 426- 3 mortal mind, when *i* by Truth, yields to
g 552-20 but not yet *i* by Science,

instructing
r 485-11 Why malign C. S for *i* mortals

instruction
a 27-27 never truly understood their Master's *i*.
o 358-20 more frequently cited for our *i*
t 443- * *Give i to a wise man and he will — Prov. 9 9.*

instructions
t 443-24 reception or pursuit of *i* opposite to
r 488- 3 *When, on the strength of these i,*

instructor
a 49-14 the highest *i* and friend of man,

instructors
p 429-30 not understood generally by our ethical *i*

35-31 If the sinner's punishment here has been *i* to

insure
t 449-15 qualities which *i* success in this Science,

intact
m 56- 9
59-28
sp 76-27
b 295-15
306-20
r 477- 5
481-12
493- 1
494- 1
g 521-12

intangible
b 312- 5 That which material sense calls *i*,
o 352-10 to the rabbis the spiritual was the *i*

integrity
t 446-28 detrimental to health and *i* of thought
448-10 Evasion of Truth cripples *i*,

intellect
m 57-17 should never weigh against . claims of *i*,
61-12 more *i*, better balanced minds, and
s 130- 1 petty *i* is alarmed by constant appeals to

f 215-13 the light and might of *i* and Life
and life

and sensation
b 294-12 saying, "Matter has *i* and sensation
and sentiment
p 408-21 a supposed effect on *i* and sentiment.
and truth
p 437-12 witness, Nerve, to be destitute of *i* and truth
atmosphere of
ph 192- 1 the aroma of Spirit, the atmosphere of *i*.
disease has no
p 378- 3 Disease has no *i*.
391-23 Disease has no *i* to declare itself something
419-12 Disease has no *i* with which to move itself
divine
ph 184-16 Controlled by the divine *i*, man is

intelligence
diviner sense of
b 285-20 give place to a diviner sense of *i*
existence and
g 510-17 giving existence and *i* to the universe.
fallacy that
r 466-24 fallacy that *i*, soul, and life can be in matter;
God is
pr 2-24 God is *i*. Can we inform the infinite Mind
governing
ph 174- 1 less faith . . . in a supreme governing *i*.
has no
pr 12-19 The drug does nothing, because it has no *i*.
idea or
b 279-18 their only idea or *i* is in God.
is not mute
ph 191-19 *I* is not mute before non-intelligence.
is omniscience
r 469- 8 *Answer. — I is omniscience, omnipresence,*
Life and
pr 14-13 *Life and i are purely spiritual,*
b 310-15 reveals Soul . . . as the central Life and *i*
r 477-22 Soul is the substance, Life, and *i* of man,
life and
(*see* life)
Life, or
g 550- 5 God is the Life, or *i*, which forms and
life or
r 485-32 *The notion of any life or i in matter*
g 584-20 the absence of substance, life, or *i*.
Life, substance, and
a 27-15 the Life, substance, and *i* of the universe
ph 185-20 God as the only Life, substance, and *i*,
gl 595- 7 the idea of Life, substance, and *i*;
life, substance, and
(*see* life)
material
a 48- 1 error of a belief in any possible material *i*.
g 534-16 mythological material *i* called *energy*
matter has no
f 205-10 understood that matter has no *i*, life,
might of
p 378-17 latter occurrence represents . . . the might of *i*
Mind or
f 204-22 realize only one God, one Mind or *i*
216-12 there is but one Mind or *i*,
mockery of
ph 192- 2 a mockery of *i*, a mimicry of Mind
more
m 62-20 must not attribute . . more *i* to matter,
never passes into
b 336- 2 *I* never passes into non-intelligence, or matter
no
s 127-21
136- 5
p 399- 1
r 467- 6
g 530-27
nor power
t 454-11 evil or matter has neither *i* nor power,
nor sensation
f 243-23 *matter has neither i nor sensation*

one
b 307- 8 affirms . . . that there is more than one *i*.
or power
b 339-30 never to admit that sin can have *i* or power,
or reality
r 469-17 not Truth, but error, without *i* or reality
or substance
g 508- 5 The only *i* or substance of a thought,
rights of
sp 79-27 contending for the rights of *i*
p 384-31 at length quail before the divine rights of *i*,
scale of
g 511-27 rising in the scale of *i*,
separate
b 309-26 impossible . . . an *i* separate from his Maker.
so-called
b 282-27 Error is the so-called *i* of mortal mind
Spirit, or
gl 591- 4 the one Spirit, or *i*, named Elohim, or God.
spiritual
f 240- 6 all point to Mind, the spiritual *i*
subjugate
ph 165- 8 to subjugate *i*, to make mind mortal,
substance, life, and
sp 91-26 belief is, that substance, life, and *i* are
ap 562-10 its reflected light, substance, life and *i*.
563- 9 belief that substance, life, and *i* can
substance, or
p 418- 6 error that life, substance, or *i* can be in matter

interpreter
ph 170-15 The best *i* of man's needs said
g 513-13 until divine Science becomes the *i*
ap 577-21 and divine Mind is its own *i*.

interpreting
b 285-23 By *i* God as a corporeal Saviour

interprets
r 471-25
g 537-25
ap 560-10
560- 1
577-18

interrupt
p 362- 5 as if to *i* the scene of Oriental festivity.

interruptions
sp 96- 6 there will be *i* of the general material routine.

intertwined
g 523-28 become more and more closely *i*

interval
a 39-23 and the *i* before its attainment is
gl 598-27 would bridge over . . the *i* of death,

intervals
s 153- 9 administered at *i* of three hours,
p 431- 7 partaking of food at irregular *i*,

intervenes
o 361- 2 Here C S *i*, explains these

interwoven
r 477-15 though *i* with matter's highest stratum,

intimate
p 437- 2 He also testified that he was on *i* terms with

intimated
g 554-25 Jesus never *i* that God made a devil,

intimately
p 408-25 tarsal joint is less *i* connected with the
432- 3 testifies . . . I am *i* acquainted with the

intimation
p 391-21 therefore meet the *i* with a protest
r 471-10 these so-called senses receive no *i* of

intolerable
r 491- 2 A delicious perfume will seem *i*.

intrinsic

a 54- 7
s 123-16
r 473-18
gl 590-22

introduces
pref vii-22 A book *i* new thoughts,
sp 79-15 *i* the harmony of being
s 135- 7 The miracle *i* no disorder,
r 474- 5 Whoever *i* the Science of Christianity
g 543-32 *i* the record of a material creation

introducing
s 152-15 *i* a thermometer into the patient's mouth.
p 439- 1 and *i* their goods into the market.

p 362-10 *i* upon the household of a high-caste
391-10 that you can possibly entertain a single *i*
393- 2 we admit the *i* belief, forgetting that

intuition
b 298-14 involves *i*, hope, faith, understanding,

intuitions
sp 85- 7 Such *i* reveal whatever constitutes and
ph 174-12 the angels of His presence — the spiritual *i*
gl 581- 5 spiritual *i*, pure and perfect;

invaded
6-12 *i* when the divine order is interfered with,

19-31
6-24
10-14
12-23
p 367- 4
376-10
379-14
t 460-22

invalid's
ph 166-26 *i* faith in the divine Mind is less than in
p 379-23 does not affect the *i* health,

invalids
pref x-19
s 145- 8
f 237-23
b 318-19
p 377- 6
420-14
t 443-18
443-20

invariable
o 342-17 If . . . then there is no *i* law,

invention
a 44-27 a method infinitely above that of human *i*.
sp 95-20 even human *i* must have its day,
s 163-26 so ample an exhibition of human *i*
ph 195-20 Observation, *i*, study, and original thought

inventions
ph 196- 2 Man has "sought out many *i*,"
b 273- 5 Human belief has sought out many *i*,
o 358-14 nor of the *i* of those who scoff at God.
g 531-23 Has man sought out other creative *i*,
ap 563- 6 showing its horns in the many *i* of evil.

invents
g 541-22 Here the serpentine lie *i* new forms.

inversion
s 113-27 divine metaphysics . . . proves the rule by *i*.
f 207-32 The only evidence of this *i* is
b 282-31 rule of *i* infers from error its opposite,

invert
g 514- 2 could not . . . *i* the divine creation,

inverted
s 111-16
111-17
ph 200-19
f 207-30
c 267-20
b 285- 9
301-27
305-20
g 502- 7
ap 572-11
gl 580-13

inverts
g 507-30 Mortal sense *i* this appearing
512-25 Mortal mind *i* the true likeness,

investigate
an 100-13 to *i* Mesmer's theory and to report
f 237-30 unwilling to *i* the Science of Mind
o 344-25 Why should one refuse to *i* this method
g 550-10 Of what avail is it to *i* what is miscalled

invigorate
b 274- 2 and thus *i* and sustain existence.

invigorates
s 162- 5 the sunlight of Truth, which *i* and purifies.

invincible
a 55- 5 but this does not affect the *i* facts
t 453- 8 until victory rests on the side of *i* truth.

inviolate
sp 98-20 remains *i* for every man to understand and

invisible
a 55- 3
sp 78-31
s 118-15
121-17
c 264-15
b 305- 8

invisible
b 334-10
335-12
337-21
337-24
r 479-30
ap 573- 4

invisibly
sp 80-31 both visibly and i,

invites
p 422-32 This mental state i defeat.

invoke
o 354- 6 Why do they i the divine aid to enable them to
g 542-12 tend to perpetuate sin, i crime,

involve
sp 86-19 either i feats by tricksters, or
f 212-23 and possibly that other methods i so-called
b 330- 6 prophesy and i the final destruction of all sin
ap 573-22 i the spiritual idea and consciousness of

involved
a 26-22 Jesus' teaching . . i such a sacrifice
sp 82-11 because different states of consciousness are i,
s 117-20 the divine Principle i in the miracles
r 484-26 i in all false theories and practices.

involves
pr 9-22 It i the Science of Life,
m 57-32 the disappointments it i or the hopes it fulfils
s 114-12 i an improper use of the word *mind*
f 240-30 i unwinding one's snarls,
c 257-31
b 298-13
301- 8
p 406-26
429-27 facts
it i
t 446-18 A wrong motive i defeat
r 493-14 full answer to the above question i teaching,
g 526- 9 Belief i theories of material hearing, sight,

involving
b 286-23 temporal thoughts are human, i error,

inward
s 139-14 sectarian bitterness, whenever it flows i
b 321-25 the i voice became to him the voice of God,

iota
ph 186-20 It can never destroy one i of good.

iris
p 393-27 complex humors, lenses, muscles, the i and

iron
ph 199- 6 muscles are as material as wood and i
f 225- 1 What is it that binds man with i shackles
ap 565- 7 rule all nations with a rod of i —*Rev* 12 5

irradiance
gl 584- 1 DAY. The i of Life; light,

irrational

irregular
p 431- 6 partaking of food at i intervals,

irresistible
m 67-15 until an i propulsion precipitates his
c 265-17 senses represent . . . death as i,

irrespective
p 423-19 Mind his basis of operation i of matter

irreverent
o 348-14 Are we i towards sin,

Isaac
appeared unto Abraham, unto I, — *Exod* 6 · 3.

Scripture of I is renewedly fulfilled
the millennial estate pictured by I
In I we read "I make peace, — *Isa* 45 · 7.

I graphic word concerning the

nor is he an i, solitary idea,

s 133- 7
135-18
f 211-19
226-29
c 256-12
b 308-30
309 10
309-16
ap 562-12
566- 1
566-15

Israelites
s 133- 8 In Egypt, it was Mind which saved the I
133-10 The I looked upon the brazen serpent,
o 351-27 I centred their thoughts on the material
g 524- 6 It was also found among the I,
ap 559-29 the I of old at the Paschal meal

Israelitish
o 351- 1 sprang from half-hidden I history

Issachar
gl 589- 1 definition of

issue
m 67-13 the mariner works on and awaits the i.
sp 83-13 here Science takes i with popular religions.
s 126-15 point at i between C S on the one hand
r 483-17 has called the world to battle over this i

issued
pref x- 5 books on mental healing have since been i,
xii-13 the first periodical i by Christian Scientists.

issues
sp 92- 4
ph 181- 6
f 216- 5
p 392-32
g 526- 6

Ivanhoe
ap 566-14 Rebecca the Jewess in the story of I,

J

Jacob
s 135- 6
b 308-16
308-28
308-32
309-10
333-23
g 501- 9
gl 589- 4

Jacob's
b 309- 7 result of J struggle thus appeared
gl 581-15 ASHER (J son) Hope and faith;
582- 4 BENJAMIN (J son) A physical belief as to life,
583-26 DAN (J son) Animal magnetism;
586-21 GAD (J son) Science,
589- 1 ISSACHAR (J son) A corporeal belief,
590-11 LEVI (J son) A corporeal and sensual belief,
593-12 REUBEN (J son) Corporeality, sensuality,

Jahr
s 152-29 J, from *Aconitum* to *Zincum oxydatum*,
ph 179-26 The sedulous matron — studying her J

James (*see also* **Apostle James**)
o 343- 4 J said "Show me thy faith — *Jas* 2 · 18.

Japhet
gl 589- 8 definition of

jar
p 363- 1 She bore an alabaster j containing costly and
363- 4 Breaking the sealed j, she perfumed Jesus' feet

jarring
b 306-25 Undisturbed amid the j testimony of the

jaws
f 243- 6 from the fiery furnace, from the j of the lion,

jealous
g 541- 3 J of his brother's gift, Cain seeks

jealousy
m 58-16 The narrowness and j, which would
59-20 more salutary . . . than stolid indifference

jealousy
m 64- 8 Pride, envy, or *j* seems on most occasions
68- 9 *J* is the grave of affection.

Jefferson's
t 445-29 Recalling *J* words about slavery,

Jehovah (*see also* Jehovah's)
appeal to
o 351-32 They might appeal to *J*, but their prayer
called
g 523-20 because Deity therein is always called *J*,
523-27 the creator is called *J*, or the Lord.
524-17 that He should now be called *J* ?
corporeal
b 312-15 over the sense of a corporeal *J*,
declared
b 338-27 *J* declared the ground was accursed;
name of
g 524- 8 the Supreme Being by the national name of *J*.
524- 9 In that name of *J*, the
prophets of
sp 83- 3 What the prophets of *J* did,
ritualistic
s 135-28 nor a special gift from a ritualistic *J*,
said
b 320-14 "And *J* said, My spirit shall not
synonymous with
ap 576-27 term Lord, . is often synonymous with *J*,
tribal
s 140-23 Jewish tribal *J* was a man-projected God,
went before
gl 595-14 on Aaron's breast when he went before *J*,

s
f
g

gl

Jehovah's
b 280-17 Moses declared as *J* first command of the Ten

Jehovistic
g 523-19 The other document is called the *J*,

jeopardize
g 542-12 *j* self-control, and mock divine mercy.

Jeremias
s 136-16 *J*, or one of the prophets." — *Matt* 16 14.

Jerusalem
a 42-12 his brief triumphal entry into *J*
gl 589-12 definition of

jest
sp 72-29 joy of intercourse becomes the *j* of sin, when

Jesus (*see also* Jesus')
acknowledged
a 31- 4 *J* acknowledged no ties of the flesh.
acted boldly
a 18-10 *J* acted boldly, against the accredited
also said
g 554-22 *J* also said, "Have not I — *John* 6 · 70
answered
b 305-16 "Then answered *J* and said — *John* 5 · 19.
p 364-10 *J* answered by rebuking self-righteousness
appeal of
a 50-12 The appeal of *J* was made both to his
approached
p 362-12 (Mary Magdalene, . . . approached *J*.
approved
p 363-20 *J* approved the answer,
asked
s 132-26 *J* asked, "When the Son of man — *Luke* 18 8
p 411-13 once *J* asked the name of a disease,

Jesus
beheld
r 476-32 *J* beheld in Science the perfect man,
benign thought of
p 365- 7 benign thought of *J*, finding utterance
betrayal of
a 47-24 he plotted the betrayal of *J*
birth of
g 539-31 Science of creation, so conspicuous in the birth of *J*,
blood of
a 25- 6 material blood of *J* was no more efficacious
bore our infirmities
a 20-14 *J* bore our infirmities, he knew the error
bore our sins
a 53-25 *J* bore our sins in his body.
brought to light
b 292-30 connection with his God, which *J* brought to light.

career of
a 30-23 throughout the whole earthly career of *J*,
cast out evil
sp 79-17 *J* cast out evil spirits, or false beliefs.
ph 185-22 *J* cast out evil and healed the sick,
command of
o 342-10 and in defiance of the direct command of *J*,
commemorated
a 33-31 that you have commemorated *J* in his cup?
conspired against
a 47-10 Judas conspired against *J*.
corporeal
s 141-16 Christ-spirit which governed the corporeal *J*.
b 334- 3 not that the corporeal *J* was one with the
334-14 the eternal Christ and the corporeal *J*

n of *J*

declaration of
o 361-14 This declaration of *J*, understood,
declared
f 234-27 *J* declared that to look with desire on
defined
g 554-20 *J* defined this opposite of God and His

disciple of
b 324-19 Paul was not at first a disciple of *J*
disciples of
a 29-13 disciples of *J* believe him the Son of God."
elicited from
s 137-22 elicited from *J* the benediction,
enabled
a 51-31 which enabled *J* to heal the sick,
r 482-22 enabled *J* to demonstrate his
endured the
a 36-10 *J* endured the shame, that he might
enjoined by
a 55- 4 the idea of Christian healing enjoined by *J*;
established
s 136- 1 *J* established his church and maintained
138-17 *J* established in the Christian era
o 348-11 for *J* established this foundational fact,
r 473-26 *J* established what he said by demonstration,
exaltation of
b 313-18 the cause given for the exaltation of *J*,
example of
g 515- 2 its possessor to emulate the example of *J*.
experienced
a 38-21 *J* experienced few of the pleasures of the
forbade him
a 48-22 *J* forbade him, thus rebuking resentment

jugular
s 122-24 the severance of the *j* vein

juices
ph 175-24 was not so severe upon the gastric *j*.

jungle
p 378-12 sent it cowering back into the *j*.

juries
an 105- 3 Courts and *j* judge and sentence mortals

jurisprudence
p 441-32 Our great Teacher of mental *j* speaks of him

juror
f 238-25 Society is a foolish *j*, listening only to

jurors
p 434-12 Witnesses, judges, and *j*, who were at the
437-11 and before its *j*, the Spiritual Senses,
438-28 witnesses, *j*, and judges, to be offenders,
441-27 personal *j* in the Court of Error

Jury
p 442- 5 The *J* of Spiritual Senses agreed at once

jury
p 430-24 Greed and Ingratitude, constitute the *j*
433- 3 addresses the *j* of Mortal Minds
433- 8 Judge Medicine, urges the *j* not to allow
433-10 The *j* must regard in such cases only
433-15 The case is given to the *j*
433-16 and the *j* returns a verdict of
436-27 charged the *j*, twelve Mortal Minds,

just
a 36-31
40-17
47-11
52-11
s 126-23
164- 9
ph 168-14
193- 4
193-30
f 251-12
b 321- 1
o 344-17
348- 9 one disease can be *j* as much a delusion as another
360-24
p 372-28
376- 6
391-27
402- 3
402-24
411- 6
425- 3
435-23
440-30
t 443- •
445-31
453-24
r 493-23
497-27
g 522-28

Justice
p 434-13 before the bar of *J* and eternal Truth
437- 9 in the presence of divine *J*,
440-34 the Chief *J* of the Supreme Court,

justice
and affection
gl 592-13 the union of *j* and affection,

justice
and love
a 50-10 would impugn the *j* and love of a father
approves
a 22-31 cancels the debt only when *j* approves
avoidance of
g 542-11 avoidance of *j* and the denial of truth
common
o 357- 1 In common *j*, we must admit that God
consigns the lie
g 542-24 To envy's own hell, *j* consigns the lie
defies
an 105- 9 while mortal mind, . . . defies *j* and is
demands
gl 592-14 *j* demands penalties under the law.
demonstrating
f 221-23 demonstrating *j* and meeting the needs of
denying
p 434-32 Denying *j* to the body, that court
divine
a 105-25 Divine *j* will manacle him
f 225-18 breathing the omnipotence of divine *j*,
b 293-25 The manifestations of evil, which counterfeit divine *j*,
hands of
p 432-27 hands of *j*, *alias* nature's so-called law;
honesty and
an 106- 4 against the free course of honesty and *j*,
human
g 542-20 let human *j* pattern the divine.
law and
p 434- 5 Some exclaim, "It is contrary to law and *j*."
law of
pr 5-10 there is no discount in the law of *j*
a 36-20 the immortal law of *j* as well as of mercy.
marks the sinner
g 542-22 *J* marks the sinner, and teaches mortals
mercy and
g 538- 7 Radiant with mercy and *j*, the sword of Truth
outraged
p 440-17 Wherefore, then, in the name of outraged *j*,
requires
a 22-30 *J* requires reformation of the sinner
sense of
p 390-14 Let your higher sense of *j* destroy the false
timid
f 238-29 To reconstruct timid *j* and place the fact
to Christian Science
s 141-29 Let our pulpits do *j* to C. S.
to himself
a 18- 7 not only in *j* to himself, but in mercy to
to Truth
b 280- 9 Finite belief can never do *j* to Truth
uniform
m 64- 1 Want of uniform *j* is a crying evil caused by

a 36- 9
f 239-26
249-29
p 391-17
405-13
440-11
r 465-14
gl 595- 3

justifiable
p 440-15 Even penal law holds homicide, . . . to be *j*.

b 317-10 "wisdom is *j* of her children" — *Matt.* 11 : 19
t 456-10 a reputation experimentally *j* by their

justly
p 435-23 to punish a man for acting *j*
436-24 from the penalty they considered *j* due,

K

Kaspar
ph 194-17 The authentic history of *K.* Hauser
194-24 at the age of seventeen *K.* was still a

keep
pr 4- 5
4-11
a 25-20
29- 5
m 64- 6
69-20
sp 70- •
f 217-12
234-17
237-19

keep
f 241-21
b 340- 8
340-10
o 360-10
p 371-21
383-19
396-26
413-23
414-26
428- 8
429-31
438- 7
441- 7

keep
t 438-17
r 492-31
g 514-19
526-28
527- 3
537- 7
ap 558- *

keeper
g 541-21 Am I my brother's k ? — Gen 4 9

keeping
m 60-31
ph 189-30
b 308- 4
p 413-17
g 521- 9

keeps
pr 5- 1 k him from demonstrating his power
p 439- 4 He manufactures for it, k a furnishing store,

kept
a 21- 3 I have k the faith," — II Tim 4 7
m 59-28
62- 2
s 109-13
f 222-18
237-16
p 387- 3

key
sp 99-10
99-10
ph 171- 6
k 499- *
gl 579- *

keynote
f 226- 7 sounded the k of universal freedom,
240-13 and you lose the k of being,
p 410-30 begins with Christ's k of harmony,

keynotes
o 355-29 are God's immortal k ,

KEY TO THE SCRIPTURES
o 361-32 SCIENCE AND HEALTH WITH K TO THE S.

kid
g 514-23 leopard shall lie down with the k , — Isa 11 6

kill
a 27-32
51-11
m 56-20
s 151-22
159- 4
f 203-26
203-31
216- 7
b 294-14
314-10
p 388-10
389-15
395-30
402-17
t 445- 5
g 542- 2
542-17
ap 564- 6

killed
a 42-24
f 215-32
b 316-16
ap 567-10
567-29

killeth
a 31-31 that whosoever k you will think — John 16 2.

kills
f 203-26 Sin k the sinner and will continue to
r 468- 4 sin is mortality's self, because it k itself.

kind
after his
g 507-13 yielding fruit after his k, — Gen. 1 11
508-10
508-11
512- 7
513-15
513-16
513-23
513-24
after its
ph 189-10 seed within itself bearing fruit after its k,
after their
g 512- 6 abundantly, after their k, — Gen 1 21.
513-23 and cattle after their k, — Gen. 1 25.
another
a 23-25 Another k of faith understands divine Love

kind
any
sp 95-11 Error of any k cannot hide from the law of
p 406-26 Inharmony of any k involves
every
a 23-19 Spirit, which rebukes sin of every k.
s 143- 1 Truth is God's remedy for error of every k,
323- 4 in the endeavor to forsake error of every k
p 394-26 to conquer discord of every k with harmony,
his own
g 528-26 supposed to become the basis . . . of his own k,
human
m 56- 8 moral provision for generation among human k.
one
a 23-24 One k of faith trusts one's welfare to others
this
sp 95-16 This k of mind-reading is not clairvoyance,
g 393-20 [illegible]
t 444-14
g 508-17
523-27
529- 1
544-20

kinder
f 220-14 k than the atmosphere of mortal mind,

kindling
p 434-18 earnest, solemn eyes, k with hope

kindly
s 162-29 I k quote from Dr Benjamin Rush,
f 221-13 the doctors, who k informed her that
gl 594-14 k affection, love rebuking error;

kindness
pr 9-11 If selfishness has given place to k ,
p 384- 8 for honest labor, or for deeds of k,
405- 6 to hold hatred in abeyance with k,

kindred
m 60- 4 K tastes, motives, and aspirations are

King
ap 575-24 the city of the great K." — Psal 48 .2.

king
s 133-30 Jehovah, or only a mighty hero and k,
136-21 That a wicked k and debauched husband should
144- 6 Naught is the squire, when the k is nigh;
b 289-15 the "k of terrors" to be but a — Job 18 14
g 514-11 Moral courage is . . . the k of the mental realm

kingdom
nothing in the animal k which represents
It is in itself inconsistent, a divided k.
"k divided against itself," — Matt 12 25.
and the k divided against itself.
BABEL. . . . a k divided against itself,
when God's k comes on earth;
until . . . God's k comes
such as they belong to the heavenly k.
Until . . . His k is come as in the vision
"of his k there shall be no end," — Luke 1 33.
key to the
sp 99-10 Truth has furnished the key to the k,
of God
[illegible] — Luke 22 18
of heaven
sp 93-31 to heighten our apprehension of the k of heaven
s 107- *
110-11
122- 6
ph 174-19
f 208-22
241-32
248-30
o 361-26
ap 560-14
gl 592-19
of our God
ap 568-15 and the k of our God, — Rev 12 10
of Truth
b 281- 2 we enter into the k of Truth on earth
represent a
s 118-27 represent a k necessarily divided against itself,

kingdom
that
f 252- 2 that *k* cannot stand " — *Mark* 3 24
Thy
pr 16-30 Thy *k* come — *Matt.* 6 10
16-31 *Thy k is come, Thou art ever-present*

s 163- 6 William IV, *k* of *E*,

kings
s 141-12 as *k* are crowned from a royal dynasty
141-20 " *k* and priests unto God " — *Rev* 1 6.

kings'
s 133-18 in the fiery furnace and in *k* palaces

kinship
b 319- 2 delusion has no *k* with the Life supernal

kitten
f 220-19 like a *k* glancing into the mirror at itself
220-21 thinking it sees another *k*

knavish
ph 173-22 Phrenology makes man *k* or honest according

knelt
s 161-21 Madame Roland, as she *k* before a statue of

knew
a 20-10
20-14
47-18
47-18
47-22
49- 2
51-15
53-25
m 68-16
sp 85-16
85-24
85-30
85-31
86- 4
s 109-16
134-26
ph 186-29
f 213-22
221- 1
247- 4
b 270-17
271- 8
286-13
315- 6
315- 7
o 356-15
357- 3
p 364- 4
369-21
374- 8
377-19
432- 7
437- 3
437- 4
g 532-20
538-23

knife
t 459-17 like putting a sharp *k* into the hands of a

knights
t 457-14 led to a quarrel between two *k*

knocking
f 224-24 stands at the door of this age, *k* for admission

knocks
pref vii 14 Truth, *k* at the portal of humanity

know
pref vii-19
pr 8-26
11-22
11-30
17- 2
a 19-32
29- 1
36- 1
m 67- 7
sp 70- *
80-20
84-12
84-28

know
sp 84-31
90-31
90-31
95- 8
s 109-19
109-30
129- 7
140- 8
149-18
151- 9
153- 8
ph 178- 1
181-27
190-26
199-17
f 217-13
225- 5
231-28
237-23
238-15
242- 4
242-10
253-26
c 255- *
258-16
258-17
b 284-14
291- 5
317-12
318- 3
323-14
o 342-28
345-13
350-10
352-14
359-14
360- 1
p 365- 1
365- 4
369-19
376-29
386-15
387- 2
389- 6
390-22
410- 8
416-24
416-28
419-31
420- 8
425-19
432- 4
438 30
t 447-31
448-15
449-13
452-18
453-14
453-15
463-19
464- 3
r 476-27
490-17
492-12
k 499- *
g 512-13
512-14
519-15
529-29
530-14
530-24
536-31
540-14
541-20
553-30
ap 560-20
569-10
570-27
570-28
571-16
gl 579- *
fr 600- *
Your Father k what things ye — *Matt* 6 : 8
" *k* no man , neither the Son, — *Mark* 13 32
How long it must be no man *k*
well *k* that to obey the divine order
k not that he was hastening the

knowing
sp 89- 1
f 201- 3
205- 2
210-11
253-15
253-26
b 272- 9
314-13
328-21
p 363-10
363-14
366-28
371-10
409-14
417- 3
419- 9
t 447- 8
447-28
448-21
450-29
455-12
r 483-18
g 509-29
530- 7
530-16
555-30

knowingly
f 253-18 If you believe in and practise wrong *k*,

knowledge
according to
pr 7-12 "a zeal . . . not according to *k*" — *Rom.* 10 2
and pleasure
g 532-17 *K* and pleasure,evolved through material sense,
belief and
gl 583-12 JERUSALEM Mortal belief and *k*
children in
m 62-17 should be allowed to remain children in *k*,
comprised in a
s 127- 7 comprised in a *k* or understanding of God,
departments of
ph 197-18 *in the departments of k now broadcast*

erroneous
sp 91-20 destroys the erroneous *k* gained from
false
ph 175-30 Adam, before he ate the fruit of false *k*,
gl 581-19 The higher false *k* builds
fruit of
r 481-12 forbidden fruit of *k*, . . is the testimony of
gained
sp 92-15
b 269-27
274- 3
299-18
r 430-20
hath no
g 540-21 a false sense which hath no *k* of God"
human
(see human)
impertinent
an 103-13 separate from any half-way impertinent *k*,
increase of
sp 95-19 We welcome the increase of *k* . . because
judge the
b 299-21 Ought we not then to judge the *k*
material
(see material)
materialistic
ph 196- 1 If materialistic *k* is power, it is not wisdom.
mortal
g 527-17 constitutes evil and mortal *k*.
obtained
b 286-22 The *k* obtained from the
r 493- 7 *k* obtained from physical sense

g 526-21 erroneous doctrine that the *k* of evil is as real,
527-14 It is true that a *k* of evil would
537- 9 A *k* of evil was never the essence of
of good
g 526-22 as the *k* of good.
of good and evil
sp 92-14 commending . . . the *k* of good and evil.
f 220-28 tree of the *k* of good and evil," — *Gen.* 2 17.
r 481-17 "tree of the *k* of good and evil," — *Gen.* 2 : 17.

knowledge
of good and evil
g 526- 2 *the tree of k of good and evil — Gen.* 2 9.
527- 8 the tree of the *k* of good and evil, — *Gen* 2 17
of Love
p 410- 6 the *k* of Love, Truth, and Life.
of Science
b 286- 6 this is fatal to a *k* of Science.
of the Science
s 128-14 A *k* of the Science of being
of this
r 492- 8 It is already proved that a *k* of this,
g 521- 1 *K* of this lifts man above the sod,
of Truth
s 128-22 So it is with our *k* of Truth.
physical
a 46-28 he rose above the physical *k* of his disciples,
present
p 410- 5 a present *k* of his Father and of himself,
receives his
t 455-17 receives his *k* of C. S.,
slight
t 446- 1 teaching his slight *k* of Mind-power,
so-called
b 312- 2 such so-called *k* is reversed
this
p 365- 4 *this k would do much more*
404-24 this *k* strengthens his moral courage
g 532- 6 Is this *k* safe, when eating its first fruits
tree of
sp 92-12
ph 165- 2
197- 8
f 214-22
g 526- 2
526-20
538-14
true
a 48-31 what the true *k* of God can do for man
s 133-31 has not quite given place to the true *k* of God
o 358-22 few who have gained a true *k* of the
r 466- 4 all-science or true *k*, all-presence
wake to the
f 251- 9 mortals wake to the *k* of two facts.

sp 90-23 This shows what mortal mentality and *k* are
an 103-10 a *k* of both good and evil,
ph 196- 3
199-19
b 279-27
330-17
p 394- 7
395-30
g 519-19
gl 590- 4
592-21 *k* of the nothingness of material things
595-19 human acts, thoughts, beliefs, opinions, *k*;
fr 600- * *increasing in the k of God. — Col.* 1 10.

known
pr 7-26 to whom each want of man is always *k*
15-26
a 32- 1
46- 5
sp 73-13
81-31
an 106-17
f 227- 2
b 284-15
284-26
299-22
338-32
o 350-25
p 367-30
379-13
398-17
421- 8
426-13
439- 2
t 456-31
464- 3
464- 5
g 501- *
556-15
gl 596- 5

knows
pr 2-14 for He already *k* all.
13-15
15- 8
sp 87-19
s 154-30
ph 180-26
188-30
f 241- 2
250-10
b 307-17

knows
o 345-11
p 380-13
388- 6
412-31
t 450-24

knows
t 451-20 k that human will is not C. S,
k no lapse from nor return to harmony,
and finally declares that God k error
the less a mortal k of sin, disease, and
In the Greek, the word k almost always has

L

labor
pr 13-10
a 21- 6
29- 9
m 67-26
sp 99-17
f 236- 1
242-16
p 384- 7
387- 7
387-23
t 457-11
457-20
r 465- 2

labored
t 464-22 has l to expound divine Principle,

laboring
s 130-20 L long to shake the adult's faith in matter
p 386-26 l under the influence of the belief of

laborious
t 464- 5 except through her l publications,

labors
f 238-19 to enter unlawfully into the l of others
p 385- 3 and other philanthropists engaged in humane l
431- 6 prisoner attended to his daily l,
g 548-26 endowed by the l and genius of great men

lacerated
a 44-17 bind up the wounded side and l feet,

lachrymal
f 211-15 the effect seen in the l gland?

lack
m 65-16
67-25
sp 85-20
s 140-14
145- 5
f 243-14 not so much from l of desire
243-15 as from l of spiritual growth
b 286-24 temporal thoughts l a divine cause

lacking
p 365-11 but if the unselfish affections be l,
382- 2 laws of matter, l divine authority
gl 592-14 there is something spiritually l,

lacks
a 19-22 he l the practical repentance, which
s 124- 5 When this human belief l organizations to
p 366-12 The physician who l sympathy for his
366-17 physician l faith in the divine Mind

ladder
f 222- 2 and ascend the l of life

laden
p 413-26 that mind being l with illusions

laid
pr 8-25 and ask that it may be l bare before us,
a 27-18 He l the axe of Science at the root of
44- 2
52-15
sp 92-26
f 234-29
237- 8
241- 5
b 314-18
315- 6
o 353-30
p 370-17
409-23
414- 1
t 460- 1
462-15

lake
r 477-28 when they called a certain beautiful l

lama
a 51- 1 "*Eloi, Eloi, l sabachthani?*" — *Mark* 15 34

Lamb (*see also* **Lamb's**)
of God
s 132-32 "the L of God," — *John* 1 29
ap 564-13 The Revelator speaks of Jesus as the L of God
gl 590- 9 definition of
of Love
ap 561-12 bride . . . wedded to the L of Love
567-30 and killed by innocence, the L of Love.

Lamb
-21
-14
-31
- 4
-18
-11
- 1 brought as a l to the slaughter, — *Isa* 53 7
-22 wolf also shall dwell with the l, — *Isa* 11 6
- 1 A l is a more animate form of existence,
-11 No, but the l was a more spiritual type
-27 nor does a lion bring forth a l.
ap [illegible]- 9 show thee the bride, the L wife — *Rev* 21 9.
575- 2 Arise and behold the L wife,
577- 4 The L wife presents the unity of

lambs
s 135- 5 and ye little hills, like l ? — *Psal.* 114 6

lame
a 27- 4
s 132- 6
149-22
ph 183-29
f 210-14
236-25
243-18 dizzy, diseased, consumptive, or l.
c 261-16 This old man was so l that he
o 342-25 causes the deaf to hear, the l to walk,

lameness
f 205- 4 and mortals will . . . stumble with l,

lament
p 386-31 pass from our sight and we l,

lamentation
p 386-32 that l is needless and causeless

lamps
ap 562-17 l in the spiritual heavens of the age,

Lancet, The
f 245- 4 the London medical magazine called The L,

land
dry
r 491- 1
g 506-17
506-22
507- 1
535-30
557- 5
of bondage
ap 566-16 Out of the l of bondage came,
of Christian Science
f 226-32 the l of C S, where fetters fall
of Nod
g 542-28 and dwelt in the l of Nod — *Gen.* 4 16.
our
f 226- 1 when African slavery was abolished in our l,
226- 6 was still echoing in our l,
p 404-17 The temperance reform, felt all over our l,

landmarks
b 323- 8 peace, and purity, which are the l of
324- 2 Gladness to leave the false l

landscape
g 516-19 brightens the flower, beautifies the l,

landscape-paintings
sp 86-25 Portraits, l, fac-similes of penmanship,

landscapes
sp 71-14 and you may see l, men, and women

language
afforded by
t 460-28 through the meagre channel afforded by l
Bible
c 263-17 He might say in Bible l:
p 435-29 To him I might say, in Bible l,
essential
s 117-10 God's essential l is spoken of
human
g 520- 5 Human l can repeat only an infinitesimal part
of Scripture
c 256-20 He who, in the l of Scripture,
of Spirit
s 117- 6 the l of Spirit must be, and is, spiritual
117-14 nor hath lip spoken, the pure l of Spirit.

language
of the apostle
g 513-18 till, in the *l* of the apostle,
of the Master
o 355-10 C. S. says, in the *l* of the Master,
original
b 319-21 taught in the original *l* of the Bible
solecism in
s 114-12 Mortal mind is a solecism in *l*,
strong
pr 6-31 The strong *l* of our Master confirms this

ph 194-29 And with no *l* but a cry.
f 210- 3 *l* which human thought can comprehend

languages
o 349-15 like all other *l*, English is inadequate
g 516-31 In one of the ancient *l* the word for *man*
525- 8 some of the equivalents . in different *l*.

languidly
p 373-28 *l* creeps along its frozen channels,

languor
p 374-31 producing the propulsion or the *l*,

lap
r 494-23 its *l* piled high with immortal fruits.

lapse
r 470-17 How can good *l* into evil,
471- 2 knows no *l* from nor return to harmony,

lapsing
f 248- 7 instead of *l* into darkness or gloom.
g 540- 3 *l* into sin, sickness, and death

large
p 363-16 He described two debtors, one for a *l* sum and
394- 5 a *l* majority of doctors depress mental energy,
t 450- 1 There is a *l* class of thinkers whose bigotry

largely
sp 84-15 to commune more *l* with the divine Mind,
s 156-32 Homœopathy takes mental symptoms *l* into
p 439- 5 and advertises *l* for his employers

larger
f 248- 6 Men and women of riper years and *l* lessons

lasciviousness
an 106-21 fornication, uncleanness, *l*, — *Gal* 5 19.

lash
f 224-17 modern *l* is less material than the Roman
239- 2 which endured the *l* of their predecessors,

last
pr 16-12
a 34-29
34-30
36-25
39- 3
43-11
47-27
49-12
50- 5
m 63- 1
sp 92- 7
s 116- 8
117-10
153-11
ph 166-25
177-13
184- 7
f 207-15
210- 9
223-26
249-20
b 270- 3
272-11
286-13
291- 6
291- 7
292- 1
334-26
p 390-17
390-19
402- 2
405-15
427-19
427-29
r 466-16
468-17
g 508-22
ap 564- 8
565-19
572- 3
574- 7
gl 585-24
594-14

last at —
a 20- 3 He at *l* paid no homage to
21-14 till at *l* he finishes his course with joy.
31-20 at *l* we shall rest, sit down with him, in a
m 65-21
s 125-15
ph 166-30
b 235-13
p 416- 1
431- 8
g 556-12
ap 560-23
560-25
574-22

lasting
pr 7-10 But does it produce any *l* benefit?
sp 87-27 The strong impressions . . . are *l*,
ph 186-23 If we concede . . . discord has as *l* a claim

lastly
an 104-11 *L*, they say they have always believed it"

lasts
r 497-12 punished so long as the belief *l*.

late
m 59-23
sp 80- 6
s 147- 6
f 238-26
b 313-20
o 360-23
g 547- 9

latent
s 128-15 the *l* abilities and possibilities of man.
ph 168-27
199-20
p 376- 4
377-31
t 445- 8
ap 559- 6
559-13
gl 597- 8

later
pref ix- 8 *L*, the tongue voices the more definite
pr 7-32
16-13
a 54- 9
55- 7
f 223- 3
240-24
b 296-19
o 351- 9

In Hebrew, Greek, *L*, and English,
The *L* word for this oath was *sacramentum*,
In *L* the word rendered *disciple* signifies
Omni is adopted from the *L* adjective

cold and heat, *l* and longitude.

Bounding off with *l* eyes, she presently

If you *l* your bark upon the

thought-force, which *l* the earth in its orbit

and says: . . . Like bursting *l*, I expand

p 391-15 Injustice declares the absence of *l*.
all
p 441- 1 comprehending and defining all *l* and evidence.

law
and causation
f 230-12 first arranging l and causation so as to
and gospel
p 441-29 a verdict contrary to l and gospel
and justice
p 434- 5 "It is contrary to l and justice"
and order
sp 97- 3 They will maintain l and order,
and testimony
p 436-10 Upon this statute hangs all the l and testimony
breaking the
a 343- 5 "Through breaking the l, — Rom 2 23
broken
pr 11-10 Broken l brings penalty
broken no
p 384-26 conviction abides that you have broken no l,
by our
sp 94-10 by our l he ought to die, — John 19 7
civil
m 63-12 Civil l establishes very unfair differences
disregard of
m 64-28 Let not mortals permit a disregard of l
divine
(see divine)
eternal
p 385-11 remember that the eternal l of right,
explains the
p 433- 5 explains the l relating to liver-complaint
false
f 229-21 false l should be trampled under foot
238-28 no time for gossip about false l or testimony
fulfils the
ap 572-12 Love fulfils the l of C S,
God s
s 134-31
ph 168-22
f 229-26
p 381-28
404-14
g 540-14
heavenly
t 447- 1 the heavenly l is broken by trespassing upon
higher
b 307-30 province is in . the higher l of Mind
311-23 even the higher l of Soul,
p 435- 8 Mortal Man, in obedience to higher l,
t 458-22 summoned to give place to higher l,
His
r 472-11 His l, rightly understood, destroys them
human
a 43-22 Human l had condemned him,
an 105- 8 the power of human l is restricted to matter,
105-14 and human l rightly estimates crime,
hygienic
p 382 13 ignorant of what is termed hygienic l,
382-16 the devotee of supposed hygienic l,
immortal
a 30-20 the immortal l of justice as well as of mercy
inhuman
p 390-32 to defeat the passage of an inhuman l
material
(see material)
material sense of
s 118-18 perverted by a perverse material sense of l,
moral
pr 11- 8 The moral l, which has the right to acquit or
p 392- 4 broken moral l should be taken into account
405-14 sentence of the moral l will be executed upon
gl 592 12 type of moral l and the demonstration
Mosaic
a 30-14 Rabbi and priest taught the Mosaic l,
natural
s 119-16 under the name of natural l
134-22 natural l of harmony which overcomes discord,
no
ph 196-17 No l supports them
p 391-13 No l of God hinders this result
441-26 no l outside of divine Mind can punish
no infringement of
p 435-22 is no infringement of l,
no such
f 253-28 for no such l exists

p 393-19 inflamed as the result of a l of any kind,
of being
ph 186-27 and if so, harmony cannot be the l of being
of cause
p 370- 8 This is the l of cause and effect,
of Christ
ph 182-32 The l of Christ, . . . makes all things possible
p 434- 6 Others say, "The l of Christ supersedes

law
of divine Love
a 19-10 the law of Spirit, — the l of divine Love.
p 436-31 obedience to the l of divine Love
of divine Mind
s 140-21 contrary to the l of divine Mind
f 216-17 If man is governed by the l of divine Mind,
p 430-14 illustrative of the l of divine Mind
of divorce
b 306-14 and then are separated as by a l of divorce
of God
pr 14-10
sp 95-11
s 134-25
f 230-20
233- 6
252-26
253-29
p 372-16
391-13
t 463-27
g 534-20
of his being
m 63-11 and Life is the l of his being
of Immortal Mind
f 229-21 made void by the l of Immortal Mind,
of justice
pr 5-10 there is no discount in the l of justice
of Life
ph 180- 9
f 253-29
b 311-23
p 381- 1
436-32
of life
b 314-32 supposed accord with the inevitable l of life
p 387-22 supposition that . . . in obedience to the l of life,
of Love
a 30-17
s 118-30
f 203- 2
p 384- 6
ap 574-19
of matter
a 19- 8 redeems man from the l of matter,
45- 2 Jesus . . . overcame every l of matter,
s 127 25
ph 184-21
f 229-29
p 380-32
382-17

385-26
of Mind

of sin
f 242-19 and is the l of sin and death.
244-12 free from the l of sin and death." — Rom. 8 2.
of Sinai
ph 200- 3 the l of Sinai lifted thought into
of Soul
m 63- 1 does not make . the superior l of Soul last.
b 311-23 the higher l of Soul, which prevails over
p 427- 3 Life is the l of Soul,
of Spirit
a 19-10 the l of Spirit, — the law of divine Love
f 207-12 nor . . the l of Spirit secondary
210-22 in obedience to the immutable l of Spirit,
b 302-23 by the l of Spirit, not by the so-called
p 435-27 punished, according to the l of Spirit, God.
of the Spirit
f 244-11 "The l of the Spirit of life — Rom 8 2.
of the spirit
p 427- 3 even the l of the spirit of Truth,
of this action
p 412-13 explain to them the l of this action.
of this so-called mind
ph 184-22 a l of this so-called mind has been disobeyed.
of Truth
r 482-27 C. S. is the l of Truth, which heals the

law

opposite
p 383-21 cannot annul these regulations by an opposite *l*

our
p 441-15 Our *l* refuses to recognize Man as sick

penal
p 440-14 Even penal *l* holds homicide, under stress of

physical
ph 184-26 what is termed a fatally broken physical *l*.

portray
s 118-23 these definitions portray *l* as physical,

rabbinical
p 362- 9 under the stern rules of rabbinical *l*,

recognize as

p 383-17 Must we not then consider the so-called *l* of
432-27 *alias* nature's so-called *l*,
441- 3 any so-called *l*, which undertakes to punish

spiritual
(*see* spiritual)

supposed
p 381- 8 When infringing some supposed *l*, you say

that
f 230-21 can man put that *l* under his feet by healing

this
s 154- 5 this *l* obtains credit through association,

title of
ph 184-11 never honoring . with the title of *l*

tyrannical
s 161-12 put her foot on a proposed tyrannical *l*,

unchangeable
s 135- 8 the Science of God's unchangeable *l*.

vestments of
p 372-24 parading in the vestments of *l*

which gives
ph 183-27 the *l* which gives sight to the blind,

which overcomes
ph 183-20 the *l* which overcomes material conditions

your
p 436- 4 betraying him into the hands of your *l*,
436-22 must obey your *l*, fear its consequences,

an 106-29 against such there is no *l*." — *Gal* 5 23
s 127-32 false hypotheses that *l* is founded on
134-32
160-32
ph 178- 8
183-14
f 221-19
227- 7
228-16
231- 6
245-30
b 273-28
o 342-17
p 369-29
385-12
385-23
387-24
390-16
390-21
393- 8
435-11
435-20
435-30
435-31
442-30
t 454-24
r 486-21
gl 592-15

Lawgiver
b 321- 6 The Hebrew *L*., slow of speech,
p 440-25 In the presence of the Supreme *L*.

lawgiver
s 119-18 The *l*, whose lightning palsies . . . is not the
127-26 for matter is not a *l*.
127-32 false hypotheses that matter is its own *l*,
161- 2 and is God the *l*?
f 270- 3 and suppose . . . matter to be a *l*,
p 435- 2 Spirit which is God Himself and Man's only *l*!

lawgivers
ph 184-14 they are spiritual *l*, enforcing obedience

lawmaker
ph 183- 4 departing from the basis of one God, one *l*.
p 381-16 God is the *l*, but He is not the author of

laws

agent of those
p 435-16 for the agent of those *l* is an outlaw,

disregarded those
f 227-32 Jesus would not have disregarded those *l*

divine
s 107- 2 the Christ Science or divine *l* of Life,

eternal
g 542- 7 Truth, through her eternal *l*, unveils error

God's
f 236- 7 emolument rather than the dignity of God's *l*,

His
ph 183-17 supposed laws which result in . . . are not His *l*,

its
p 425-22 the less we acknowledge matter or its *l*,

material
(*see* material)

means and
f 223-24 and supplant unscientific means and *l*.

name of
s 118-23 are honored with the name of *l*.

of God
s 128- 5 term Science, . . . refers only to the *l* of God
ph 168-17 all in consonance with the *l* of God,

of health
s 125-19
ph 165-12
168-11
182-27
184- 1
p 369-18
381-32

of nature
ph 182- 6 what are termed *l* of nature, appertain to
183-10 its germination according to the *l* of nature?
183-19 *L* of nature are laws of Spirit,
p 433- 6 conclusion is, that *l* of nature render
t 463-23 never enjoined obedience to the *l* of nature,

of Spirit
ph 183-19 Laws of nature are *l* of Spirit;

oppressive
f 227- 4 even as oppressive *l* are disputed

other
ph 169-29 Whatever teaches man to have other *l*

our
m 63-18 Our *l* are not impartial, to say the least,
an 105-16 When our *l* eventually take cognizance of
p 434- 6 "The law of Christ supersedes *our l*,

physical
m 62- 7 master the belief in so-called physical *l*,
ph 165-12 Obedience to the so-called physical *l* of health
p 381-32 transgressions of the physical *l* of health,
442- 2 innocent of transgressing physical *l*,

reveals the
b 273-20 reveals the *l* of spiritual existence.

sanitary
ph 175-23 nor referred to sanitary *l*.

so-called
sp 81-25 despite the so-called *l* of matter,
ph 168-11 the material so-called *l* of health,
171-25 so-called *l* of matter are nothing but
177-22
182-19
183- 2
184- 1
f 207-12
210-10
b 273-16
274-16
302-24
p 381-12
440-12

spiritual
s 118-15 include spiritual *l* emanating from the
118-17 may import that these spiritual *l*, perverted

state
f 224-20 opposition from church, state *l*, and the press,

subject to
f 244-11 beasts and vegetables, — subject to *l* of decay

such
p 442- 3 because there are no such *l*.

supposed
ph 183-16
f 217-24
p 382- 1
430-14
r 484-10

these
sp 83-13 belief that . . . Spirit sets aside these *l*,
p 440-24 then render obedience to these *l* punishable

transgress the
p 433-17 transgress the *l*, and merit punishment.

m 62-23 the *l* of erring, human concepts.

laws
s 112-18 spiritual rules, *l*, and their demonstration,
ph 183- 5 To suppose that God constitutes *l* of
184- 1 laws of health are simply *l* of mortal belief.
184- 3
197-11
f 231-14
p 384-22
389-19
440-23
t 463-26

Laws of Health
p 435-15 If committed by trampling on *L of H*,
435-17 *L of H* should be sentenced to die

lay
pref vii- 6
a 20-28
24-27
38-11
51- 7
52- 2
s 138- 4
156- 7 and yet, as she *l* in her bed,
ph 181-15
193- 8
f 239- 3
c 266-15
b 311-30
328-25
o 353-27
p 362- *
364- 5
r 491-14
ap 568-31
577-23

layeth
a 55-23 whosoever *l* his earthly all on the altar

laying
p 436-12 *L* down his life for a good deed,
gl 593- 6 PURSE. *L* up treasures in matter, error.

lays
sp 75- 1 truth *l* bare the mistaken assumption
f 216- 9 Spirituality *l* open siege to materialism.
b 303-16 Divine Science *l* the axe at the root

Lazarus
sp 75-12
75-12
75-14
75-15
75-17
83-25
s 134-27
r 493-28

lead
pr 7-27
17- 8
m 64-28
an 101-25
s 116-25
119- 5
158-18
f 201- 5
218-21
223-18
227-20
b 271-22
293-22
270-13
g 513- 7
514-25

leaden
o 358- 2 Can a *l* bullet deprive a man of Life,

leader
b 333- 7 Joshua, the renowned Hebrew *l*
gl 594-13 SHEEP. . . those who follow their *l*.

leaders
f 236- 7 emolument . . . which many *l* seek?

leadeth
pr 17-10
s 127-29
t 451-13
ap 578- 7
578- 8

leading
s 109- 2
129-26
f 253- 9
254- 1
b 332-22
p 377-21
425- 7
r 467-21

leading
g 536-19 The blind *l* the blind, both would fall.
549-25 Agassiz, discovers the pathway *l* to
ap 566-11 *l* to divine heights

leadings
s 110-13 In following these *l* of scientific revelation,
151-30 and follow the *l* of truth.
t 458-27 in following the *l* of divine Mind

leads
sp 92-30 *l* to belief in the superiority of error
s 120-29 and so *l* to disease
153-13 This discovery *l* to more light
ph 167-26
191-11
f 202-20
203-26
207- 7
225- 5
251-22
c 256-26
b 277-27
278-24
296-23
324-14
338- 2
o 346-16
t 452- 4 Incorrect reasoning *l* to practical error.
454- 8 *l* to the house built without hands
454-19 inspires, illumines, designates, and *l* the way.
r 472- 5 The way which *l* to C S is straight
g 505-17 uplifts consciousness and *l* into all truth.
ap 561- 4 *l* to the discernment of the divine idea.
566-31 He *l* the hosts of heaven against the

leaf
ph 191-22 By its own volition, . not a *l* unfolds
p 407- 4 a *l* naturally attractive to no creature except
g 552-25 blending tints of *l* and flower show the

leaflet
f 240- 8 *l* turns naturally towards the light.

league
an 103-31 full many a *l* in the line of light,
c 255-12 In *l* with material sense,

leagues
sp 87-10 Though bodies are *l* apart

lean
m 66- 6 Trials teach mortals not to *l* on a material
s 143-21 You *l* on the inert and unintelligent,
f 205- 3 will *l* on matter instead of Spirit,
b 321-16 this proof was a staff upon which to *l*.

leaning
pref vii- 1 To those *l* on the sustaining infinite,
a 47- 6 *l* no longer on matter, but on the

leaps
p 415- 7 thought moves quickly or slowly, *l* or halts

learn
pr 5- 9
8-28
8-30
a 37-16
m 60-12
67- 2
68- 5
sp 71-11
71-15
71-18
96- 2
an 102-30
s 129-25
153- 2
159-23
160-27
160-28
ph 166-20
171-11
186-15
f 207- 9
208-20
217-25
223- 3
228- 8
229-18
236-26
239-16
240-22
251-15
251-17
252- 7
c 261-22
264-28
b 271-28
276-19
281- 3
281-22

learn
b 285-29
296-19
316- 3
322-23
327-19
327-32
o 353 22
p 366-31
368-21
379-18
386-21
386-23
388-23
407-17
439-33
t 443-20
r 472-30
476-21
481-29
sins,
496- 1
496- 5
496- 9
g 557- 4
gl 579- 1

learned
pref ix-22
a 46- 3
m 64-26
sp 79-21
84-29
84-31
98-31
s 108-21
153-14
163- 5
163-13
ph 194-14
f 214-14
221-17
222- 4
222- 7
222-22
228- 5
b 288-32
303- 5
312- 1
320-10
326-28
326-31
330- 3
o 348-11
351- 9
p 383- 1
402-13
426-17
r 467-32
486- 2
g 533-31
548-13
552-29
gl 591-22

learner
pref x-31 No is requisite in the *l*,
a 26-20 to show the *l* the way by practice
s 147- 2 This system enables the *l* to demonstrate

learners
b 271-13 not a supernatural gift to those *l*,
t 457-25 Departing from C S, some *l* commend diet

learning
sp 84-10
s 104- 9
141-31
156-12
ph 195-23
f 235- 9
240-31
b 274-24
290-29
o 349-29
p 426-15
427- 8
t 443- *
452-17

learns
b 289- 3 until he *l* that God is the only Life.
p 425-16 when he *l* that matter never sustained
g 554-15 he *l* to say, "I am somebody;

least
a 19-25 Those who cannot demonstrate, at *l* in part,
m 63-18 Our laws are not impartial, to say the *l*,
s 126- 9 Human thought never projected the *l* portion
164-20 does not in the *l* disprove C S;

least
ph 170-26
f 242- 5
b 290- 4
293- 3
o 345-15
361-26
p 407- 5
r 473-32 Few, however, . . . understood in the *l*
478-20 discharge of the natural functions is *l*
g 518-19 Love giveth to the *l* spiritual idea

least-understood
g 539-32 inspired his wisest and *l* sayings,

leave
pr 9-25
10- 4
a 33-15
34- 1
m 66-24
66-25
sp 85-29
s 116-13
119- 9
141- 9
157-27
ph 189- 2

leaven
7- * Matt 13 33
7-29
7-32
8- 2
8-10
8-23
9- 5
9- 3

leavened
7- * *till the whole was l.* — *Matt* 13 33.
8- 1 till the whole was *l*," — *Matt* 13 33.

leaveneth
9- 5 A little leaven *l* the whole lump

leaves
1-14 the offence
6-30
8-30
8-16
0-10
0-15
238-23
b 340-28
p 383- 8
406- 2
r 492- 1

leaving
an 104-27 *l* the case worse than before it was grasped by
p 395- 7 *l* Soul to master the false evidences of
415-31 *l* the pain standing forth as distinctly as
r 478- 6 man has never beheld Spirit or Soul *l* a body

led
pref vii-11
viii-26
sp 95-23
s 109- 1
f 215-15
b 309-22
316-15
321- 8
p 433-22
t 457-14
ap 565- 9
566- 3

lees
m 65-23 impurity and error are left among the *l*.

left
pr 6- 8
6-30
a 27-23
27-25
55-13

left
m 63-22
sp 74- 5
74-15
s 121-14
126-20
142-17
147-26
149-10
153- 7
ph 176- 8
179-17
f 216-22
238-10
251-26
c 266- 8
b 304-26
304-32
306-17
329-11
330-17 *l* either to human conjecture or to the
o 344-23 and *l* to us as his rich legacy
347-11 there is nothing *l* to be doctored
p 389- 2 If this decision be *l* to C S,
436-21 You have *l* Mortal Man no alternative.
g 520-29 nothing *l* to be made by a lower power
ap 558- 7 and his *l* foot on the earth — *Rev.* 10 2
559- 6 The angel's *l* foot was upon the earth,

legacy
o 344-24 and left to us as his rich *l*

legal
pr 11-12 Mere *l* pardon . leaves the offender
m 56- 7 Marriage is the *l* and moral provision for
an 105-17 and no longer apply *l* rulings wholly to

legally
f 225-23 *L* to abolish unpaid servitude in the

legend
t 457-13 In the *l* of the shield, which led to a quarrel

legendary
g 526-14 in the *l* Scriptural text

legerdemain
f 212-21 In *l* and credulous frenzy, mortals believe

Legion
p 411-16 demon, or evil, replied that his name was *L*.

legislate
p 381-14 mortal mind cannot *l* the times, periods,

legislation
m 63-26 the achievement of a nobler race for *l*,

legislator
p 390-31 as a *l* would employ to defeat the

legislators
p 441-22 beliefs of your human mental *l*

legitimate
s 120-28 confirms that testimony as *l*
ph 182- 8 Which, then, are we to accept as *l* and
183-17 the *l* and only possible action of Truth
184-13 the only *l* and eternal demands on man,
f 227-15 Slavery is not the *l* state of man
228-11 The enslavement of man is not *l*
254-10 To stop eating, drinking, is not *l*
p 367- 8 are but so many parodies on *l* C S,
t 454- 9 Human hate has no *l* mandate

lending
an 102-25 a problem not *l* itself to an easy explanation

lends
m 64-10 When a man *l* a helping hand to some noble
f 209-15 Nearness, *l* enchantment to this view

length
pref ix-31
a 42- 7
m 65-18
s 134- 6
b 283-25
o 351-13
p 370-27
380- 1
384-30
386-23
390-10
431-16

lengthens
r 487-27 *l* our days by strengthening our trust

lengthy
s 111-26 After a *l* examination of my discovery

lens
f 214-27 may end the power of light and *l* !

lenses
p 393-27 complex humors, *l*, muscles, the iris

leopard
g 514-23 *l* shall lie down with the kid, — *Isa.* 11 6.

lepers
a 27- 5 *l* are cleansed, the deaf hear, — *Luke* 7:22.
sp 94-21 Of the ten *l* whom Jesus healed,
s 132- 6 *l* are cleansed, and the deaf hear, — *Matt* 11 5

leprosy
b 321-19 scientifically demonstrated that *l* was a

less
pref viii-18
pr 2- 9
13-18
a 25-17
40-16
54- 1
m 56-19
62-13
62-14
62-21
63-16
sp 77-24
86-21
98-13
s 108-13
123-31
128-14
142- 1
143-15
146- 5
155-23
155-32
161-15
163-12
ph 166-26
170- 7
173-32
175- 4
175- 6
175-19
176-30
197-11
198-23
198-32
199-18
f 203-18
217-20
222-11
222-13
222-14
222-15
223-11
224-17
244-18
247-31
248- 4
249-28
b 279-23
295-19
314- 1
317-16
336-23
336-24
o 343-24
344-31
353-14
360-10
p 374-24
378- 7
378-31
381-20
388- 6
388- 6
389- 5
389- 6
395-23
397- 8
405-29
406-14
408-25
415-15
419-18
421-12
422-18
425-15
425-21
426- 5
t 449-19
450-22
461-22
r 489- 1
490-13
g 526- 8
543-29
554-29
554-32
555- 1
556-25

Life

b 322-29
325-17
330-20
331- 1
332-14
335-19
o 347- 6
349-11
357-31
358- 3
378-27
380-31
389-15
406-20
407-27
428-17
429-22
433-29
r 465-10
468-25
468-27
468-29
469- 1
469- 6
470- 8
486-18
492- 5
495-19
497-20
g 516- 4
531-25
531-25
531-26
539- 8
544- 6
544- 9
544-30
548-13
550-20
ap 561-17
569- 1
gl 580-22
584-10
584-14
587- 7
590-14
591-17 substance, *L*, Truth, Love; the one God;

life (*see also* life's)

Abel's
g 541- 4 Cain seeks Abel's *l*, instead of making his

action, nor
s 136- 6 claimed no . action, nor *l* separate from God.

and being
an 103-31 *L* and being are of God

and brotherhood
g 541-17 ruptures the *l* and brotherhood of man

and death

drop the false estimate of *l* and happiness,
g 536-28 their belief in perishable *l* and happiness,

and health
ph 185-10 discussed to regulate *l* and health
p 428-31 and raised the dying to *l* and health

sp 71-17
s 124- 9
ph 177-17
f 209-28
222-32
237-26
b 279-16
279-31
294-21
307- 1
319-16
322- 3
r 476- 7
g 522-13
533-23
535-11

gl 584-20 saith "I am *l* and intelligence in matter.

and its joys
b 299-11 higher ideals of *l* and its joys

and joy
g 536-25 material conception of *l* and joy,

and light
f 209- 7 the *l* and light of all its own vast creation;

and man
p 368-21 we learn that *l* and man survive this body.

and mind
b 296- 8 destroy all illusions regarding *l* and mind,
g 556- 5 are supposed to possess *l* and mind.

and peace

and substance
b 311-18 dream of *l* and substance as existent in matter,

and truth
c 262-12 efforts to find *l* and truth in matter

appearance of
ph 187-28 loses all appearance of *l* or action,

arbiter of
p 369-12 belief . . . that it can be the arbiter of *l*

belief of
(*see* belief)

belief that
(*see* belief)

better
pr 7-20 a higher experience and a better *l*

breath of
g 524-15 into his nostrils the breath of *l*, — *Gen.* 2 : 7.

cannot destroy
p 388-21 prepared by Jesus . . . it cannot destroy *l*.
426-17 learned that disease cannot destroy *l*,

chart of
a 24- 8 and make the Bible the chart of *l*,

consciousness of
f 242-12 to have no other consciousness of *l*

constitutes
b 283-21 false belief as to what really constitutes *l*

daily
ph 179- 4 and following Christ in the daily *l*,
b 272-20 and Christianization of daily *l*,
283-28 We must receive . . . and live it in daily *l*;

days of my

the revelation and demonstration of *l* in God,
f 214- 8 guided into the demonstration of *l* eternal
b 278-24 contradicts the demonstration of *l* as Spirit,

department of
t 462-19 as they usually do in every department of *l*

earthly
ap 565-14 a brief history in the earthly *l* of our Master,

embryonic
g 547-14 the germinating speck of so-called embryonic *l*
548-29 facts in regard to so-called embryonic *l*.
ap 561- 6 at a point of so-called embryonic *l*.

eternal
a 54-26
f 214- 8
b 271-24
289- 2
340-22
p 410- 4
410- 7

everlasting
sp 81-11 this fact affords no certainty of everlasting *l*.
p 410- 5 and then he defines everlasting *l* as a
g 556-12 *l* everlasting is not to be gained by dying

false sense of

ph 190-30 with Thee is the fountain of *l*; — *Psal.* 36 : 9.

good
ph 167-32 Substituting good words for a good *l*,

had no
a 51-16 He knew that matter had no *l*

happiness and
f 232- 5 beliefs . . about happiness and *l*
b 308-11 looking for happiness and *l* in the body,

health or
s 143-27 When physiology fails to give health or *l* by this

her
pref xii-16 conviction that the next two years of her *l*
p 379-22 her belief that blood is destroying her *l*.

light
b 325-30
336-28
t 452- 9
r 474-32
479-24
492-12
g 502- 6
503-14
503-19
503-21
503-27
504- 3
504- 9
504-27
508-29
509-17
510-10
511- 9
513-10
539-25
ap 578- 1
gl 584- 1
591-23
596-11

lighted
ap 576- 3 *l* by the Sun of Righteousness,

lighting
pref vii-12 *l* the way to eternal harmony.

lightning
sp 97- 8
s 119-19
ph 192-15
f 245-20
b 293-22
p 439-16

lightnings
b 288-15 The *l* and thunderbolts of error

lights
f 202-14 *l* the torch of spiritual understanding.
g 509- 9 Let there be *l* in the firmament — *Gen* 1 14
510- 6 And let them be for *l* — *Gen.* 1 15
510-13 And God made two great *l*, — *Gen.* 1 16.

like
pr 5-19
8- 8
8-19
12-16
a 21-27
22- 3
41- 6
53-22
m 57-13
61-16
63- 7
66- 4
sp 78- 2
an 103-27
105-22
106- 6
106-24
s 107- *
112-19
113-26
124-14
124-18
135- 4
135- 5
154- 3
156- 8
157-13
164- 7
ph 187-32
188-12
193-14
197- 3
f 214-11
214-19
214-22
218- 5
220-19
225-14
235- 1
237-12
244-13
245-27
249-18
250- 4
250-12
250-29
251-28
252-28
c 260- 3
263-28
267-25
b 268- 3
268-11
276-29, 30
277-14
286-18
295-11
295-23
298-21
305-10
322-28
325-30
o 349-14
352-17
354-20
359-29
360-19
p 364-22
365-18
367-11
367-13
370- 9
374-22
383- 9
390- 2
393- 1
395- 6
398-15
421-30
t 459-17
r 467- 8
481- 5
485-31
486-31
g 546-24
551- 6
554- 6
555- 7
555-17
557- 3
ap 571- 5
(*see also* manner)

likely
an 102-27 much more *l* to be abused by its
o 358-29 Is it *l* that church-members have more
p 409- 7 the more prolific it is *l* to become

likened
p 372- 5 *l*, by Milton to "chaos and old night"
g 514-16 promptness, and perseverance are *l* to

likeness

after our
p 438- 3 in our image, after our *l*; — *Gen* 1·26.
r 475-24 in our image, after our *l*, — *Gen* 1·26
g 515-12 in our image, after our *l*, — *Gen* 1 26

divine
b 300-22 man as reflecting the divine *l*.
o 356-23 man who is made in the divine *l*?
r 491-16 establishes man forever in the divine *l*,

eternal
f 246- 6 the eternal *l* of their Maker.
p 395- 5 man's immortality and eternal *l* to God.

God's
sp 70- 8 spiritual man, made in God's *l*,
ph 191- 5 man in God's *l* will appear,
b 287-21 declare that man was made in God's *l*.
336-26 and man in God's *l*
o 344- 9 God's *l* is not found in matter, sin,
346- 5 the ideal man, reflecting God's *l*.

God's own
sp 90-24 man is God's own *l*
r 477- 3 the Saviour saw God's own *l*,

His
pr 4-22
sp 73- 7
s 148-24
f 243-22
b 325-16
338- 3
o 344- 8
r 495-16
g 516-20

His own
c 257-12 Mind creates His own *l* in ideas,
g 516- 9 God fashions . . . after His own *l*.

human
b 301- 2 even as the human *l*

image and
(*see* image)

image or
sp 71-19 neither . . is the image or *l* of God,
b 284-11 Is God's image or *l* matter,
299-15 whither every . . . image, or *l* of
g 515-25 mirrored reflection is your own image or *l*.

line
their
a 21-23 or, if I take up their l of travel,

ph 192-30 Whatever holds human thought in l· with
g 507- 4 in the l of spiritual creation,
557-13 in the l of the corporeal senses,

lines
b 294-19 The l· of demarcation between immortal

link
sp 75-28
ph 172-11
b 293- 5
r 491-15
g 518-13

linked
b 316- 4 The real man being l by Science to

links
a 37- 9 Martyrs are the human l which
m 60- 7 welding indissolubly the l of affection
68-31 the unbroken l· of eternal, harmonious being

lion
f 243- 6
p 380-16
g 514-10
514-24
549-26
550-27
ap 559-11

lions'
g 514-27 Daniel felt safe in the l den,

lip
s 117-14 Ear hath not heard, nor hath l· spoken,

lips
close the
pr 15-15 close the l and silence the material senses.
faithful
a 51- 1 wrung from his faithful l the plaintive cry,
or hands
f 212-26 we say the l or hands must
untutored
sp 89-24 and the fervor of untutored l·.

pr 3-31
9-31
15-11
a 50- 7
o 359-23
p 373-22
g 515-27

lip-service
pr 2-13 does not grant them simply on the ground of l,

liquid
f 213- 6 conceives of something as either l· or
g 511-23 To mortal mind, the universe is l, solid, and

lisped
pref ix-11 she "l in numbers, for the numbers came."

lispings
pref ix- 3 these jottings were only infantile l· of Truth.

list
a 31-12 First in the l of Christian duties,

listen
pr 8-31 do we l patiently to the rebuke
ap 571-12 If so, l and be wise

listened
f 237- 1 A little girl, who had occasionally l· to
o 359-22 In childhood, she often l with joy to

listeners
f 235-30 their l will love to grapple with a

listening
f 238-25 l only to one side of the case.
b 323-31 or we are l to it and going up higher.

listeth
gl 598- 4 bloweth where it l. — John 3 8

listless
f 250-20 To the observer, the body lies l,

literal
a 32-24 This would have been foolish in a l sense;
b 320- 7 have both a spiritual and l meaning
320-10 must rest upon both the l and moral,"
g 537-29 l meaning would imply that God withheld

literally
f 218-30 applying it l· to moments of fatigue,
245-11
r 482-13
g 537-26
537-26
ap 569- 7

literary
ph 195-28 L commercialism is lowering the

little
pref x-20
pr 8- 4
11-31
a 19-21
21-13
21-19
37-32
m 61-19
s 109-13
122-18
130-24
135- 4
143-20
154-28
ph 166-17

196- 5
f 236-28
237- 1
237- 9
237-25
252- 7
b 289- 8
297-30
323-32
328- 6
329- 5
329- 5
p 364-24
368-14
382-23
394-30
413-22
442-27
t 449- 2
455-13
464- 3
r 465- *
g 514-25
543- 9
549-12
ap 558- 6
559- 1
559-17
gl 597- 5

live
pref viii- 3 must l in obedience to its divine Principle
m 61-18
s 140- 7
147- 1
ph 167- 7
187-32
f 208- 5
b 283-28
326-16
328- 4
o 361-19
p 369-19
381-18
388-30
410-10
429-21
t 448-31
451- 2
452-19
g 527- 4
536-13
537- 2
556-11

lived
pr 6-30 magistrate, who l in the time of Jesus,
a 24-29
43-28
53- 4
sp 75-16
75-17
s 132-15
146-23
p 429-22
r 474-22
g 524-12

liver
s 129-30 The generous l may object to the author's

liver-attack
p 431-22 the night of the l.
431-27 since the night of the l.

liver-complaint
chronic
p 389-30 In her belief the woman had chronic l,
crime of
p 432- 6 witness to the crime of l.
guilty of
p 433-17 "Guilty of l· in the first degree"

lives

barren
pr 4- 2 cannot conceal the ingratitude of barren *l*
a 36-11 pour his dear-bought bounty into barren *l*

in our
f 201- 5 supreme in us and take the lead in our *l*,

more
s 163-17 it has already destroyed more *l* than war,

noble
f 243-29 in grand and noble *l*.

other
m 63-15 and to your influence on other *l*

our
pr 15-24 and let our *l* attest our sincerity
s 131- 4 and our *l* must be governed by reality
f 207- 4 until it disappears from our *l*
232-29 pleasures and pains of sense pass away in our *l*,

their
p 377- 7 Invalids in order to save their *l*,
ap 568-19 and they loved not their *l* — Rev 12 11

m 60-11
sp 76-20
81-23
s 126-28
146-29
f 203-23
204-30
223- 5
c 259- 9
b 317- 6
p 369-21
374-29
427- 1
t 461- 3

liveth
ph 170-11 "Whosoever *l* and believeth — John 11 26
b 315- 1 "Whosoever *l* and believeth — John 11 26
334-26 I am he that *l*, and was dead — Rev 1 18

living

and healing
s 141- 5 divine precepts for *l* and healing

economy of
f 222-16 consulting less about the economy of *l*

faith in
p 368-17 more faith in *l* than in dying,

illegitimate
f 203-28 foam and fury of illegitimate *l*

in disobedience
a 19-27 If *l* in disobedience to Him,

in this world
sp 73- 3 calls one person, *l* in this world, *material*,

material
pr 14-26 the belief and dream of material *l*,

r 496-10 Am I *l* the life that approaches the

pr 9-10
a 31-15
34-16
sp 74-15
74-31
75-25
81- 2
an 100- 5
s 137-18
150- 1
ph 180-23
f 204- 6
234- 7
237-28
245- 7
c 264-24
b 275- 5
308- 3
325-22
338- 3
o 351-14
p 388-28
t 458-28
r 477-21
g 502- 2

living
g 512- 5
513-15
517-28
524-15
527-24
531- 1

load
ph 176-17 Human fear of miasma would *l* with disease

loaf
sp 90- 5 from which *l* or fish could come?

loathe
a 30-28 we shall *l* sin and rebuke it
f 240-22 we must learn to *l* it.

loathing
pr 11-17 to make him turn from it with *l*.
p 407- 1 in becoming a fool or an object of *l*;
ap 565- 4 hate, *l* the brightness of divine glory.

loathsome
m 61-22 or reduce him to a *l* wreck?
s 158-23 until . men and women become *l* sots.
p 407- 5 attractive to no creature except a *l* worm,

loaves
sp 90- 3 How were the *l* and fishes multiplied
f 206-17 as Jesus showed with the *l* and the fishes,
p 367-11 "for the *l* and fishes," — see John 6 26.

lobster
r 489- 2 When the unthinking *l* loses its claw,

lobster's
r 489- 6 would be replaced as readily as the *l* claw,

local
g 537-11 In the first chapter . . . evil has no *l* habitation

localities
p 400-32 in certain *l* he did not many

locality
sp 79- 1 its symptoms, *l*, and fatality
b 291-13 Heaven is not a *l*, but a divine state
p 439-31 send our best detectives to whatever *l*

location
b 295- 1 that a severed limb is aching in the old *l*,

lock
sp 99-12 None may pick the *l* nor enter by some other

locomotion
sp 84-22 not dependent upon . . . bones for *l*,

lodestar
f 238-32 It is the *l* in the demonstration of

lodgment
f 235- 3 cannot go forth, . . finding unsuspected *l*,

loftiness
pr 8-13 If he reached the *l* of his prayer,

lofty
g 515- 5 creeping over *l* summits,

logic

divine
sp 72-22 it follows in divine *l* that evil,
93-10 Divine *l* and revelation coincide.

fair
r 490-21 *would, by fair l, annihilate man*

human
b 300- 1 Human *l* is awry when it attempts

materialistic
s 120-24 and refutes materialistic *l*.

metaphysical
p 418-21 All metaphysical *l* is inspired by this

of events
m 60-12 From the *l* of events we learn that
66-23 It is better to await the *l* of events

sp 93-12 otherwise, we may be sure that either our *l* is
s 128-31 So is it with *l*.
129- 2 its *l* is as harmonious as the reasoning of
149-22 The *l* is lame, and facts contradict it.
b 278-26 *l* which would prove his annihilation

logical
b 270- 9 are scientific and *l* conclusions reached
279-26 A *l* and scientific conclusion is reached

logically
o 358-10 coincides with the Scriptures, and sustains *l*

Logos
s 134-21 The true *L* is demonstrably C S.,
b 335-10 the *L*, the Æon or Word of God,

logos
g 525-19 [the *l*, or *word*]

London
s 163-13 a learned Professor in *L*, said
164- 4 the Royal College of Physicians, *L*.
f 245- 4 published in the *L* medical magazine

loneliness
gl 597-16 WILDERNESS. *L*, doubt; darkness

lonely
a 44-5 The *l* precincts of the tomb gave Jesus a

long
pr 4-30
9-27
a 20-12
sp 87-29
s 130-20
163-8
ph 174-10
197-1
f 213-24
233-10
b 296-20
o 353-27
p 363-5
367-27
373-8
378-28
431-15
r 492-29
ap 567-9
gl 597-7

long so — as
a 39-31 so *l* as he believes in the pleasures of sin?
m 59-27
ph 179-24
184-7
f 203-27
b 311-11
311-19
317-30
o 348-19
353-26
p 386-8
425-4
t 456-20
r 486-20
497-12
g 551-25

longer
sp 77-17 will be of *l* or shorter duration
f 237-25 They devote themselves a little *l* to their
o 346-25 how can he suffer *l*?

longer no —
pref vii-17
a 47-4
47-6
m 69-10
sp 74-18
76-13
an 105-17
s 125-4
125-28
126-2
130-30
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o 348-32 health has been restored, and *l* increased.
r 492-10 will increase *l*, will purify and elevate

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pr 6-18 higher we cannot *l*,
sp 78-12 Then why *l* to them
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m 67-21 our *L* and Master healed the sick,
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a 24-11 "the arm of the *L*" is revealed. — *Isa.* 53 1.
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ap 566-15 When Israel, of the *L* beloved,
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b 291-18 "the mind of the *L*," — *Rom* 11. 34
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Lord

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g 505-18 "The *L* on high is mightier than — *Psal.* 93 4

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thy God
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f 218-27 "They that wait upon the *L* — *Isa* 40 31.

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a 35-10 This spiritual meeting with our *L*

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pr 14- 9 To be "with the *L*" is to be — *II Cor* 5 8
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g 518- 2 He is *l* of the belief in earth and heaven,

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lordly
s 142-11 If the soft palm, upturned to a *l* salary,

Lord of Hosts
ap 568-25 we give thanks and magnify the *L of H*

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a 31-23 show the *L* death till he come" — *I Cor* 11 26
34-29 What a contrast between our *L* last supper and
35-15 They celebrate their *L* victory over death,

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b 280-17 "gods many and *l* many" — *I Cor* 8 5.
307- 9 It says "There shall be *l* and gods many
gl 580- 8 "gods many and *l* many" — *I Cor* 8 5.

Lord's Prayer
pr 14-23 The *L P* is the prayer of Soul,
16- 8 which we name after him the *L P*.
16-22 is indicated in the *L P*
16-25 the spiritual sense of the *L P*.

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a 23-12 Rabbinical *l* said "He that taketh
s 134- 1 have not cleansed their hands of rabbinical *l*
g 549-14 According to recent *l*, successive generations

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351- 2
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losing
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f 238- 9
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no
pr 1-11 no *l* can occur from trusting God

of a limb
ph 172-27 But the *l* of a limb or injury to a tissue

of control
p 406-26 a *l* of control over the body

of earthly hopes
c 265-26 The *l* of earthly hopes and pleasures

of harmony
p 408- 2 sickness is *l* of harmony

of power
ph 183-25 Submission to error superinduces *l* of power.

possible
a 51- 2 possible *l* of something more important than

temporary
b 311-16 belief strays into a sense of temporary *l*

their
r 487- 9 of the Mind-faculties than in their *l*.

your
p 386-19 You think that your anguish is occasioned by your *l*.

Love

is not hasty
a 22-20 *L*· is not hasty to deliver us from temptation,

is priestess
t 454-21 *L* is priestess at the altar of Truth

is reflected
pr 17- 7 *And L· is reflected in love,*

is Spirit
sp 96- 5 spiritualization will follow, for *L*· is Spirit.

is the light
ap 577-20 no need of sun or satellite, for *L* is the light

is with me
ap 578-11 for [*L*] is with me, — *Psal* 23 4.

Lamb of
ap 561-13 wedded to the Lamb of *L*
567-30 killed by innocence, the Lamb of *L*·.

law of
(*see* **law**)

leadeth me
ap 578- 7 [*L*] leadeth me beside the still — *Psal* 23 2
578- 8 [*L*] leadeth me in the paths of — *Psal* 23 3

Life and
(*see* **Life**)

Life as
p 391-31 rise to the true consciousness of Life as *L*,

[illegible]

Life, Truth, and
(*see* **Life**)

love of
b 319-31 speak of the love of *L*, meaning by that

maketh
ap 578- 6 [*L*] maketh me to lie down in — *Psal* 23 2

ministering
ap 567- 3 a sense of the ever-presence of ministering *L*

misunderstand
pr 6-21 is to misunderstand *L* and to make prayer the

mocking
g 528-21 mocking *L* and declaring

motherhood of
g 519-11 the fatherhood and motherhood of *L*·.

must triumph
a 43-32 *L* must triumph over hate

no fear in
p 410-18 "There is no fear in *L*, — *I John* 4 18.

no miracle to
r 494-15 miracle of grace is no miracle to *L*·.

no other
f 206- 1 no other *L*·, wisdom, nor Truth,

not hate
p 420- 3 *L* not hate, Spirit not matter, governs man.

not made perfect in
p 410-20 is not made perfect in *L* " — *I John* 4 18

omnipresent
s 113-21 is not the divine ideal of omnipresent *L*.

opposite of
gl 580-17 the opposite of *L*, called hate,

panoply of
ap 571-18 Clad in the panoply of *L*,

partakers of
pr 4-16 worthiness to be partakers of *L*

perfect
p 373-18 "perfect *L* casteth out fear" — *I John* 4 18
406-10 "Perfect *L* casteth out fear" — *I John* 4 18.
410-18 perfect *L* casteth out fear — *I John* 4 18.

power of
f 231-22 is to misunderstand the power of *L*

prepareth
ap 578-13 [*L*] prepareth a table before — *see Psal* 23 5

propagates
m 66-13 *L* propagates anew the higher joys

purpose of
gl 579-12 the purpose of *L* to create trust in good,

realm of
a 20-27 commands sure entrance into the realm of *L*.

redolent with
g 516-12 *L*, redolent with unselfishness,

religion of
s 138-16 sublime summary points to the religion of *L*·

removed by
p 374- 6 Hatred and its effects . are removed by *L*.

restoreth
ap 578- 8 [*L*] restoreth my soul — *Psal* 23 3.

Science of
a 30- 3 and could demonstrate the Science of *L*

sends forth
ap 568-29 *L* sends forth her primal and everlasting strain.

shrine of
gl 595- 9 superstructure of Truth; the shrine of *L*·;

solvent of
f 242-17 to dissolve with the universal solvent of *L*·

spiritual
a 31-22 This is the new understanding of spiritual *L*·.
c 266-11 spiritual *L* will force you to accept

Love

supports
m 57-28 for *L* supports the struggling heart

truer sense of
a 19- 7 by giving man a truer sense of *L*,
19- 9 and this truer sense of *L* redeems

true sense of
ap 575- 2 Arise . into the true sense of *L*,

Truth and
(*see* **Truth**)

Truth, and Life
p 410- 7 the knowledge of *L*·, Truth, and Life

Truth, Life, and
(*see* **Truth**)

Truth, Life, or
f 207-26 presuppose the absence of Truth, Life, or *L*.

Truth, or
f 234- 4 Whatever inspires with wisdom, Truth, or *L*·

universal
c 266-17 Universal *L* is the divine way in C S

which paints
f 247-24 It is *L* which paints the petal

will finally
sp 96- 4 *L* will finally mark the hour of harmony,

winged with
g 512- 9 and also by holy thoughts, winged with *L*.

wisdom and
pr 2-11 since He is unchanging wisdom and *L*
a 23- 1 Wisdom and *L* may require many sacrifices
c 265-26 discover what belongs to wisdom and *L*.

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a 22-21
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538- 1
541-12
ap 567- 9
569- 2
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575- 3
578-18
gl 587- 7
591-17

love (*see also* **love's**)

confidence and
m 58-18 the sweet interchange of confidence and *l*·;

disappointed in
f 245- 5 Disappointed in *l*· in her early years,

love
emotional
a 25-27 and all the emotional *l* we can bestow
enriches
m 57-23 *L* enriches the nature, enlarging, purifying,
feminine
m 64-24 masculine wisdom and feminine *l*,
for God
t 454-17 *L* for God and man is the true incentive
God is
b 320- 1 "God is *l*." — *I John* 4 8
God's
b 326- 9 All nature teaches God's *l* to man,
goodness and
m 66-16 unfolds new views of divine goodness and *l*.
gratitude, and
pr 8-15 gratitude, and *l* which our words express,
His
pr 5-17 God pours the riches of His *l* into the
b 340-14 in and of God, and manifests His *l*.
his
a 26- 8 in proportion to their demonstration of his *l*,
labor of
p 387-24 cannot suffer as the result of any labor of *l*,
lack of
s 140-14 tyrannical and proscriptive from lack of *l*,
life or
c 257-25 Who hath found finite life or *l* sufficient
life, truth, and
b 234-18 testimony as to spiritual life, truth, and *l*?
Master's
s 130-24 our Master's *l* for little children,
more expansive
c 265-14 confers upon man . . . a more expansive *l*,
no
b 275-18 no *l* is lovely, but the divine,
r 467- 7 no *l*, but that which is spiritual.
of a father
a 50-10 would impugn the justice and *l* of a father
of applause
pr 7-15 may embrace too much *l* of applause
of Christianity
f 235-32 *L* of Christianity, rather than love of
of God
b 304- 9 to separate us from the *l* of God." — *Rom* 8 39
of Love
b 319-31 but we can . . speak of the *l* of Love,
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f 236- 1 rather than *l* of popularity,
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a 36- 6 sufficient suffering, . to quench the *l* of sin
p 373-14 The fear of disease and the *l* of sin are the
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gl 593- 1 The *l* of the good and beautiful,
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p 410-17 stronger should be our faith and the purer our *l*
pinions of
pr 4-31 creeds clip the strong pinions of *l*,
power and
f 243- 9 with unsurpassed power and *l*
precious
a 22- 9 and through Christ's precious *l* these efforts
rebuking error
gl 594-15 *l* rebuking error, reproof of sensualism.
reflected in
pr 17- 7 *And Love is reflected in l*,
spiritual
c 264-27 comes from an all-absorbing spiritual *l*
t 462-30 unselfishness, philanthropy, spiritual *l*
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a 50- 4 Who shall decide what truth and *l* are?
f 215-21 phantoms of error before truth and *l*
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r 473-20 proof of Christianity's truth and *l*,
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a 43- 4 gave no hint of the unchanging *l* of God.
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pr 1- 4 understanding of Him, an unselfed *l*.
ph 192-31 thought in line with unselfed *l*,
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g 503-25 mutable truth, nor variable *l*.

pr 4- 5 patience, meekness, *l*, and good deeds
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4-17 Simply asking that we may *l* God

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247-27 and covers earth with *l*.
248- 3 Love never loses sight of *l*.
o 359-32 in their true light and *l*,

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pr 3-14 the One "altogether *l*;" — *Song* 5 16
m 68-17 she was unmarried, a *l* character,
b 275-18 no love is *l*, . . . but the divine,
g 538- 1 Love infinitely wise and altogether *l*,

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m 58-24 Said the peasant bride to her *l*
f 245- 8 in the same hour which parted her from her *l*,

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f 245-10 watching for her *l* coming.

Love's
a 50-14 and to himself, *L* pure idea.
t 460- 8 on the divine Mind and *L* essential qualities.
g 515- 8 *L* ideas are subject to the Mind which
ap 578-11, 12 [*L*] rod and [*L*] staff — *Psal.* 23 4.

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m 68-11 and scatters *l* petals to decay.

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a 42- 3 affirmed God to be a . . . who *l* and hates.
47-23 world generally *l* a lie better than Truth,
r 481- 9 Through spiritual sense only, man . . . *l* Deity.

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p 366- 2 a priceless sense of the dear Father's *l*.

lovingly
f 254-20 This task God demands us to accept *l*
p 412- 1 fact that God *l* governs all,

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m 61-10 every mountain of selfishness be brought *l*,

lower
m 62-27 higher nature . . . is not governed by the *l*;
67- 5 ocean is stirred by a storm, then the clouds *l*,
s 116-30 but not in the *l* sense
144- 4 needs no cooperation from *l* powers,
ph 181- 1 divine Truth more potent than all *l* remedies.

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ph 195-28 Literary commercialism is *l* the

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s 143-11
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loyalty
ph 183-23 No reservation is made for any lesser *l*

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ph 199-29 the unscientific might attribute to a *l* oil

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p 362- 1 in the seventh chapter of *L G*

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a 37-10 They are earth's *l*, which serve to

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b 329- 5 A little leaven leavens the whole *l*.

lunar
ap 561-28 light portrayed is really neither solar nor *l*,

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action of the
p 415-21 the action of the *l*, of the bowels,
and lozenges
ph 175-31 tubercles and troches, *l* and lozenges
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p 425-29 If you have sound and capacious *l*
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ph 191-18 should no longer ask of the head, heart, or *l*
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384-18 congestive symptoms in the *l*,
395-25 a tumor, a cancer, or decayed *l*,

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p 419- 2 *L* error, lust, envy, revenge, malice, or

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and hate
ap 565- 4 It is full of *l* and hate,
and hypocrisy
ap 567-28 beast and the . . are *l* and hypocrisy.
571-31 outshining sin, sorcery, *l*, and hypocrisy.
head of
g 534-30 this idea, will bruise the head of *l*.
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f 223- 3 shall not fulfil the *l* of the flesh" — *Gal* 5 16
gl 584-19 hypnotism, the *l* of the flesh,
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ph 171- 2 paganism and *l* are so sanctioned by

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p 404-10
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ph 167-20 "flesh *l* against the Spirit" — *Gal* 5 17.
o 347- 1 flesh *l* against the Spirit, — *Gal* 5 17.

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pr 10-28 may consume it upon your *l*." — *Jas* 4 3
a 18- * *the flesh with the affections and l* — *Gal* 5 24.
f 234-32 Evil thoughts, *l*, and malicious purposes
b 292-22 the *l* of your father ye will do — *John* 8 44.

Luther, Martin
b 268- * quotation from

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t 452-17 Better . . than the *l* of learning with

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g 529-21 Whence comes a talking, *l* serpent

Lynn
pref xi-27 with only one student in *L*, Massachusetts,
s 158-31 A woman in the city of *L*, Massachusetts,
159-20 The sequel proved that this *L* woman died
ph 192-32 I was called to visit Mr Clark in *L*,

lyre
ph 190-22 thus swept his *l* with saddening strains

M

machinations
p 440- 3 the oleaginous *m* of the counsel,

machine
p 399-17 It constructs a *m*, manages it,

mad
an 105-29 "Whom the gods would destroy, they first make *m*"
t 462-28 It teaches the control of *m* ambition

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569-22
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madest

ph 200-14 "Thou *m*· him to have dominion — *Psal* 8 6

madly

p 373-27 When the blood rushes *m*· through the veins

madness

b 327-15 It is a moral *m* which rushes forth
p 407-32 because its method of *m*· is in consonance with

magazine

f 245-4 the London medical *m*· called The Lancet.

Magdalen

p 362-15 It was therefore easy for the *M* to
364-10 or the contrition of the *M* ?
365-20 such commendation as the *M* gained from

Magi

95-24 *M*· of old foretold the Messiahship of Truth.

441-23 and Esoteric *M* be publicly executed at the

101-32 proportional to one's faith in esoteric *m*.

magistrate

It is believed by many that a certain *m*·,
A *m* sometimes remits the penalty,

the Word, the polar *m*· of Revelation,

no proof of the existence of the animal *m* fluid,
which discussed . . . the earth's *m*· currents

animal *m*· was first brought into notice
"In regard to the . . . utility of animal *m*·,
not conclusive in favor of the doctrine of animal *m*,

hended,

ignorant of the baneful effects of *m*·,
When . . . you trust in electricity and *m*·
This is the first record of *m*·.
observed in the public practice of *m*,
promised by Monsieur Berna [the *m*·]
What is the god of a mortal, but a mortal *m* ?
give thanks and *m*· the Lord of Hosts.
m· of Jesus' work, his material disappearance
an overwhelming sense of the *m*· of his work,

Maker

his
- *r* 475-22 reflects spiritually all that belongs to his *M*·.
- 488-20 cannot be true either of man or of his *M*.
- *g* 518- 4 himself subordinate alone to his *M*
- 531-24 and so changed the method of his *M*·?

image of his

- ... and his *M* are correlated in divine Science,

man's
- *p* 437- 6 This is a foul aspersion on man's *M*
- *r* 491-11 It is the likeness of man's *M*.

reflection of his
- *b* 305-28 Because man is the reflection of his *M*,

service of our
- *sp* 79-32 does not impoverish us in the service of our *M*,

your
- *p* 397-31 will understand yourself and your *M* better

maker
- *p* 428-14 "whose builder and *m* is God" — *Heb* 11 10
- *ap* 575-11 The builder and *m*· of this New Jerusalem

makes
- *pref* viii-15
- *pr* 7-22
- 8- 2
- *a* 26-23
- 31-15
- 53-24
- *sp* 73-25
- 94- 1
- *s* 114- 8
- 119-30
- 153-23
- *ph* 173-22
- 183- 1
- 184- 3
- 189-19
- 196-18
- 199-21
- *f* 201- 8
- 203-15
- 208-27
- 209- 2
- 212-22
- 216-15
- 216-15
- 219-11
- 220-26
- 222- 8
- 225- 3
- 229-25
- 231-12
- 233- 1
- 236-31
- 237-22
- 245-29
- 249-29
- 251-21
- *c* 266-19
- *b* 269-10
- 270-26
- 295- 8
- 300- 5
- 306- 7
- 307-10
- 317-19
- 337-12
- *o* 343- 7
- 357-10
- 357-10
- *p* 385-12
- 405- 3
- 407- 9
- 410-14
- 415-17
- 426-10
- *t* 453-30
- 456-13
- 458-20
- 464-25
- *r* 472-26
- 485-13
- 486-19
- 487-31
- *g* 505- 1
- 506- 6
- 520-29
- 532- 3

makes
- *g* 539-29 the one Mind which *m*· and governs man
- *ap* 570-29 when it *m* them sick or sinful
- *gl* 596- 5 *m* Him better known as the All-in-all,

maketh
- *t* 445-24
- *ap* 577-27
- 578- 6
- *gl* 588- 4
- 596-26

making
- *pr* 12- 6 *m*· it act more powerfully on the body
- *a* 34- 4
- *m* 66-28
- *s* 119-14
- 142-12
- *b* 298-32
- 321- 7
- *o* 342- 4
- 348- 6
- 356-26
- *p* 375-22
- 382-12
- 410-13
- 413-29
- 423-18
- 431-24
- *r* 466-30
- 472- 6
- 473-27
- *g* 520-31
- 541- 4
- *t* 580- 7

...dy
- 398- 6 clear evidence that the *m* was not material
- 413-32 or any other *m*·, timorously held in the
- *r* 483- 4 When, . . you are able to banish a severe *m*·,

- *f* 249- 5
- *g* 508-21
- 508-23
- 516-25
- 524-19
- 525-15
- 528- 3
- 565-10
- 577- 5

...volent
- 357-11 on account of this *m* triad,

...ce

...ethought
- 437- 7 It indicates *m* aforethought,
- 451-27 arises from ignorance or *m* aforethought.

...wn
- 569-26 at last stung to death by his own *m*;

...rance and
- 215-32 The ignorance and *m*· of the age

...tal
- 458-22 Science will ameliorate mortal *m*·

...ate
- 419- 2 Lurking error, lust, envy, revenge, *m*, or hate

...norance
- 450-20 Whether animated by *m* or ignorance,

- 104-20 dishonesty, sensuality, falsehood, revenge, *m*·,
- 218-11 and say, "I am *m*·, lust, appetite,
- 241-10 Falsehood, envy, hypocrisy, *m*, hate,
- 327- 8 What a pitiful sight is *m*·,
- 404-10 Lust, *m*, and all sorts of evil are
- 462-27 selfishness, *m*·, envy, and hate.

...ious
- 103-23
- 103-24
- 110-21
- 235- 1
- 401- 5
- 446-14
- 564- 4

...n
- 485-11 Why *m*· C S for instructing mortals

...nant
- 176-31 Truth handles the most *m* contagion
- 373- 6 easier to cure the most *m*· disease than

...ned
- 41-27 good deeds, for which they were *m* and stoned.

...nity
- 43-12 The *m* of brutal persecutors,

malpractitioner
p 419-25 Never fear the mental *m*·,

maltreatment
r 474-10 consequent *m*· which it receives

mamma
s 154-30 and says, . "*M* knows you are hurt."
f 237- 5 "*M*, my finger is not a bit sore"

mammon
a 52- 4 He served God, they served *m*.
o 346-31 We cannot serve both God and *m*
t 462-11 dividing his interests between God and *m*

ing
r 482-19 *he was literally the Son of M*
(*see also* Mortal Man)

man (*see also* man's)
action of
f 207-28 spiritual fact, repeated in the action of *m*
actuality of
g 502-13 and the spiritual actuality of *m*,
affections of a
gl 597- 4 The motives and affections of a *m* were
a man's a
ph 172-31 "a man's a *m*, for a' that"
and creation
r 489-30 A wrong sense of God, *m*, and creation is
and *form*
g 517- 5 from two Greek words, signifying *m* and *form*,
and God
c 258-23 gains the true conception of *m* and God
g 524-25 or is it a lie concerning *m* and God?

b 281-20 false conception as to *m* and Mind
and the universe
(*see* universe)
and woman
a 37-23 privilege of every child, *m*, and woman,
g 529-10 that both *m* and woman proceed from God
gl 588-12 *m* and woman unchanged forever
another
sp 73- 9 belief that one can control another *m*,
any
a 25-17 any *m* whose origin was less spiritual
31- 9 no record of his calling any *m* by the name of
s 109-29 If any *m* will do His will, — *John* 7 17
p 405- 3 *any m, who is above the lowest type*
g 527-14 neither tempteth He any *m* " — *James* 1 13
apart from
b 279-11 Few deny that intelligence, apart from *m*
appears
r 477-10 *m* appears to be matter and mind united,
as created
s 148- 7 Neither has ever described *m* as created by Spirit,
as God's image
s 116- 4 and *m* as God's image appears
assigning to
f 244-30 instead of assigning to *m* the
as the offspring
a 29-30 *M* as the offspring of God, as the idea of Spirit,
author of
a 29-16 God is the only author of *m*
beliefs that
s 164-19 human beliefs that *m* must die,
belief that
(*see* belief)
belief that one
sp 73- 8 belief that one *m*, as spirit, can control another
believes
ph 171 17 *m* believes himself to be combined matter and
p 427- 7 If *m* believes in death now,
benefit to
r 471-22 Are doctrines and creeds a benefit to *m*?
bestowed on
p 387-29 protecting power bestowed on *m* by
393-15 ability and power divinely bestowed on *m*
better
a 21- 4 because you are a better *m*.

man
blesses
sp 73-28 Spirit blesses *m*·,
blind
t 459-18 a blind *m* or a raging maniac,
body called
sp 81-22 give to the worms the body called *m*,

s 148-20 calling that *m* which is not the counterpart,
call no
a 31- 5 "Call no *m*· your father upon the earth — *Matt* 23 9
can do for
a 48-32 what the true knowledge of God can do for *m*·.
can do no
an 103-32 In C S, *m* can do no harm,
can no longer
sp 76-13 When advanced *m* can no longer commune with
cannot exceed
a 19- 4 *M* cannot exceed divine Love,
cannot govern
r 490- 6 Hence it cannot govern *m* aright.
cannot kill a
p 395-30 knowledge that brain-lobes cannot kill a *m*·
cannot lose
c 259- 2 *m* cannot lose his individuality,
changed the
b 309- 9 This changed the *m*
chronicles
g 522- 8 The second record chronicles *m* as mutable
claims to rule
s 148-26 Physiology . . claims to rule *m* by
clothe
g 530-12 to feed and clothe *m* as He doth the lilies.
coexists with
s 120- 5 *m* coexists with and reflects Soul, God,
commanded the
g 527- 7 commanded the *m*, saying, — *Gen.* 2 16.
commands
p 405- 5 commands *m* to master the propensities,
communicate with
sp 78-22 How then can it communicate with *m* through
compare
g 515-28 Now compare *m* before the mirror to his
compels
p 436-30 which the divine law compels *m*· to commit
comprehends
r 481- 8 Through spiritual sense only, *m*· comprehends
conceptions of
f 244- 7 to derive all our conceptions of *m* from
concerning
r 494-25 Which of these two theories concerning *m*
concerning a
sp 89-13 reaffirms the Scriptural word concerning a *m*,
p 383-28 the Scriptural conclusion concerning a *m*·,
conclusions as to
c 259-32 Deducing one's conclusions as to *m* from
condition of
o 344- 5 sinless condition of *m*· in divine Science,
confers upon
c 265-12 confers upon *m* enlarged individuality,
corporeal
b 332-13 The corporeal *m* Jesus was human.
t 453-19 but in order to bless the corporeal *m*;
correct view of
r 477- 3 this correct view of *m*· healed the sick
create
o 356-21 is it possible for Him to create *m*· subject to
g 522-21 represented as entering matter in order to create *m*
523- 6 cannot be true that man was ordered to create *m* anew
creates
m 63-23 If the father replies, "God creates *m*· through
gl 582-18 creates *m* as His own spiritual idea,
creating
b 338-20 was deemed the agent of Deity in creating *m*·,
creator of
r 470-21 God is the creator of *m*,
cross-questioning
g 533-26 Truth, cross-questioning *m* as to his
deathless
m 69-16 and of *m* deathless and perfect
g 534- 5 to manifest the deathless *m*· of God's creating
defile a
an 100- * *the things which defile a m.* — *Matt.* 15 20.

man

define
s 148-13 define *m*· as both physical and mental,

definition of
b 302-14 Continuing our definition of *m*·,

demands on

image,

deprive a
o 358- 3 Can a leaden bullet deprive a *m* of Life,

description of
ph 170-28 The description of *m* as purely physical,

disarms
p 394-11 The admission that . disarms *m* ,

divine Science of
f 242-25 divine Science of *m* is woven into one web

divorced from
r 477-30 *m* , divorced from Spirit, would lose his entity,

does not pay the
p 387-18 That *m* *does not pay the severest penalty*

drove out the
g 537- 5 So He drove out the *m* . — *Gen* 3 24.

duty of
b 340- 9 for this is the whole duty *of m* " — *Eccl.* 12 13
g 541-25 Now it repudiates even the human duty of *m*·

each want of
pr 7-25 to whom each want of *m* is always known

earth, and
g 518-19 God creates the heavens, earth, and *m*

economy of
ph 170- 7 Did Jesus understand the economy of *m* less than

elevating
gl 586-14 affliction purifying and elevating *m* .

empowers
ph 199 10 empowers *m* through its mandate,

enables
a 19-24 enables *m* to do the will of wisdom.

endows
g 522- 7 endows *m* out of God's perfection and power.

enslavement of
f 228-11 The enslavement of *m*· is not legitimate

enslaves
f 225- 3 Whatever enslaves *m*· is opposed to

error supposes
b 287- 6 Error supposes *m* to be both mental and

establishes
r 491-15 establishes *m* forever in the divine likeness,

eternal
a 29-32 Spirit is harmonious and *m* eternal
ph 191- 6 eternal *m* will include in that likeness
b 311-31 the spiritual, eternal *m* is not touched by

every
sp 98-20 for every *m* to understand and to practise
s 144-28 every *m* will be his own physician,

exempts
p 385-13 exempts *m* from all penalties but those

existence of
p 427-16 Nothing can . . end the existence of *m*·

exists
g 544-11 *m*· exists because God exists

expresses in
c 258-13 God expresses in *m*· the infinite idea

false conception of
b 285-17 is a false conception of *m*·.

family of
r 470- 1 the whole family of *m*· would be brethren,

finite
c 257-32 Finite *m* cannot be the image and

forever intact
r 493-31 divine Mind to hold *m*· forever intact

formed
b 281-25 a *m*· formed from dust.
g 524-13 Lord God [Jehovah] formed *m*· — *Gen.* 2 · 7

friend of
a 49-15 the highest instructor and friend of *m* ,

generic
ap 561-22 generic *m* , the spiritual idea of God;

generic term

man

gives
ph 183-23
f 202-22
b 307-26
316-22
p 387-30
430- 7

giving
a 19- 7 by giving *m*· a truer sense of Love,

glorified
a 54-20 If that Godlike and glorified *m* were

God and
(*see* **God**)

God controls
sp 73-11 God controls *m*·, and God is the only Spirit

God created
s 140-29 God created *m*· in His, God's, image;
b 294-27 God created *m*·
g 516-24 God created *m*· in His own image, — *Gen.* 1 27

r 480-19 Man is not God, and God is not *m* .

Godlike
c 262-15 higher views inspire the Godlike *m*· to reach

God made
f 227-16 God made *m* free.
g 516-28 God made *m* in His own image,

God's
sp 92-18
s 143- 8
148-21
151-23
ph 191- 1
b 306-30
o 345-24
r 476- 1
gl 580- 3

God to
(*see* **God**)

good
p 405-18 The good *m* can finally overcome his fear of

good-will to
p 407-16 even into spiritual power and good-will to *m* .

govern
f 206- 7 the province of spiritual sense to govern *m* .
227-30 If God had instituted material laws to govern *m*·,
p 381- 1 law of matter . . . supposed to govern *m* ,

governed by
s 125-15 *m* governed by Soul, not by material sense
f 246-23 *M* , governed by immortal Mind, is

governing
f 231-15 no antagonistic powers . . . governing *m*·
b 308- 6 God is the only Mind governing *m* ,
gl 595- 1 SUN. The symbol of Soul governing *m*·,

governs
pr 6- 3
f 222-12
231-21
p 420- 4
g 539-29

harmonious
s 148-19
f 232- 4
b 276-24
337-12
r 490-15

harmony in
b 276-15 Harmony in *m* is as real and immortal as in
304-20 Harmony in *m*· is as beautiful as in music,

harmony of
p 392-10 health, holiness, and harmony of *m* ,
423-14 and it restores the harmony of *m* .

has never lost
g 548- 7 *m*· has never lost his spiritual estate

has " sought out
ph 196- 2 *M* has " sought out many inventions," — *Eccl.* 7 29.

hath not seen
b 325-19 where human sense hath not seen *m* .

help meet for
g 533-20 Is this an help meet for *m* ?

higher nature of
m 62-27 higher nature of *m*· is not governed by the

history of
g 557-22 theology takes up the history of *m*· as if

human
r 473-15 Jesus is the human *m* , and Christ is the divine

ideal
[the real, ideal *m*· appears in proportion as]

man

is the reflection
f 249-31 *M* is the reflection of Soul
b 305-27 Because *m* is the reflection of his Maker,
r 475-17 *m·* is the reflection of God, or Mind,

is tributary
f 209- 8 and *m·* is tributary to divine Mind
r 481- 2 *M* is tributary to God, Spirit,

just
a 47-11 ingratitude and hatred towards that just *m·*
t 443- * *teach a just m , and he will — Prov. 9 9*

knoweth no
b 292- 4 of that day and hour, knoweth no *m* " — *Matt.* 24 36.

let not
m 56- * *let not m put asunder — Matt. 19 6.*

let us make
p 438- 3 Let us make *m* in our image, — *Gen* 1 26
r 475-23 "Let us make *m* in our image, — *Gen* 1 26
g 515-11 Let us make *m* in our image, — *Gen.* 1 26.
525-13 And God said, Let us make *m*

life and
p 368-21 life and *m* survive this body

Life of
a 51-12 Nothing could kill this Life of *m* .
b 304-18 Divine Principle is the Life of *m·*.
p 388-23 does not affect the absolute Life of *m* ,
g 555-30 Knowing that God was the Life of *m·*,

life of
(*see* life)

makes
ph 173-22 makes *m* knavish or honest according to
f 203-15 and so makes *m* the image of his Maker
b 269-10 C S makes *m* Godlike
317-19 understanding . makes *m* more real,
o 357-10 belief that God makes *m·* capable of
t 453-30 the divine Truth that makes *m* free.

making
o 356-26 by making *m* inclined to sin,

(*see* material)

matter and
b 294- 8 If matter and *m·* would be one.

measured
a 47- 4 They no longer measured *m* by material sense

Mind controls
b 319-19 Mind controls *m* and man has no Mind but God

Mind of
r 470-17 when God, the Mind of *m·*, never sins

Mind that made
s 151-23 The divine Mind that made *m·* maintains His

Mind to
f 214-16 conveys the impressions of Mind to *m·*,

misnamed
b 294-11 mortal belief, misnamed *m* , is error,

moral
p 406-17 moral *m·* has no fear that he will commit a murder,

mortal
(*see* mortal)

m 65-27 *m·* must find permanence and peace

must harmonize
b 337- 8 *m·* must harmonize with his Principle,

must live
pref viii- 3 *m·* must live in obedience to its divine

nature of
sp 94- 4 The nature of *m·*, thus understood,

nearer to
gl 596- 5 but C S brings God much nearer to *m·*,

never beheld in
c 259-16 then mortals have never beheld in *m* the

never causing
g 520-31 never causing *m* to till the ground,

never dies
r 496-10 In reality *m* never dies

never punishes
p 384- 7 God never punishes *m·* for doing right,

no
sp 77-15 " knoweth no *m* — *Mark* 13 32.
s 140- 6
f 201- 5
217-14
233-12
252-18 wholly dishonest, and no *m·* knoweth it.

man

no
c 255-14 That God is corporeal . . . no *m·* should affirm.
b 286- 9
p 369-30
t 458-25
k 499- *
499- *
499- *
gl 579- *
579- *
579- *

no power over
sp 76-20 they will have no power over *m·*,

nor God
g 533-30 as much as to say . . . "Neither *m·* nor God

not influenced by
pr 7-23 God is not influenced by *m* .

of God
b 314-10 The Jews, who sought to kill this *m·* of God,

of sorrows
a 42- 9 The "*m·* of sorrows" — *Isa* 53 3
52-19 The "*m·* of sorrows" — *Isa* 53. 3

old
c 261-15 This old *m·* was so lame that he

origin of
b 325-27 time cometh when the spiritual origin of *m·*,
r 490-24
g 529- 7
534- 2
534- 7
549-32
555-16

or matter
b 284- 4 If God were limited to *m·* or matter,

painless to
p 401-13 but should be as painless to *m* as to a fluid,

passing to
gl 581- 4 ANGELS God's thoughts passing to *m·*;

perfect
sp 99-24
c 259-13
b 304-14
330-14
337-16
r 477- 1
477- 2
477-16
482-20
g 519-20

place
r 486-30 blindness, and deafness would place *m* in

possesses
g 539-11 *m* possesses nothing which he has not
ap 576-23 In divine Science, *m* possesses this

possibilities of
s 128-16 latent abilities and possibilities of *m·*.
t 445-10 Teach the great possibilities of *m·*

presupposes
b 281- 7 Error presupposes *m·* to be both mind and
r 480-15 and presupposes *m* to be in matter.

Principle of

problem of
f 216- 7 and solves the problem of *m·*.

produces in
p 380-24 the divine Mind produces in *m* health,

qualities in
b 280-30 perpetuates these qualities in *m·*,

real
s 151-21
ph 172-24
190-20
200-17
f 250-27
b 288-25
289-19
300-11
302- 4
302- 6
302-22
314-17
316- 4
316- 6
p 409-20
409-24
t 461- 3
r 475-29
476- 4
476-31
g 538-30
543- 4

man

reconcile
a 19-2 Christ's purpose to reconcile *m* to God,
reconciles
a 18-13 atonement of Christ reconciles *m·* to God,
reconciling
a 19-7 Jesus aided in reconciling *m* to God
record of
g 531-31 the scientifically Christian record of *m·*
redeems
a 19-9 redeems *m* from the law of matter,
reflected by
pr 3-12 The Divine Being must be reflected by *m*,
b 336-14 Mind can never be in man, but is reflected by *m·*.
r 467-18 not in man but as reflected by *m·*
496-5 omnipotent Mind is reflected by *m*
reflects
a 18-2
sp 90-32
94-3
c 258-11
b 306-19
p 393-17
g 525-4
reform the
b 327-25 But how shall we reform the *m* who
reign over
g 529-31 He begins his reign over *m* somewhat mildly,
relation of
sp 94-8 and of the relation of *m* to God,
s 114-25 It shows the scientific relation of *m* to God,
representing
p 376-24 representing *m* as healthy instead of
reveals
s 120-21
ph 191-24
b 296-12
302-19
r 477-11
righteous
a 37-19 procured the martyrdom of that righteous *m*
right of a
a 43-31 turned "aside the right of a *m* — *Lam* 3 35
rights of
(*see* **rights**)
robs
ph 169-32 it robs *m* of reliance on God,
said
g 533-7 And the *m* said, The woman whom — *Gen* 3 12
Science of
sp 73-10 the individuality and the Science of *m*,
p 409-25 as mortals realize the Science of *m*

· Life,

b 234-29
r 486-23
488-28

489-19
sensuous

g 529-3 that *m* should be born of woman,

should wish
b 301-18 *m* should wish for, and in reality has,
sick
s 120-10 Is a *m* sick if the material senses indicate
152-18 the sick *m* supposed this ceremony was
f 208-13 not that He should make *m* sick,
b 319-16 Is the sick *m* sinful above all others? No!
p 404-29 envy, dishonesty, fear make a *m* sick,
signifies that
b 340-18 it signifies that *m* shall have no other spirit or
so-called
ph 188-8 but afterwards it governs the so-called *m*.
gl 580-11 a so-called *m*, whose origin, substance, and
Son of
s 132-26 "When the Son of *m* cometh, — *Luke* 18 8
136-12 say that I, the Son of *m*, am?" — *Matt* 16 13

man

Son of
b 334-25 represents the Son of *m* as saying
r 482-17 called himself "the Son of *m*," — *Matt.* 9:6.
son of
gl 594-17 son of *m·*, the offspring of the flesh
Soul of
b 280-27 God, the Soul of *m* and of all existence,
307-26 The divine Mind is the Soul of *m*,
soweth
p 405-17 "Whatsoever a *m* soweth, — *Gal* 6 7
g 537-13 "Whatsoever a *m* soweth, — *Gal* 6·7.
spiritual
(*see* **spiritual**)
spiritualized
s 141-19 Its only priest is the spiritualized *m*.
springs solely
g 543-28 *m* springs solely from Mind
standard of
g 553-9 or . . . will never become the standard of *m*
state of
s 159-23 medical schools would learn the state of *m* from
f 227-16 Slavery is not the legitimate state of *m*.
status of
s 120-19 or to exhibit the real status of *m*.
r 476-22 earnestly seek the spiritual status of *m·*,
strength to
m 60-18 a protection to woman, strength to *m·*,
strive with
b 320-13 shall not always strive with *m*,
strong
p 399-31 first bind the strong *m*?" — *Matt* 12 29
400-4 Mortal mind is "the strong *m*," — *Matt* 12 29
400-7 we can despoil "the strong *m·*" — *Matt* 12, 29.
such a

sustains
b 319-9 sustains *m·* under all circumstances,
taken from
g 528-13 and the rib, . . . taken from *m*, — *Gen* 2 22.
529-4 not woman again taken from *m*.
talks with
b 308-15 as consciously as *m* talks with *m·*
tempting
g 527-12 represents God, Love, as tempting *m*,
the best
a 52-16 the best *m* that ever trod the globe.
the new
b 300-11 the real man, or the *new m·*
p 409-24 and the new *m* or real man is put on,
the old
ph 172-22 we must "put off the old *m*." — *Col* 3 9.
c 262-8 putting "off the old *m·* — *Col* 3 9
b 296-9 The old *m* with his deeds must be put off.
g 519-16 until they throw off the old *m*
theories of
a 20-4 to forms of doctrine or to theories of *m*,
theory of
g 545-13 utterly opposed to the theory of *m*
the term
g 525-8 some of the equivalents of the term *m·*
this
s 148-22 tries to explain how to make this *m* a Christian,
g 522-16 to be temporary and this *m* to be mortal,
this original
b 286-13 from first to last by this original *m*, Jesus.
through
r 495-1 God will heal the sick through *m*,
to become
ph 172 16 in order to become *m*.
p 432-17 if . it is possible for *m* to become diseased,
translation of
f 209-22 by the translation of *m·* and the universe
true
a 42-26 in C. S the true *m·* is governed by God
true idea of
b 337-20 The true idea of *m*, as the reflection of
truth-giver to
sp 72-12 God, is the only truth-giver to *m·*.
ultimate of
r 487-4 Life is the origin and ultimate of *m*,
understands
c 265-3 *M* understands . . . existence in proportion as
undying
p 427-23 Truth, and Love make *m* undying.
unfashion
r 488-27 otherwise the very worms could unfashion *m·*.
universe and
gl 585-17 encompassing the universe and *m*;

man

unrighteous
s 139- 2 unrighteous *m*· his thoughts "—*Isa.* 55 7.
f 239-15 unrighteous *m* his thoughts "—*Isa* 55. 7.

verities of
r 476-13 as the only and eternal verities of *m*·.

warns
r 481-13 against which wisdom warns *m*·,

was accounted
b 316-26 That *m* was accounted a criminal who

was made
b 287-21 *m* was made in God's likeness

r 475- 5 *Question* — What is *m* ?

which define
sp 81-25 which define *m* as mortal.

wicked
f 239-11 The wicked *m* is not the ruler of his
r 491-26 A wicked *m* may have an attractive

will not punish
o 357- 2 must admit that God will not punish *m*· for

will recognize
g 531-13 Then *m* will recognize his God-given dominion

will reopen
ph 171- 5 *m* will reopen with the key of divine Science

wisdom of
pr 3- 2 The wisdom of *m* is not sufficient to warrant

wise
sp 95-25 Is the wise *m* of to-day believed, when he
f 239-32 of which the wise *m*· said,
t 443- * *Give instruction to a wise m*, — *Prov* 9. 9

worldly
a 21-25 worldly *m* is at the beck and call of error,

would enjoy
f 246-21 *m* would enjoy more than

would procreate
s 140-30 but mortals would procreate *m* ,

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pr 3-13
5-26
8-10
15-12
a 26-13
26-18
30-16
43-15
53- 4
m 59- 8
64- 2
64-10
64-21
67-28
68-32
69- 7
69- 8
69-22
69-23
sp 70- *
75- 2
76-15
78-28
81-23
83-23
85-13
89-27
89-29
90-24
90-31
91-27
92- 1
93-27
an 102-12
102-13
103- 7
106- 9
s 107- *
107- *
115-15
119-31
120- 3
120-12
121-14
123- 8
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124-19
125- 7
125-18
125-32
126- 5
132-15

man

s 133-23
146-17
148-16
154-10
154-13
160-30
ph 166- 3
166-31
167-15
168-15
171-11
172- 9
172-15
172-17
172-23
172-25 If . . . you take away a portion of the *m* when
173- 1 When we admit that . . constitutes *m* , we fall
173- 4 or determine when *m* is really *m*·
173-17
174- 5
174- 7
174-24
180-26
183-12
184-18
190-23
193-14
193-29
194-15
198- 2
f 202-31
203-31
204-27
206-25
206-30
208-13
209- 1
209- 9
213- 3
213- 5
214-24
216- 3
216-19
217-12
225- 1
225- 4
227-31
228-12
229-23
230-20
230-21
231- 8
231-30
232-29
244- 9
244-13
244-15
244-18
244-19
246- 1
246- 6
247- 7
250-13
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252-32
253- 4
c 258- 9
258-16
258-28
259- 6
259-10
259-15
260- 2
261-32
263-11
264-31
265-17
265-20
267- 5
267- 6
267-10
b 273-18
277-15
278-25
280-26
282-28
282-30
284-32
285- 8
285-16
287-19
289-22
289-31

man
b 291-22
292-28
293-12
294- 6
294- 7
294-14
294-14
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295-30
296- 1
296- 2
297-16
299-31
300- 5
300- 9
300-21
301-17
301-31
303-12
303-22
in *m*,
304-30
305- 3
305-10
305-24
306- 9
306-13
306-18
307-18
mortal
307-26
309- 3
309-25
311- 8
311-23
312- 8
312- 9
319-14
319-20
320-23
322-22
322-25
325-14
325-16
326- 9
326-26
327-22
332-17
2 5
336-13
336-20
336-21
336-31
337 2
337-10
338- 4
338-23
340-28
o 344- 2
345-26
346- 1
346- 2
347-13
349-11 neither Life nor *m* dies,
356-22
357- 2
357 4
357-16
360 25
p 363-32
364- 2
368-17
369- 6
369 6
369-19
369-20
369-21
stroyed
370- 1
371 21
372- 7
372-11
372-11
372-14
376-17
380-17
383-25
384- 9
384-11 *m* has only to enter his protest against this
387-22 supposition . that God punishes *m* for doing good,
389-15 discuss the certainty that food can kill *m*
394-14 advice to a *m* who is down in the world,
394-20 Will you bid a *m* let evils overcome him,
396-27 man is the offspring of God, not of *m*,

man
p 402-17
403- 7
404- 3
407-10
410-10
413- 1
425-12
425-21
427- 1
427-16
427-17
427-27
428- 7
428-22
429-19
429-31
430-18
435-23
438- 7
t 445-32
451-14
458-23
459- 2
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470-20
470-23
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470-30
471-17
473-12
473-24
475- 8
475-30
476- 3
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477- 6
477-16
477-18
478- 5
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479- 5
480-20
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486 27
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497- 7
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515-30
516-19
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516-29
517- 1
517-31
518-17
520- 7
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521- 1
521- 9
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527-30
528- 3
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528 27
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532- 1
532-22
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man

g 537-30
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538-24
538-31
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543-24
544- 5
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545-10
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552-14
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557-20
ap 560-15
561-17
565-11
565-19
571- 8
573-17
gl 582-26
585-27
589-10
591- 5
591-18 not that which is *in m* , but the divine Principle,
591-19 of whom *m* is the full and perfect expression,
598-27 and *m* would be in the full consciousness of

manacle

an 105-25 Divine justice will *m* him

manacled

p 405-15 Both will be *m* until the last farthing is paid,
t 449- 2 With your own wrists *m* , it is hard to

manacling

p 433-11 was then *m* the prisoner

manages

p 399-17 It constructs a machine, *m* it, and then

man child

ap 565- 6 And she brought forth a *m c* ,—*Rev* 12 5
569-31 which brought forth the *m c* —*Rev* 12 13

mandate

s 160-14
ph 187-14
199-11
p 371- 4
t 454-10
g 520-26
556-19

manger

s 142-15 In vain do the *m* and the cross
ap 575-29 followed it to the *m* of Jesus,

manhood

common
an 106- 2 to drop from the platform of common *m·*
divinity or
g 537-10 was never the essence of divinity or *m·*,
essence of
b 292-32 mortal man is not the real essence of *m·*,
health, and
p 407-11 they crush out happiness, health, and *m*
ideas of
sp 74-24 Who will say that infancy can utter the ideas of *m* ,
immortal
p 430- 5 and immortal *m* , the Christ ideal, will appear.
infancy and
sp 74-21 Darkness and light, infancy and *m* ,
lowest type of
p 405- 4 above the lowest type of *m·*,
mortal
g 543-21 thinking that apehood preceded mortal *m·* ?
stature of
o 350- 9 must grow into that stature of *m·*

ph 172-27 If . . . the surgeon destroys *m·*,
f 246-12 *M* is its eternal noon,
246-19 conspiracies against *m·* and womanhood

maniac

t 459-18 into the hands of a blind man or a raging *m·*,

manifest

pr 4-13 made *m·* in the blessings they bring.
a 25-32
sp 72-18
an 106-20
s 139-16
ph 173- 9
f 219-18
239-21
b 306-21
316-10
334-14

manifest

manifestation

and support
b 279-10 nor for the *m* and support of Mind.
consequent
s 154- 7 and its consequent *m* in the body
higher
p 401-11 *to the end of producing* a higher *m·*.
His
s 117- 9 the Supreme Being or His *m* ;
infinite
r 468-11 All is infinite Mind and its infinite *m·*,
mental
b 303- 2 The reflection, through mental *m* ,
of Christ
s 141-24 Neither can this *m·* of Christ be
of existence
g 555-29 the individualized *m·* of existence,
of God
b 295-16 The *m·* of God through mortals is as
gl 583-10 CHRIST. The divine *m·* of God,
of Mind
b 275-24 Hence all is in reality the *m·* of Mind.
of mortal mind
g 552-29 matter is a *m* of mortal mind,
of Spirit
ph 173-12 Neither the substance nor the *m·* of Spirit
scientific
sp 83-13 The scientific *m·* of power is from
the first
g 532-26 Fear was the first *m·* of the error of
visible
s 125-15 the visible *m·* will at last be

f 210-12
219-15
234-26
245-24
b 274-18
284-10
290-11
318-31
325-11
325-12
330-28
p 364- 3
369-10
404- 9
t 463-22
r 489- 1
g 546-15
ap 562- 5

manifesting

ap 562-19 and by *m·* the light which shines

manifestly

b 336-21 else God would be *m* finite,

manifests

m 68-23
sp 83-21
s 153-13
ph 173-11
194-21
c 257-22
258-15
b 297- 6
301- 1
318-32

manifests
b 340-13 in and of God, and *m* His love.
p 375- 6 often the form in which fever *m* itself
376-30 *m* only what that so-called mind expresses
402-18 body *m* only what mortal mind believes,

manipulate
ph 181- 9 When you *m* patients, you trust in electricity
181-14 foolish to declare that you *m* patients but that
181-16 If this be so, why *m* ?
181-16 In reality you *m* because you are ignorant of

manipulated
p 440- 3 was *m* by the oleaginous machinations

manipulations
an 101- 2 *that the violent effects, . are due to m ,*

mankind
all
m 57-20
s 164-14
f 233-23
248-20
r 494-13
deliver

enriches
o 361-29 enriches *m* only when it is understood,
health of
pr 1- 9 the Christianization and health of *m*
majority of
ph 178- 1 but the vast majority of *m* ,
must learn
an 102-30 *M must learn that evil is not power*
objects
p 410-12 *m* objects to making this teaching practical
opinion of
b 306-17 this is the general religious opinion of *m* ,
redemption of
t 464-12 working for the redemption of *m·*
represents
g 525- 5 *m·* represents the Adamic race,
thoughts of
sp 94-24 Our Master easily read the thoughts of *m* ,
to advance
m 61-30 must greatly improve to advance *m*
to bless
m 60-29 infinite resources with which to bless *m* ,
to slay
p 419-26 who, in attempting to slay *m* ,
to stir
a 38- 1 so little inspiration to stir *m* to
weigh down
ph 176-18 and weigh down *m* with superimposed
will become
r 467-11 *M* will become perfect in proportion as
will improve
p 371-26 *M* will improve through Science and

a 55-21
sp 99-17
s 140-13
157-31
ph 171- 2
f 210-24
b 318-27
330-28
o 357- 9
357-23
p 425-18
430-11
t 456- 1
r 466-30
g 525- 8
528-27
551-11
ap 571-10

manlike
b 283- 9 Human philosophy has made God *m*

manliness
ph 172-28 is sometimes the quickener of *m* ,

manly
p 397-30 and you will quickly become more *m·*

man-made
a 23- 7 Such a theory is *m*
38- 8 lethargy of mortals, produced by *m·* doctrines,
s 112-13 divine Science which eschews *m* systems,
134-14 *M* doctrines are waning.

man-made

manna
a 33- 4 partook of the heavenly *m* ,
s 133-10 and *m·* fell from the sky

manner
after the
s 131-15 after the *m·* of God's appointing,
all
p 418-27 Cast out all *m* of evil
like

unknown
b 300-16 at some uncertain future time and in a *m·* unknown,

f 224-15 this was not the *m* of truth's appearing
b 274-29 in a *m* and at a period as yet unknown

man-projected
s 140-23 Jewish tribal Jehovah was a *m* God,

Man's
p 435- 2 Spirit which is . *M* only lawgiver!
435-17 a destroyer of Mortal *M* liberty

man's
pr 5- 1
12-14
12-15
13-29
14-27
a 18- 1
18- 4
30-15
35-32
44-21
m 62-19
65- 2
65- 5
69-11
sp 81-11
81-28
84-23
91-12
91-18
an 106-12
s 110-10
119-12
150-22
150-26
159-30
ph 165- 3
165- 4
166-11
170-10
170-15
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172-31
175-23
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183-21
191-19
f 203-32
205-25
215-30
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217- 1
223- 4
226-20
227- 9
231-23
232-22
c 262- 2

262- 4
262-28
264-29
265-11
266- 4

266-14 " *m* extremity is God's opportunity "
b 285- 2 *M* individuality is not material.

man's

b 285- 9 *m* counterfeit, the inverted likeness,
287- 8 and maintains *m* spiritual identity
288-32 *m* real existence as a child of God
290- 3 rule, and demonstration of *m* being
292-29 *m* indissoluble connection with his God,
294-25 *M* genuine selfhood is recognizable only in
295-10 and then recover *m* original self
301-15 spiritual *m* substantiality transcends
302-26 *M* true consciousness is in the [illegible]
304-18 *M* happiness [illegible]
312-19
312-25
315-19
320-18
322-14
327- 9
327-30
328-14
336-14
337-22
338-29
o 356- 6
358- 4 [illegible] — *Gen* 8 21
p 373-15 God, who is *m* Life
378-14 are the sources of *m* enslavement
380-21 A *m* gaze, fastened fearlessly on a ferocious
381-21 and prove *m* dominion over error
381-28 you will sooner grasp *m* God-given dominion
395- 4 *m* moral right to annul an unjust sentence,
399-30 *m* immortality and eternal likeness to God.
400- 4 enter into a strong *m* house — *Matt* 12 29
407- 3 The tree is typical [illegible]
407- 6
414-28
425-17
427- 5
428- 6
428-27
435- 1
437- 5
t 447- 2
449-11
r 486- 6
490-17
491- 9
491-10
494- 1
494-23 until the Science of [illegible] entire action
497-14 unfolding *m* eternal harmony
g 530- 7 brings forth food for *m* use
531-15 If, in the beginning, *m* body [illegible]
533- 2 Had he [illegible]
536-11
539-17
544-30
553- 4
ap 562-13
576-19
576-22
gl 589 18
(see also [illegible]

manufactured

p 438-30 heard Materia Medica explain how this fur is *m*,

manufactures

p 439- 4 He *m* for it,

manuscript

t 460-29 by her *m* circulated among the students

many

pref xi- 1 *M* imagine that the phenomena of
pr 6-29 It is believed by *m* that a certain magistrate,
9- 2 During *m* years the author has been most
a 23- 2 Wisdom and Love may require *m* sacrifices
27-25 "*M* are called, but few are — *Matt* 22 14
28- 3 Even *m* of his students stood in his way
34-19 not for the twelve only [illegible]
46- 1
m 65-20
sp 71-28
80-13
80-21
an 105-31
s 107- 4
110-30
111-24
114- 8
117- 2
ph 196- 2
196-25 *M* a hopeless case of disease is induced
196-31 The press unwittingly sends
197- 6 costs *m* a man his [illegible]
197-28 *M* of the [illegible]
f 206-24 [illegible]
[illegible] Mortal mind [illegible]

many

f 221- 2 For *m* years [illegible]
221-10
222-17
223-15
224-12
232- 3
236- 7
246-19
c 260- 9
265-28
b 268- 2
273- 5
280-17
280-20
319-16
323-18 [illegible] ancient and modern mythologies.
335- 1 shall be made rulers over *m*;
o 361-30 There are neither [illegible]
p 367- 8
380-22
386-12
400-32
407-25
408- 4
408-11
t 450-16
451-14
r 474-14
483-29
g 504-17
505-19
517-15
548-19
557- 8
ap 563- 6
569- 7
569-26
570-30
gl 580- 8
(see also [illegible]

mapped

a 38-25 Jesus *m* out the path for others.
s 121- 4 Copernicus *m* out the stellar system,

maps

ph 176-27 no farther than mortal mind *m* out the way.

mar

s 139-24 could neither . . . *m* the demonstration of

marble

f 248-12 sculptor turns from the *m* to his model

march

f 209-12 the *m* of the Science which
225- 7 *m* of time bears onward freedom's banner.
b 323- 7 in the *m* towards righteousness,
ap 570- 1 The *m* of mind and of honest investigation

marches

f 225-11 heeding not the pointed bayonet, *m* on

mariner

m 67-12 *m* works on and awaits the issue
s 125-25 The *m* will have dominion over the

mark

sp 96- 4 Love will finally *m* the hour of harmony
t 446- 8 or it [illegible]
457-22
g 511-18
542- 9
542-16
555- 9

marked

a 40-25 that is, he *m* the way for all men.
f 227-23 Jesus *m* out the way
b 298-31 *m* with superstitious outlines,
333-16 *m* the first century of the Christian era,
p 370-19 very direct and *m* effects on the body.

market

f 225-19 abolish the whipping-post and slave *m*;
p 438-24 and smuggles Error's goods into *m*
439- 2 introducing their goods into the *m*.

marking

s 163- 1 first *m* Nature with his name,
ph 174-13 *m* out the path for generations yet unborn.

marks

g 542-22 Justice *m* the sinner,

Mark's Gospel

s 117-11 in the last chapter of *M G*
b 272-11 referred to in the last chapter of *M G*.

marriage

after

m 63-23 After *m*, it is too late to grumble

cares of

m 58-30 nothing can abolish the cares of *m*.

marriage
given in
m 56- *
69-11
69-27
69-30

giving in

m 64-17 m should signify a union of hearts
will become
m 65-31 m will become purer when the scum is gone.

m 56- 7
56-13
56-15
57-31
58-29
64-26
64-30
65-10
ap 575- 4

married
m 58-31 "She that is m careth — I Cor 7 34
59- 6 should wait on all the years of m life

marrow
p 423-13 it searches "the joints and m ," — Heb 4 12

marry
m 56- * In the resurrection they neither m ,— Matt 22 30
69-10 m nor to be "given in marriage" — Matt 22 30
69-26 "The children of this world m , — Luke 20 34.
69-29 neither m , nor are given in — Luke 20 35

marrying
m 64-20 in the resurrection no more m·

martyr
a 28-22 Remember, thou Christian m , it is enough if
s 134- 4 The word m , from the Greek, means witness,
134- 6 at length the word m· was

martyrdom
a 37-18 procured the m· of that righteous man
40-15 Did the m of Savonarola make the
gl 597-10 The m of Jesus was the culminating sin

martyrs
a 37- 6 blood of the m is the seed of the Church"
37- 9 M are the human links which
p 388- 1 The Christian m were prophets of C S

marvel
m 63-16 m why usage should accord woman less rights
r 474-11 m is the simple meaning of the Greek word
ap 563- 1 Human sense may well m at discord,

marvellous
g 540- 1 was the basis of his m demonstrations

marvels
s 117-21
f 223-28
219- 4
r 474-11
474-14

Mary (see also Mary's)
b 314-20 but the faithful M saw him, and he presented
332- 9 Jesus was born of M

Mary Magdalene
p 362-11 (M M , as she has since been called)
367-13 nor, like the Pharisee, but like M M ,

Mary's
a 29-20 The illumination of M spiritual sense
29-32 M self-conscious communion with God
30- 6 partook partly of M earthly condition,
b 313-18 the exaltation of Jesus, M son,
332-26 M conception of him was spiritual,

masculine
m 57- 4
57- 5
57- 8
64-23
g 511-23
516-30
517-12 God
m·,
ap 565-11 the m representative of the spiritual idea,

masculinity
g 508-18 does not necessarily refer either to m·or

mask
a 30-23 loathe sin and rebuke it under every m .
t 447-25 remove the m·, point out the illusion,

masked
p 439-18 blind Hypnotism, and the m Personal Sense,

masonry
t 450- 9 A third class of thinkers build with solid m .

mass

masses
f 209-18 relations which constituent m hold

Master (see also Master's)
dear
pr 9-30 to tread in the footsteps of our dear M ?
a 34-24 for soon their dear M would rise again in the
enabled their
a 24-30 enabled their M to triumph over the grave,
example of the
a 37-24 to follow . . the example of the M
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a 19-12 The M forbore not to speak the whole truth,
gave him
s 137-28 but now the M gave him a spiritual name
glorified
a 47- 5 After gaining the true idea of their glorified M,
had explained
a 33- 9 Their M had explained it all before,
had taught
a 34-19 understood better what the M had taught
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f 210-12 the M healed the sick, gave sight to the blind,
his
a 47-17 infinite distance between Judas and his M .
48-22 would have smitten the enemies of his M ,
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o 355-10 C S says, in the language of the M ,
Lord and
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b 317-21 Our Lord and M presented himself to
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o 350-16 The M often refused to explain his words,
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f 228-20
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- *gl* 598- 8 This shows how our *M* had constantly to

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- *s* 136-23 and the great work of the *M* ,

- *a* 28- 4
- 46-13
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- *sp* 75-18
- *s* 137- 8
- *b* 286- 9
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- *p* 419-16 Meet every adverse circumstance as its *m*·.

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- *p* 393- 9 Mind is the *m* of the corporeal senses,

not the
- *b* 304-12 sorrow is not the *m* of joy,

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- *a* 32- 7 an ancient custom for the *m*· of a feast

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- *m* 64- 9 on most occasions to be the *m* of ceremonies,

of chords
- *b* 304-25 To be *m* of chords and discords,

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- *b* 316-19 thus proved that Truth was the *m* of death

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- *a* 44- 9 He proved Love to be the *m* of hate.

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- *f* 229- 1 If Mind is not the *m* of sin, sickness,

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- *gl* 590-16 has the inferior sense of *m*·, or ruler

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- *f* 226-23 years of servitude to an unreal *m*

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- *sp* 90-25
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- *p* 427-11 must be met and *m* by Science,
- 427-30 The dream of death must be *m* by Mind

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- 33- 4
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- 46- 1
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- *t* 443-12 our motto should be the *M* counsel,

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- *ph* 166-30 but when Mind at last asserts its *m*·
- 198- 8 the disease that is gaining the *m* ,
- *p* 406-29 destroyed only by Mind's *m* of the body.

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- *ph* 192-11 Erring power is a *m* belief, a blind force,
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- *sp* 72- 4 If a *m* body . . . were permeated by Spirit,
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402-13 The *m* body manifests only what
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g 526-30 Eden stands for the mortal, *m* body
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f 211-18 nature of all so-called *m* cause and effect.
p 416-11 will tell you that the troublesome *m* cause is

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p 399- 3 You say that certain *m* combinations

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b 297-17 The only fact concerning any *m* concept is,
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f 239-24 It forms *m* concepts and produces
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a 43- 3 his *m* disappearance before their eyes

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c 263-32 the mortal body and *m* earth, are the

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g 551-19 composed of the simplest *m* elements,

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b 321- 1 still clad in *m* flesh,

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222-20 she dropped drugs and *m* hygiene,
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g 549-29 great observer . . allows matter and *m*· law to

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f 213-31 knowledge dipped . . . into belief in *m* origins

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sp 79-14 resting . . . not on *m* personalities,
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sp 77-26 would gradually rise above ignorance and *m* ,

lost much
b 295-21 one which has lost much *m*·

night of
o 354-23 The night of *m* is far spent,

of the age
a 31-25 Referring to the *m* of the age, Jesus said

opposite of
ph 171- 4 discernment of the spiritual opposite of *m* ,

rule the
s 164-22 rule the *m* miscalled life

self-imposed
ph 191-17 must free itself from self-imposed *m*·

superior to
t 444- 3 all must rise superior to *m* ,

m 62-32
sp 86- 9
c 266- 4
b 276 23
293-17
299-13
o 352- 9
360- 6
r 484-28
g 533-21
551-26
ap 572-10

Material Law

p 441-13 *M L* is a liar who cannot bear witness

materially

m 69-24
sp 78-21
96-30
s 126-12
140- 7
140-17
148-16
ph 200-12
f 208- 3
213- 7
254- 9
c 259-24
b 303-13
o 350-31
p 401-15
r 487- 8
g 521-14
527-27
528-20
531- 5
537-23
gl 585-26

materials
p 402-15 constructs . . . with this mind's own mortal *m*·.

Materia Medica
p 430-22 *M* *M*, Anatomy, Physiology,
431-1 , and
431-1
432-1
432-2
436-1
437-2
438-2
439-1
439-1
439-1
441-2

materia medica
a 41-19 No ancient school of philosophy, *m* *m*·, or
s 158-12 cast out neither by corporeality, by *m* *m*, nor
149- 5 Is *m* *m* a science or a bundle of theories?

maternal
m 60-10 Therefore *m* affection lives on
g 553-18 the *m* egg never brought forth Adam.

mathematical
s 108-13 to multiply with *m* certainty

mathematically
s 113-13 showing *m*· their exact relation to Truth.

mathematician's

matrimony
m 59- 1 *M* should never be entered into without
65-25 *M*, . must lose its present slippery footing,

matrix
f 250- 5 and suppose . . mortality to be the *m* of

matron
ph 179-26 The sedulous *m* — studying her Jahr

Matter
ph 172-32 When we admit that *m* (heart, blood, brain,
always surrenders
g 552-30 *m* always surrenders its claims when the
and death
b 289-29 *M* and death are mortal illusions
and error
ph 181-31 will incline you to the side of *m*· and error.
o 347-26 The dream that *m* and error are something
and evil
g 583-23 *m* and evil, which have no Principle,
and its claims
b 273- 1 *M* and its claims of sin, sickness, and death
and its effects
b 283- 8 *M* and its effects — sin, sickness, and death
and man
b 294- 8 If . *m* and man would be one
and material law
g 549-23 and allows *m*· and material law to usurp the
and Mind
b 270- 5 *M* and Mind are opposites.
270- 9 but one power, — not two powers, *m* and Mind,
293- 5 which forms no link between *m* and Mind,
and mind
s 150-19
b 274-21
274-28
279-24
r 477-10
491-17
492-20
and mortality
a 43-25 In defiance of *m* and mortality,
f 215- 9 *m* and mortality do not reflect the facts of
and mortal mind
b 293- 6 *M* and mortal mind are but different strata of
and Spirit
ph 171-18 believes himself to be combined *m*· and Spirit.
f 216-20 both *m* and Spirit, both good and evil
b 312-27 *m*· and Spirit, the finite and the infinite,
appertain to
ph 182- 7 what are termed laws of nature, appertain to *m*·.

matter
approaches its
p 409- 5 the nearer *m*· approaches its final statement,
ascension above
a 35-17 his spiritual and final ascension above *m*·,
assigns to
s 123- 7 reverses the order of Science and assigns to
assume that
s 119- 7 they assume that *m* is the product of Spirit.
atheism of
gl 580-27 disappeared in the atheism of *m*·.
based on
ph 191-26 defines mortal man as based on *m*·,
basis of
ph 195-13 We should forsake the basis of *m*· for
b 316-30 resting on the basis of *m*,
belief in
s 116-17 even to the extinction of all belief in *m*.
gl 581-10 understanding of Spirit, destroying belief in *m*
belief of life in
sp 74-10 When . . . the belief of life in *m* is extinct,
89-30 This incident shows that the belief of life in *m*
belief that
(*see* belief)
believes that
p 375-10 believes that *m*·, not mind, has helped him.
believing that
f 205-15 error of believing that *m*· can be intelligent
body and
a 42-17 his final triumph over body and *m*,
body as
f 214-31 the body as *m*· has no sensation of its own,
called
sp 80-24 over its substratum, called *m*·
p 374-13 state of mortal mind, though it is called *m*·.
calling it
f 251-31 beliefs, which rob Mind, calling it *m*·,
call upon
ph 173-23 and so continue to call upon *m*
can have no pain
p 393-20 *m* can have no pain nor inflammation.
can make no
p *M* cannot be inflamed.
cannot believe
r 487-16 *M* cannot believe, and Mind understands
cannot perform
r 478-22 *M* cannot perform the functions of Mind
p 391-20 Since *m* cannot talk, it must be mortal mind
claims of
f 242- 6 Denial of the claims of *m* is a great step
r 491-14 Spirit, which annuls the claims of *m*·,
concessions to
a 33- 2 closed forever Jesus' . . . concessions to *m*·.
conclude that
r 467-25 when we conclude that *m* is the
condition of
p 371- 1 to discover the condition of *m*,
conditions of
s 162-15 without the conditions of *m*
consider
s 119- 9 and consider *m* as a power
control over
r 482-23 enabled Jesus to demonstrate his control over *m*.
create
b 278- 2 nothing in Spirit out of which to create *m*.
g 504-27 Did infinite Mind create *m*·,
creations of
b 287- 5 creations of *m*· must return to dust.
g 523- 8 The creations of *m* arise from a mist
deals with
p 423-15 The matter-physician deals with *m*
death and
r 496-19 conditional upon death and *m*·,
deflections of
b 305-21 the deflections of *m*· as opposed to
demand of
g 524-20 Is Spirit, . . . ejected at the demand of *m*?
dependency on
b 335- 5 would reduce God to dependency on *m*·,

matter

man and
b 270-11 intelligence, apart from man and *m*·,
manifest as
b 306-22 forms of mortal thought, made manifest as *m*·,
manifested in
r 489- 1 The less mind there is manifested in *m*·
man is not
r 475- 6 Man is not *m*·, he is not made up of
man or
b 284- 4 If God were limited to man or *m*·,
medium of
s 140-19 Worshipping through the medium of *m*· is
Mind and
b 269- 4 the supposed coexistence of Mind and *m*
270- 1 as reasonable as the second, that Mind and *m*
g 555-22 as if man were the offspring of both Mind and *m*,
mind and
(*see* **mind**)
Mind is not in
sp 71-20 and that immortal Mind is not in *m*·.
p 381-26 understanding that Mind is not in *m*.
mindless
s 159-13 as if she were so much mindless *m*,
g 505-11 apparent only as Mind, never as mindless *m*·
mind nor
sp 71-18 neither mortal mind nor *m*· is the image
ph 188- 4 It is neither mind nor *m*
Mind, not
a 54-16 and triumph over death through Mind, not *m*
s 128-27
142-27
f 208-25
212-24
c 256- 6
b 280-30 perpetuates these through Mind, not *m*·.
g 505- 9 divine Mind, not *m*, creates all identities,
mind, not
s 153-27 mortal mind, not *m*, contains and carries the
ph 169-23 It is mortal mind, not *m*,
176-28 The human mind, not *m*, is supposed to feel,
p 375- 1 Hence it is mortal mind, not *m*, which says,
419-14 If disease moves, mind, not *m*, moves it,
425- 2 Mortal mind, not *m*, induces this conclusion
Mind over
a 44-11 the power of Mind over *m*
45-31 the supremacy of Mind over *m*
s 139- 5 the triumph of Spirit, Mind, over *m*
misnamed
p 387-25 a law of so-called mortal mind, misnamed *m*·,
modes of
ph 170- 3 Modes of *m* form neither a moral nor a
mortality, or
s 143-10 The divine Mind never called *m*· *medicine*,
never created
b 335- 8 Spirit never created *m*·.
never endowed
p 378-27 God never endowed *m* with power to
never entered
sp 76-11 Spirit never entered *m* and was therefore
never formed
c 259-24 Brain or *m* never formed a human concept
never produces
b 277- 5 *M* never produces mind.
never sustained
p 425-16 he learns that *m*· never sustained existence
no
no cognizance of
r 479-15 matter can take no cognizance of *m*·.
no good in
s 113-32 no matter in good, and no good in *m*·.
no life in
s 113-31 no matter in Life, and no life in *m*;
no mind in
s 113-30 no matter in Mind, and no mind in *m*;
non-intelligence and
b 283-19 Mind cannot pass into non-intelligence and *m*·,
non-intelligence, or
b 336- 3 never passes into non-intelligence, or *m*.

matter

non-intelligent
ph 165-11 material organization and non intelligent *m*.
c 257-14 the supposed substance of non-intelligent *m*·.
no place in
b 282-17 and Spirit has no place in *m*·.
God's likeness is not found in *m*,
nothing is
s 113-18 God, Spirit, being all, nothing is *m*.
obtains in
p 409- 2 You may say: "But if disease obtains in *m*·,
of fact
r 486-32 as a *m* of fact, these calamities often
on the side of
ph 168- 7 Whatever influence you cast on the side of *m*·,
operation of
s 150-29 by the operation of *m*,
ph 171-20 ejection by the operation of *m*·.
or body
ph 177-10 *M*, or body, is but a false concept of
order of
g 552-26 order of *m*· to be the order of mortal mind
or dust
b 338-18 *m*· or dust was deemed the agent of Deity
or error
f 206- 3 no consciousness of the existence of *m*· or error.
organic
b 296-12 not the death of organic *m*,
or Mind
d of *m*,
property of
g 510-28 and not a vitalizing property of *m*·.
proved that
f 229- 2 already proved that *m*· has not destroyed them,
regarding
b 277-29 Nothing we can say . . . regarding *m* is immortal,
reliance on
ph 179-29 sowing the seeds of reliance on *m*·,
required
s 143-11 *m* required a material and human belief
residence in
p 432- 8 messages from my residence in *m*,
resorting to
p 415-13 resorting to *m*· instead of to Mind
restricted to
an 105- 8 to admit that . . . law is restricted to *m*·,
rises above
s 153-12 the most potent rises above *m*· into mind.
sections of
s 122-11 sections of *m*, such as brain and nerves,
seed of
g 535- 3 yea, the seed of Spirit and the seed of *m*·,
seems to be
s 123-12 *m*· seems to be, but is not
senseless
f 202-29 as if senseless *m*· had more power than
sifted through
ph 171-19 believes that Spirit is sifted through *m*·,
slave of
f 221-26 when, still the slave of *m*, she thought
so-called
sp 97- 6 so-called *m* resembles its essence, mortal mind,
f 217-23 control which Mind has over so-called *m*,
c 257- 4 If *m*·, so-called, is substance,
gl 586-17 between Spirit and so-called *m*.
so-called law of
p 382-18 Must we not then call the so-called law of *m*· a
so-called laws of (*see also* **laws of**)
sp 81-25
ph 171-25
182-19
183- 2
f 207-12
b 273-16
274-16
302-21

matter

Soul and
f 215- 7 Soul and *m* are at variance
Spirit and
(*see* Spirit)
Spirit or
b 324-11 understanding or belief, Spirit or *m*.
o 360-17 Either Spirit or *m* is your model

termed
gl 584-23 the opposite of mind, termed *m*,
594- 6 opposite of Spirit, or good, termed *m*, or evil;
terms
ap 573-11 what the human mind terms *m*
testimony of
p 437-14 the testimony of *m* respected;
think of
o 350- 1 They think of *m* as something
this
r 476- 9 will cease to claim that this *m* is man.
through
sp 72-18
ph 173-13
f 232-12
p 384-10
408-19
r 467-23
g 532-30
to suppose that
sp 73-26 It is a grave mistake to suppose that *m* is
f 208-14 It is absurd to suppose that *m* can
tributary to
s 122-32 and mind therefore tributary to *m*
trusting
s 146- 8 By trusting *m* to destroy its own discord,
veil of
a 41- 1 must be cast beyond the veil of *m*
***versus* Mind**
b 319- 3 disease as error, as *m* *versus* Mind,
was shown
b 321-12 *M* was shown to be a belief only
we define
b 278-29 We define *m* as error, because it is the

where is
f 223- 9 what and where is *m* ?
whole
b 340- 7 the conclusion of the whole *m* — *Eccl.* 12 13
340-10 Let us hear the conclusion of the whole *m*
will disappear
sp 97-27 indicates that all *m* will disappear before the
without mind
s 153-17 for *m* without mind is not painful
would be identical
b 300-25 *m* would be identical with God.
you employ
ph 181-11 for that reason, you employ *m* rather than

pref viii-11
pr 14-11
14-14
a 27-15
27-21
27-31
35- 8
41- 3
47- 6
53- 3
m 62-21
63-25
sp 71-13
73- 9
75- 2
76-12
76-14
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78-25
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81- 3

matter
sp 86- 5
88-12
89-25
90-10
91-32
92- 3
92- 4
94- 3
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an 103-20
105-10
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119- 1
119- 3
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120- 3
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124- 9
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173-14
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181- 3
181- 5
181- 6
182-22
187-22
188-12
189-27
189-31
191- 2
194- 2
198- 3
198-32
f 203- 5
203-21
204-23
204-30
204-31
205- 3
205- 8
205-31
206-17
208-16
209-28
211- 8
211-24
212-14
214-11
214-18
216-31
218-25
219- 9
222-14
222-29
223- 1
223- 5
229-31
232-23
234- 3
237-27
239-19

matter
r 478-15
478-18
478-21
479- 8
479-10
479-14
480- 9
480-16
480-16
482- 5
485- 5
485-19
485-31
486- 1
486-26
487-24
488-31
489- 8
491-17
491-29
492-15
492-21
493-24
493-26
g 504-28
506- 4
517- 8
521- 9
521-30
522-14
522-18
522-20
522-26
524-22
524-28
524-28
525- 1
525- 3
526- 7
526-13
527- 1
530-30
530-31
531- 1
531-21
531-22
531-26
531-27
532-22
539- 6
539-10
539-15
542- 1
543-23
543-26
544-10
544-13
544-14 nor does *m* produce mind
544-29
544-31
545-23
546- 2
546-11
547-18
547-18
550- 4
550- 9
551- 5
551- 5
551- 8
551-23
551-28
552- 7
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554-15
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556- 7
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580-18
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585-25
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587-13
587-14
591- 8

matter
gl 591-12
592- 1
592- 3
593- 6
595-19
596-14

matter-physician
s 162- 1 the *m* agrees with the disease,
p 423-15 The *m* deals with matter

matter's
s 120-26
158-26
ph 177-19
c 257- 4
b 293-27
r 477-15
479-14

matters
s 145-13 It *m* not what material method

maturity
s 124-18
ph 190-14
f 244-13
b 305-28
310-31
t 463-16
g 549- 5
gl 583- 3

maximum
an 103-15 The *m* of good, however,
103-16 is met by the *m* of suppositional evil,

mazes
sp 82-17 through different *m* of consciousness

Mazzaroth
c 257-20 *M* in his season," — *Job* 38 : 32

Me
a 19-30
s 140- 6
f 242- 4
b 290-19
r 467- 4
467- 4
g 541-28

meagre
t 460-28 the *m* channel afforded by language

meal
a 35-11
sp 90- 4
s 107- *
118- 1
118-19
118-25
f 221- 6
231- 7
p 431- 8
ap 559-29

mean
pr 7-31 or *m* to ask forgiveness at some later day.
8-21 does not always *m* a desire for it
a 40-11
40-29
s 134- 8
ph 168-32
f 252-22
p 397- 7
t 457-27
r 488-13

meaning
absolute
b 325-15 The absolute *m* of the apostolic words
Christian
g 506-27 in the scientifically Christian *m* of the text.
deific
r 482- 8 where the deific *m* is required
elucidates the
gl 579- 3 elucidates the *m* of the inspired writer
exact
r 482- 1 gives the exact *m* in a majority of cases.
grasp the
o 349-20 in order to grasp the *m* of this Science
her
pref x-23 who do not understand her *m*,
higher
b 313-14 Using this word in its higher *m*,
o 349-27 does not at once catch the higher *m*,
ap 576-31 the word gradually approaches a higher *m*,
literal
b 320- 8 both a spiritual and literal *m*.
g 537-29 The Literal *m* would imply that God
of God
c 261-22 you may learn the *m* of God, or good,

meaning

original
o 301-22 fuller expression of its original *m* .
gl 579- 7 which is also their original *m*·.
profound
ap 575-17 description of the city has a profound *m* .
scientific
g 534-25 spiritual, scientific *m* of the Scriptures
simple
r 474-12 *marvel* is the simple *m* of the Greek word
spiritual
(*see* spiritual)
their
a 53- 3 accusation was true, but not in their *m*
whole
s 147-16 never believe that you can absorb the whole *m* of

pr 16-14
a 39-19
s 111- 3
b 319-31
r 482- 3
488- 8

meanings
b 270-19 in His more infinite *m* ,

means (noun)
all other
r 483- 8 supersede all other *m* in healing.
and laws
f 223-24 and supplant unscientific *m*· and laws
any
p 438- 6 nothing shall by any *m* hurt you — *Luke* 10 19
by no
a 25-23
sp 91-14
an 104-21
f 246- 6
c 265-11
corporeal
t 443- 5 a resort to faith in corporeal *m*
employ
f 218-21 and employ *m* which lead only into
eternal
t 444-10 right use of temporary and eternal *m* .
gracious
pr 1- 7 God's gracious *m* for accomplishing
material
(*see* material)
mental
p 373-31 when by mental *m* the circulation is changed,
no other
s 156-26 but employing no other *m*·,
other
m 67-24 potent beyond all other *m* and methods
ph 169-22 however much we trust a drug or any other *m*
t 457-32 without exploiting other *m*
rational
m 63-24 A feasible as well as rational *m* of improvement
some
p 369-15 in order to discover some *m* of healing it
source and
pr 10-24 the source and *m* of all goodness
spiritual
ph 181-13 when you resort to any except spiritual *m*
world's
a 48-18 chose not the world's *m*· of defence.

pr 6-11
sp 96-33
an 100- 6
s 118-14
152-25
ph 169-26 to a never . except by *m*· of the divine power.
f 212-24
221-20
p 423-11
ap 558-14
563-12

means (verb)
pr 16- 1
a 22-21
24-32
sp 93-24
s 116-24
134- 4
ph 190-13

means
c 267- 6
b 301- 6
p 393-26
r 466-22
467- 5
g 508-17
526-29
545- 7
ap 576-15

meant
a 43- 8
46-31
s 111-17
112- 9
114-16
137-10
b 314-16
319-32
333-32
p 367-10
t 463-26
r 496-30

meanwhile
pref xii- 7 *M* she was pastor of the first
f 214-24 *m* would spread their table with
p 416-14 unless the belief . . . has *m*· been changed.
439-25 *m* declaring Disease to be God's servant

measure
of the infinite
b 336-23 Allness is the *m*· of the infinite,
of the stature
g 519-20 unto the *m* of the stature of the — *Eph* 4:13.
same
pr 12-28 another who offers the same *m* of prayer
some
m 63-15 civilization mitigates it in some *m* .
b 333-22 with some *m*· of power and grace
without
a 30- 8 endowed with . . . the divine Spirit, without *m* .

pr 5-11
a 28-18
37- 3
ph 165- 6
190-12
r 485-30

measured
pr 5-12
a 37- 4
47- 4
s 142- 4
f 246- 4
g 513-11

measurements
gl 595-17 TIME. Mortal *m* ; limits, in which

measures
s 107- * *and hid in three m· of meal,* — *Matt.* 13:33.
117-32 and hid in three *m* of meal, — *Matt.* 13:33
118-19 presented as three *m* of meal,
gl 584- 6 *m* time according to the good that is

measuring
ph 173-18 Physiology . . . *m* human strength
f 246-20 the error of *m* and limiting

meat
s 115- 9 as the mouth tasteth *m* ." — *Job* 34 3
ph 165- * *Is not the life more than m* , — *Matt* 6 25.
p 362- 4 While they were at *m* , an unusual incident
g 518- 8 to you it shall be for *m*·. — *Gen.* 1 29
518-11 every green herb for *m* — *Gen* 1 30

Mecca
ph 166- 8 Mohammedan believes in a pilgrimage to *M*

mechanics
an 105-21 as important to medicine as to *m*

mechanism
ph 170-13 When the *m*· of the human mind gives place
If Mind is the only actor, how can *m*

this enabled him to be the *m*·
Jesus was the *m* between Spirit and the flesh.
" There is one God, and one *m* — *I Tim* 2 5

medical
attendants
pref x-18 abandoned as hopeless by regular *m*· attendants
details
ph 196-23 forcible descriptions and *m*· details,
doctrines
s 163-29 the contrarieties of *m* doctrines

medical
effect
t 463-30 Such seeming *m*· effect or action is
faculty
an 100-12 French government ordered the *m* faculty
o 348-10 It is a pity that the *m* faculty and clergy
g 553-30 may be a useful hint to the *m* faculty
magazine
f 245- 4 the London *m* magazine called The Lancet
method
ph 179-12 Every *m* method has its advocates.
mistake
ph 166-13 the doctor's is a *m* mistake
p 383-31 another *m* mistake, resulting from
practice
an 105-30
s 112- 2
156-12
162-31
p 424-12
practitioners
s 164- 9 the cultured class of *m*· practitioners
purposes
pref xi-31 to get this institution chartered for *m*· purposes
researches
s 152-21 The author's *m*· researches and experiments
results
s 155-18 sustains medicine and produces all *m* results,
schools
s 159-23 *m* schools would learn of man from matter
f 217- 6 *M* schools may inform us that the
t 444-22 If ecclesiastical sects or *m* schools turn a deaf
science
b 273-16 The so-called laws of matter and of *m* science
318-23 *M* science treats disease as though
study
t 443- 3 as to the consistency of systematic *m* study,
443- 8 While a course of *m* study is
systems
ph 166-29 by most of the *m* systems,
testimony
p 370-23 According to both *m* testimony and
theories
o 348- 3 *M* theories virtually admit the
p 382-19 A patient thoroughly booked in *m* theories
treatment
t 443-16 ordinary physical methods of *m* treatment,
use
s 157-21 If He creates and designs them for *m* use,
works
ph 176- 4 modern Eves took up the study of *m* works
179-24 so long as you read *m* works

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p 319-26 belief in the healing effects of time and *m*,
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o 343-22 *m* and spirituality are the conditions of
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r 480-31 As vapor *m* before the sun,

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a 24-29 The truth had been lived among *m*;
s 150-10 as a permanent dispensation among *m*;
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a 35- 1 Because *m* are assured that this command
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sp 79-18 Apostle Paul bade *m* have the Mind that was
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p 413- 8 the temperature of children and of *m*,
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f 243- 5 which delivered *m* from the boiling oil,
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a 22- 8 This causes them, even as drowning *m*, to
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a 29-24 demonstrating God as the Father of *m*.
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a 30-10 or *way-shower*, between God and *m*.
b 332-17 and one mediator between God and *m*,
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f 226-17 good-will toward *m*." — *Luke* 2. 14.
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g 548-27 by the labors and genius of great *m*.
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a 51- 9 but he allowed *m* to attempt the destruction of
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ap 561-29 which is "the light of *m*." — *John* 1 4.
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a 30- 2 more spiritual idea of life than other *m*,
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a 20-16 "Despised and rejected of *m*," — *Isa.* 53 3.
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pr 6-27 showing *m* how to destroy sin,
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s 118-21 dignified as the natural status of *m* and things,
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b 340-23 One infinite God, good, unifies *m* and nations;
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s 139-12 reform in religious faith will teach *m*
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t 463-20 Anatomy, . . . is *m* self-knowledge,
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o 344-13 would perhaps *m·* withhold their

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o 352-21 declaring ghosts to be real, *m*, and

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t 449-11 Man's moral *m·*, rising or falling,

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s 126-20 left to the *m·* of speculative hypotheses?
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a 18- 7 did life's work aright . . . in *m* to mortals,

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9-30 even the surrender of all *m* material sensation,
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ph 168– 8 Your belief *m* against your health,

mill
p 399–18 A *m* at work or the action of a water-wheel

millenarianism
s 111– 2 theosophy, spiritualism, or *m*

millennial
g 514–21 the *m* estate pictured by Isaiah

millennium
a 34–17 they will bring in the *m*
p 382– 7 this alone would usher in the *m*

million
a 50–28 a *m*· times sharper than the thorns which

millions
pr 10– 9 *m* of vain repetitions will never
p 379–30 the fever-picture, drawn by *m* of mortals
ap 570–14 *M* of unprejudiced minds — simple seekers

millstones
an 105–26 His sins will be *m* about his neck,

Milton
p 372– 5 likened by *M* to "chaos and old night"

mimicry
ph 192– 3 a mockery of intelligence, a *m* of Mind
gl 580– 9 product of nothing as the *m* of something;

Mind (*see also* Mind's)
actual
p 387– 5 dares to say that actual *M* can be overworked?
aid of
ph 182–24 forthwith shut out the aid of *M*

Mind
all is
c 257– 2 If Mind is within and without . . then all is *M*,
b 275–21 that all is *M*, and that Mind is God,
p 371– 2 when in fact all is *M*
423– 9
t 444–32
r 492–16
492–20
492–26
g 509–29
all-knowing
pr 7–25 It is the all-hearing and all knowing *M*,
ph 187– 4 how ignorant must they be of the all-knowing *M*
alone possesses
r 488–23 *M* alone possesses all faculties,
and body
b 285–13 Spirit and matter, *M* and body,
and drugs

b 269– 3 the supposed coexistence of *M* and matter
270– 1 as reasonable as the second, that *M* and matter
g 555–22 as if man were the offspring of both *M* and matter,
antipode of
c 257–24 mind in matter to be the antipode of *M*·.
apparent only as
g 505–11 the ideas of Spirit apparent only as *M*,
appeals to

s 120–18 *impossible for aught but M to testify truly*
belief that
b 292– 8 belief that *M*, the only immortality of man,
called God
f 204–13 an intelligence or *M* called God.
can control
p 378– 7 Disease is less than mind, and *M* can control it.
can have no
b 284– 8 *M* can have no starting-point,
can impart
p 371–28 *M* can impart purity instead of impurity,
causation is
p 417–13 all causation is *M*, acting through
character of
s 142–31 departs from the nature and character of *M*,
controlled by
b 303– 4 controlled by *M*, the Principle
controlling
m 63– 3 never . better . . . than the controlling *M*,
control of
ph 169–16 If we understood the control of *M* over body,
p 380–10 against the control of *M* over body,
389– 4 it will be given in behalf of the control of *M*
394–11 admission that . . is beyond the control of *M*
controls
sp 79–28 asserting that *M* controls body and brain.
g 557– 6 *M* controls the birth-throes in the
created by
g 531–31 record of man as created by *M*
creates
c 257–12 *M* creates His own likeness in ideas,
b 280– 7 *M* creates and multiplies them,
cure through
p 395–23 and then to attempt its cure through *M*.
deific
b 334–24 but undying in the deific *M*.
derived from
s 143–27 except that which is derived from *M*.
divine
(*see* divine)
divine state of
b 291–14 a divine state of *M* in which
effect of his
sp 95– 1 effect of his *M* was always to heal and to save,
Ego is
f 216–11 The understanding that the Ego is *M*,
Ego was
b 315– 7 He knew that the Ego was *M* instead of body
elements of
g 507– 3 while *water* symbolizes the elements of *M*.
emanating from this
c 257– 1 image or idea emanating from this *M*.
empire of
p 378–23 not an intelligence to dispute the empire of

Mind
energies of
t 455-13 if, . . . you fail to use the energies of *M*
eternal
s 127-14
f 247-22
b 270-13
274-28
277- 3
282-12
336-13
g 511-13
519- 1
528- 2
552-31
gl 588-10
588-20
588-23
ever-present
ph 180-26 the ever-present *M* who understands all things,
everything is
b 270- 4 that everything is *M*.
evil is not
f 207- 9 Indeed, evil is not *M*·
evolved from
g 545-13 the theory of man as evolved from *M*·.
facts of
b 268-18 as well as on the facts of *M*·.
faculties of
f 215- 6 with all the faculties of *M*;
fetterless
sp 84-18 yea, to reach the range of fetterless *M*.
forms of
r 478-23 Matter cannot perform the functions of *M*
give to
s 143-29 then give to *M* the glory, honor, dominion,
glory of
f 200-14 enhances the glory of *M*
God is
f 239-30 Mind sends forth perfection, for God is *M*
b 311- 4 God is *M* all that Mind, God, is,
330-23 Mind is not both good and bad, for God is *M*;
r 492-25 *God is M, and God is infinite,*
God is the only
b 339-27 the great fact that God is the only *M*;
God, or
o 347- 9 it must be the one God, or *M*
r 475-18 man is the reflection of God, or *M*,
good is
s 113-17 God is good Good is *M*.
governed by
r 480-11 Consciousness, . . . is governed by *M*,
governs man
f 222-12 availed herself of the fact that *M* governs man,
governs the body
s 111-28 *M* governs the body, not partially but wholly.
162-12 the fact that *M* governs the body,
had made man
g 524-18 *M* had made man, both male and female.
healing through
t 460-30 C S, or the Science of healing through *M*
heals sickness
f 236-10 *M* heals sickness as well as sin
heal through
sp 87-17 It enables one to heal through *M*,
p 382-20 more difficult to heal through *M* than one who
He is
g 532-24 God is All and He is *M*· and there is but one
ideas of
b 280- 7 All things beautiful and harmless are ideas of *M*
ignorance of
f 252- 4 Human ignorance of *M* and of the
image in
s 115-17 IDEA· An image in *M*,
imagine that
f 203-19 We imagine that *M* can be imprisoned in
immortal
sp 71-19
an 103-25
s 145-10
145-11
ph 171-15
177- 9
179- 7
185-16
188- 2
190- 7

Mind
immortal
ph 195-12
200- 7
f 208-11
229-21
246-24
248- 8
b 279- 8
282-26
p 371- 4
374-15
387- 8
399-15
399-28
402-10
403-27
415- 2
419-21
424- 5
427-23
r 487-20
488-30
g 505- 1
507-23
ap 564-23
gl 580-25
591-14
impressions of
f 214-16 conveys the impressions of *M* to man,
indicate
r 466- 5 The varied manifestations of C. S indicate *M*,
infinite
pr 2-24 Can we inform the infinite *M*
3-20
s 116-30
151- 4
ph 171-22
191- 3
f 206-28
244-22
c 256-18
256-32
257-27
257-31
259- 4
266-25
b 284- 8
284-13
310-10
313-12
336-10
336-13
r 465-10
468-10
469-10
469-15
g 503- 2
504-27
507-24
510-19
544-12
554-19
gl 587-11
infinitude of
b 280- 1 In the infinitude of *M*, matter must be unknown
instead of
ph 180-13 that all causation is matter, instead of *M*
b 271- 8 to heal the sick through *M* instead of matter
g 544- 6 *M*, instead of matter, being the producer,
instead of to
p 415-13 resorting to matter instead of to *M*.
instituted by
g 507- 2 the absolute formations instituted by *M*,
inverted image of
b 301-28 inverted image of *M* and substance
is All
s 109- 2 that *M* is All and matter is naught
g 508- 2 only as the divine *M* is All and reproduces all
is All-in-all
s 109- 4 reveals incontrovertibly that *M* is All-in-all,
is first
g 551- 3 If *M* is first, it cannot produce its opposite
is foremost
s 144- 3 If *M* is foremost and superior, let us rely
is God
sp 91-31 nor the medium of evil, for *M* is God.
b 275-21 that all is Mind, and that *M* is God,
310-29 *M* is God, and God is not seen by
r 469-13 *M* is God The exterminator of
is immortal
s 114-13 As *M* is immortal, the phrase *mortal mind*
f 210-20 *M* is immortal, and Truth pierces the error of

Mind

is immortal
p 372- 2
g 551-29
gl 584-11
591-26

is infinite
sp 84-19 To understand that M is infinite,
b 284- 1 not rational to say that M is infinite, but dwells in

is Life
g 503- 7 M is Life, Truth, and Love

is limitless
o 353-28 M is limitless It never was material

is not in matter
sp 71-19 and that immortal M is not in matter
p 381-26 the understanding that M is not in matter

is not *mortal*
f 211- 9 Is it not provable that M is not *mortal*

is not sick
p 393-29 M is not sick and matter cannot be

is *one*
s 114-10 M is *one*, including noumenon and

is Spirit
b 310-30 M is Spirit, which material sense cannot

is substance
p 411-24 C S declares that M is substance,

is supreme
p 375-24 for M is supreme,

is the I AM
b 336- 1 M is the I AM, or infinity

is the master
p 393- 8 M is the master of the corporeal senses,

is the multiplier
g 508- 3 M is the multiplier,

is the same
b 283- 6 M is the same Life, Love, and wisdom

is the Soul
g 508- 6 M is the Soul of all

is the source
b 283- 4 M is the source of all movement,

joyous in strength
g 514- 6 M, joyous in strength, dwells in

law of
ph 168-23 in accordance with God's law, the law of M.
b 307-30 in spiritual statutes, in the higher law of M
p 423-26 according to the law of M, which ultimately
r 484-11 supposed laws of matter yield to the law of M.

Life is
b 331- 5 Life is M, the creator reflected

Life or
(*see* Life)

light depends upon
p 393-26 he certainly means that light depends upon M,

limitless
c 256-28 A limitless M cannot proceed from

made the plant
g 509-23 M made the "plant of the — *Gen* 2 5

makes all
g 520-29 Because M makes all, there is

man and
b 281-20 false conception as to man and M

mandate of
g 520-26 because growth is the eternal mandate of M

[illegible]

mastered by
p 427-30 The dream of death must be mastered by M

matter and
b 270- 5 Matter and M are opposites
270- 9 not two powers, matter and M,
293- 6 which forms no link between matter and M,

matter or
g 531-25 Which institutes Life, — matter or M ?

[illegible]

methods of
f 212-25 all the methods of M are not understood,

might nor
b 275- 8 there is no other might nor M,

might of
s 146-14 even the might of M — to heal the body
f 225-15 illustrates the might of M, and shows
p 391-11 ruled out by the might of M.
t 455- 9 You must utilize the moral might of M

mimicry of
ph 193- 3 a mockery of intelligence, a mimicry of M.

Mind

no matter in
s 113-30 no matter in M, and no mind in matter,

no nerve in
s 113-29 no nerve in M, and no mind in nerve,

no obstacle to
ph 179- 7 since space is no obstacle to M.

no other
f 206- 1 we can have no other M but His,
231-30 governed by his Maker, having no other M,
r 469-19 if mortals claimed no other M

not facts of
b 283-10 They are not facts of M.

obedient to

omnipotent
ph 170- 1
b 275- 3
p 387-30
407-14
t 443- 7
r 496- 4
gl 590- 3

omnipresence of
sp 94-29 scientific basis, that of the omnipresence of M.

one
sp 94-32
ph 183-31
187- 2
191- 5
f 204-22
205-22
205-25
213-32
216-12
216-32
236-19
249- 3
c 267-23
b 276- 1
281-14
301-23
314- 9
315- 6
330-23
340-20
o 357-20
p 399-27
419-25
424- 7
r 466-22
467-10
469-18
469-20
470- 2
470-12
470-16
482-29
496- 3
496- 7
g 510-29
512-22
532-25
539-29
544-16
544-18
gl 580- 6
586- 9
588-16
588-17

oneness of
f 205-30 Denial of the oneness of M

or intelligence
g 508-21 The M or intelligence of production

or Life
b 291-26 No resurrection from the grave awaits M or Life,

or medicine
s 142-26 Which was first, M or medicine?

outcome of
g 555-15 error is neither mind nor the outcome of M.

parent
b 336-31 God is the parent M, and man is God's
g 507- 9 wanderers from the parent M,

perfect
f 239-30 The perfect M sends forth perfection,
247-16 models of spiritual sense, drawn by perfect M
b 281-12 the image and likeness of perfect M,
r 467-14 no other but the one perfect M

point to
f 240- 5 all point to M, the spiritual intelligence

Mind

pours light
t 446-12 through which *M* pours light and healing
power of
(*see* power)
produces
p 419-20 *M* produces all action.
g 551- 3 Either *M* produces, or it is produced
properties of
s 124-21 cohesion, and attraction are properties of *M*.
qualities of
c 265- 3 but of the highest qualities of *M*.
quality of
g 517- 8 The life-giving quality of *M* is Spirit,
rather than
ph 181-12 for that reason, you employ matter rather than *M*
f 220-24 belief that the body governed them, rather than *M*
real
sp 91-30 whereas the real *M* cannot be evil
b 295-28 the exact opposite of real *M*, or Spirit
realities of
sp 78- 5 are not the eternal realities of *M*.
realm of
c 264-10 in the unsearchable realm of *M*?
g 514- 7 Mind, . dwells in the realm of *M*.
recognize
b 284-12 Can matter recognize *M*?
reflects
b 303-11 Whatever reflects *M*, Life, Truth,
reflect the
g 507-20 reflect the *M* which includes all
regulates
p 413- 7 *M* regulates the condition of the stomach,
relates to
s 128-27 Science relates to *M*, not matter.
rely upon
s 144- 3 let us rely upon *M*, which needs no
remains
r 487-10 Lost they cannot be, while *M* remains.
representation of
gl 591- 7 MAN . the full representation of *M*.
resorted to
ph 166-28 or he would have resorted to *M* first.
restful
s 119-32 the humble servant of the restful *M*,
rests on
s 157- 9 rests on *M* alone as the curative Principle,
same
f 243-10 same "*M* . . . which was also in — *Phil.* 2 5
Science of
(*see* Science)
senses of
r 489- 4 the senses of *M* are never lost
signifies God
f 224- 8 *M* signifies God, — infinity, not finity
solely from
g 543-28 thus it is seen that man springs solely from *M*
Soul, or
b 302-20 the Soul, or *M*, of the spiritual man
spake
g 557-26 *M*, spake and it was done.
Spirit or
b 331-24 except as infinite Spirit or *M*.
subject to
p 429-13 Science declares that man is subject to *M*.
subject to the
g 515- 8 are subject to the *M* which forms them,
substance is in
c 267- 1 the spiritual idea, whose substance is in *M*,
substance or

of

p 401-28 admits the efficacy and supremacy of *M*,
sustained by
sp 90- 8 are sustained by *M* alone
symbol of
g 510-27 Light is a symbol of *M*,
synonym of
r 468-22 Spirit, the synonym of *M*, Soul, or God,
systems of
b 310-17 all things in the systems of *M*.
the all
f 204-29 never . . . distinct from God, the *all M*.
the only
f 251-23 to find the divine Mind to be the only *M*,
b 276-17 If God is admitted to be the only *M*
308- 5 God is the only *M* governing man,
r 469-14 great truth that God, good, is the *only M*,

Mind

this
sp 84-12 thought which is in rapport with this *M*,
s 124-30 are inherent in this *M*,
151-27 In this *M* the entire being is
ph 169-21 There can be no healing except by this *M*,

tributary to
s 119-31 and makes body tributary to *M*.
truth is
b 293-20 while spiritual truth is *M*.
Truth or
r 483- 6 which nothing but Truth or *M* can heal,
understands
r 487-16 Matter cannot believe, but *M* understands
unerring

g 505-23 Spiritual understanding unfolds *M*,
universe of
f 240-16 revolutions of the universe of *M* go on
g 513- 7 in the teeming universe of *M*
unlimited
b 284- 6 If . . unlimited *M* would seem to spring from a
verity of
s 123-11 The verity of *M* shows conclusively
waiting for the
pref ix-13 waiting for the *M* of Christ
was first
s 142-26 If *M* was first and self-existent, then Mind,
143-27 If *M* was first chronologically,
was the builder
b 314-14 knowing, as he did, that *M* was the builder,
we begin with
r 467-30 we begin with *M*, which must be understood
which saved
s 133- 8 In Egypt, it was *M* which saved the Israelites
would compress
b 280-11 limits all things, and would compress *M*,
would lose
c 257-28 or *M* would lose its infinite character

sp 79-18
89-18
92- 9
s 115-14
120-15
127-18
139- 5
142-27
142-30
143-26
148- 4
148-25
149- 3
150-30
156-31
157- 5
159-24
160-30
ph 166- 3
166-30
168- 7
171-26
180-11
181- 1
182-22
191- 2
191-19
191-30
191-32
199-10

Mind

f 203– 3 *M* — omnipotence — has all-power,
204–31
208–25
209– 5
209–10
212–24
217– 8
217–23
219– 4
221–22
223– 1
232–22
240–12
240–14
244–26
249–12
250– 2
251–31
253– 7
c 256– 6
257– 2
257–14
b 269–30
269–31
279– 9
279–10
279–29
282–10
282–18
282–30
284– 3
285–19
287–18
291–25
303–26
305–14
307–21
311– 4
311– 5
315– 9
319–20
330–21
330–22
335–25
336– 2
336–12
337–11
340–18
p 371–28
377–28
378–23
378–26
379– 6
383– 4
384– 1
394– 9
399–15
402–18
407–22
413– 2
415– 3
417–28
420–22
422–30
423–19
t 453–29
457–27
457–28
r 467–16
467–27
468–26
469–12
469–16
470–31
472–16
480–18
483–16
485– 4
486–20
489–28
493–17
494– 3
497–25
g 513–18
514–21
525– 1
527– 1
531–26
532–22
532–22
544–13
546– 5
546–11
547–18

Mind

g 547–20 implies that [illegible] must either [illegible]

absent
sp 82– 4 no more difficult to read the absent *m* than

Æsculapius of
s 152– 6 to make this book the Æsculapius of *m*·

all thy
pr 9–18 all thy soul, and with all thy *m* "— *Matt* 22 37.

and body
(*see* body)

and matter
sp 80–31 the common conviction that *m*· and matter
b 281– 7 presupposes man to be both *m* and matter
294– 6 If man is both *m* and matter,
p 397–27 can never treat mortal *m* and matter separately,
r 466– 9 constituted of *m* and matter,
492–22 The notion that *m* and matter commingle

and soul
g 551– 6 error, . . that *m* and soul are both right and

another
sp 89– 4 in the belief that another *m* is speaking

attracting the
ph 169–12 fosters disease by attracting the *m* to the

belief of
f 216–31 Give up your material belief of *m*· in matter,
p 372– 3 mortal belief of *m* in matter.

belief that
(*see* belief)

body and
ph 190– 6 producing mortals, both body and *m* ;
f 250–14 Mortal body and *m* are one,
b 302– 3 The material body and *m* are temporal,

body or
f 209– 9 mortal body or *m* is not the man

brain is not
p 372– 1 Remember, brain is not *m* .

burial of
a 35– 8 sensuousness, or the burial of *m* in matter,

can never produce
b 304–13 matter can never produce *m* nor

carnal
s 131–10 "The carnal *m*· is enmity against — *Rom* 8 7.
b 311– 3 What we term mortal mind or carnal *m* ,
o 345–29 enrages the carnal *m* and is the main cause of
p 395–12 overcomes faith in a carnal *m* ,
g 534–19 "The carnal *m* is enmity against — *Rom* 8 : 7

child's
s 154–19 more than the child's *m* governs itself,

clean
p 383– 3 We need a clean body and a clean *m* ,

corrupt
p 404– 9 A corrupt *m* is manifested in a corrupt body.

cruel
b 290–30 learning that his cruel *m*· died not.

directing the
p 413–25 and constantly directing the *m* to such signs,

disturbed
p 379–29 The images, held in this disturbed *m* ,
400–21 by addressing the disturbed *m* ,

doctor's
ph 197–30 The doctor's *m* reaches that of his patient.

erring
ph 187–27 If you take away this erring *m*·,
188– 1 only as the mortal, erring *m* yields to God,
f 211–22 The transfer of the thoughts of one erring *m* to

evil
f 207– 8 God is not the creator of an evil *m* .
g 533–13 the rib . . has grown into an evil *m* ,
ap 563–13 belief . . . that by means of an evil *m* in matter

evil is not
p 368–32 fact remains that evil is not *m* .

existence or
a 42–19 belief that man has existence or *m*· separate

false claim of
ap 564–22 the false claim of *m* in matter

feminine
m 57– 7 the feminine *m* gains courage and strength

finite
c 257–22 Finite *m* manifests all sorts of errors,
o 343– 6 is not finite *m*· ignorant of God's met
gl 580– 7 so-called finite *m*, producing other

mind

fleshly
pref xi- 8 not of Spirit, but of the fleshly *m*
f 222- 9 whereas Truth regenerates this fleshly *m*·
functions of
p 395-31 cannot kill a man nor affect the functions of *m*·
God's
g 525-15 after God's *m* shaped He him;
her
f 221-12 finally made up her *m*· to die,
His
g 525-14 and God shaped man after His *m*·;
his
b 290-32 His body is as material as his *m*·, and *vice versa*
p 431-23 hypnotized the prisoner and took control of his *m*,
his own
s 159-32 liable to increase disease with his own *m*,
hold
gl 587-12 theories that hold *m* to be a material sense,
human
(*see* human)
less than
p 378- 7 Disease is less than *m*·, and Mind can control it.
life and
b 282- 4 material life and *m*, are figured by
296- 8 must destroy all illusions regarding life and *m*·,
g 556- 5 and are supposed to possess life and *m*·.
life, or
sp 76- 9 belief that life, or *m*, was ever in a finite form,
b 303-17 illusion that life, or *m*, is formed by or is in
limited
a 36-19 A selfish and limited *m* may be unjust,
b 335-17 never included in a limited *m*·
mandate of
s 160-15 to convey the mandate of *m* to muscle
march of
ap 570- 1 The march of *m*· and of honest investigation
masculine
m 57- 5 The masculine *m* reaches a higher tone
material
c 257- 9 belief in a bodily soul and a material *m*·,
g 529-31 stands for a belief of material *m*·.
matter and
(*see* matter)
matter has no
b 278- 7 for matter has no *m*·.
matter without
s 153-17 for matter without *m* is not painful
migratory
f 244-25 not a beast, a vegetable, nor a migratory *m*·.
misnamed
s 108-31 My discovery, that erring, mortal, misnamed *m*
b 292-27 material mentality, misnamed *m*,
p 393-25 This misnamed *m* is not an entity
r 477-16 matter's highest stratum, misnamed *m*·,
mortal
(*see* mortal)
mortal's
b 312-10 the departure of a mortal's *m*·,
must be clean
p 383-19 This shows that the *m* must be clean
my
p 374- 7 the sick say, "How can my *m* cause a
negative
s 143-25 not controlled scientifically by a negative *m*·.
no
s 113-30 no nerve in Mind, and no *m* in nerve,
113-30 no matter in Mind, and no *m* in matter;
g 530-27 The dream has no reality, no intelligence, no *m*;
no separate
r 475-19 that which has no separate *m* from God,
observe
p 419-17 Observe *m*· instead of body, lest aught unfit
of mortals
f 230-31 So-called mortal mind or the *m*· of mortals
231- 6 not destroyed in the *m* of mortals,
p 423-31 They are only phenomena of the *m*· of mortals.
of the Lord
b 291-18 "the *m*· of the Lord," — *Rom.* 11 34.
one
b 276- 6 in which one *m*· is not at war with another,
p 388- 9 Idolaters, believing in more than one *m*,
r 469-29 belief that there is more than one *m*
470- 6 existence of more than one *m* was the basic error
gl 584-21 which saith: . . There is more than one *m*·,
opposite of
gl 584-23 the opposite of *m*·, termed matter,
or body
p 365-30 is not giving to *m* or body the joy and strength
r 473- 1 all inharmony of mortal *m* or body
our
g 525-13 Let us make man after our *m*·
parent's
p 424- 1 is formed first by the parent's *m*·,

mind

popular
s 137-11 so mysterious to the popular *m*
presently measure
ph 190-12 which presently measure *m*· by the size of a
product of
sp 71-12 Thus you learn that the flower is a product of *m*,
quality of
b 279- 4 plainly describes faith, a quality of *m*, as
rebel against
s 160-19 Can muscles, . . . and nerves rebel against *m*·
rights of
t 453-32 He does not trespass on the rights of *m*·
so-called
sp 77-21
s 108-29
122-13
152- 1
153-23
157-14
160-12
ph 165- 9
177-11
178-19
184-23
187-21
187-29
194-20
f 210-23
211-15
212-15
231- 7
234-19
b 292-14
293- 9
293-23
p 371- 3
376-21
377-21
380-19
399-12
400- 2
401- 4
403-26
g 512-29
spirit or
b 340-19 shall have no other spirit or *m* but God,
state of
s 159-16 would have considered the woman's state of *m*,
ph 188-15 to be wholly a state of *m*·.
p 374-21 Such a state of *m* induces sickness.
375-28 This state of *m*· seems anomalous
states of
s 161- 6 Holy inspiration has created states of *m* which
p 377-12 Through different states of *m*, the body
student's
t 448-19 Try to leave on every student's *m*· the
substance, and
b 325-32 A false sense of life, substance, and *m*
gl 580-12 origin, substance, and *m*· are found to be
582- 5 A physical belief as to life, substance, and *m*,
substance, or
b 301-21 belief that man has any other substance, or *m*,
o 354- 2 material life, substance, or *m*
such a
p 383-16 It is the native element of such a *m*,
supposed
b 281-18 The *m*· supposed to exist in matter
339-29 is to divest sin of any supposed *m* or reality,

g [illegible] is used also as the [illegible]
theoretical
b 295-26 The theoretical *m* is matter, named *brain*,
theory of
c 257-23 the material theory of *m*· in matter
this
pref x- 8 *this m is not a factor in the Principle of C S.*
ph 186- 1 by removing the influence on him of this *m*,
p 400-24 We see in the body the images of this *m*,
416-17 this *m* is material in sensation, even as the
tongue and
sp 83- 7 believing that . . . possesses her tongue and *m*,
united in a
b 287-28 testify to truth and error as united in a *m*·
unscrupulous
f 235-16 while the debased and unscrupulous *m*·,
wicked
gl 584-22 a wicked *m*, self-made or created by a
without
f 217-31 Without *m*·, could the muscles be tired?
p 384- 2 Can matter, . . . act without *m*?
386- 7 but no such result occurs without *m*· to

mischief
- s 162-32 "it is impossible to calculate the m· which
- t 459-20 a false practitioner will work m ,

mischief-maker
- t 460-20 abused . . . it becomes a tedious m .

misconceptions
- sp 94-13 owe their false government to the m of Deity
- p 428-20 the ability of mental might to offset human m·
- g 512-27 confers animal names and natures upon its own m

misconstrued
- a 45-24 after the resurrection m that event
- f 242-22 the facts of being are commonly m ,

mis-creator
- c 263-15 He becomes a general m ,

misdeed
- p 439-12 a misguided participant in the m

misdirected
- b 274-18 five physical senses are m ,

miserable
- ap 573-17 man was no longer regarded as a m sinner,

misery
- s 122-14 its status of happiness or m
- ph 172- 2 constitutes his happiness or m
- b 327-12 way to escape the m of sin is to cease sinning
- ap 574-17 sum total of human m , represented by

misfortune
- p 403- 9 in the second it is believed that the m· is a

misfortunes
- p 394-21 assuring him that all m are

misguide
- f 206- 5 else it will m the judgment and
- b 319- 7 would infringe upon spiritual law and m·

misguided
- f 220- 8 Instinct is better than m reason,
- p 439-12 Materia Medica was a m participant

misinterpretation
- b 319-25 the m of the Word in some instances
- r 474-10 hence the m and consequent maltreatment

misinterpreted
- sp 93-12 otherwise, we may be sure that we have m
- 98- 9 Science of Christianity is m by a material age,
- g 507-31 m , the divine idea seems to fall to the level of

misinterprets
- f 240- 2 but human belief m nature

misleads
- b 275-27 It destroys the false evidence that m

misled
- p 397- 5 By not we are m in our conclusions

misnamed
- s 108-30
- f 229-17
- b 281-24
- 293-27
- 294-11
- p 387-25
- 399-25
- r 477-15

misplaced
- b 319-27 A m word changes the sense

misrepresented
- s 110-22 and its ideas may be temporarily abused and m ;

misrule
- s 119-15 maintaining perpetual m in the form and

mission

abuse of the
- t 455-22 renders any abuse of the m an impossibility.

curative
- a 55-11 that curative m , which presents the Saviour

earthly
- a 41-16 completed his earthly m ;

fulfil one's
- r 483-31 One must fulfil one's m· without timidity

higher
- s 150-18 to attest the reality of the higher m·

his
- a 18- 5 His m was both individual and collective,
- 26-16 His m was to reveal the Science of
- 50-28 disbelieving the purpose of his m ,

his great
- ap 560-24 which made him equal to his great m·.

Jesus'
- a 28- 3 they only hindered the success of Jesus' m ,

maintained his
- s 136- 1 established his church and maintained his m·

of Christ
- r 474-30 The apostle says that the m of Christ is

of Christian Science
- s 150-10 but the m of C. S now, as in the time of

of Jesus
- s 131-26 The m of Jesus confirmed prophecy,

our Master's
- f 233-23 To reveal this truth was our Master's m·

reformatory
- s 129-28 in its reformatory m· among mortals

missionaries
- b 328-17 Our m carry the Bible to India,

misstated
- g 546-10 Is the divine Principle of creation m·?

misstates
- b 319-28 and m the Science of the Scriptures,

mist
- b 299-27
- g 521-21
- 523- 3
- 523- 8
- 546-12
- 557-16
- ap 576- 5

mistake

correcting the
- p 386-20 Another despatch, correcting the m·,

grave
- sp 73-26 It is a grave m to suppose that matter is

great
- f 216-19 The great m· of mortals is to suppose that

his
- b 327-28 convince the mortal of his m in
- p 403- 6 by his m a man is often instructed.

medical
- ph 166-14 the doctor's . . . is a medical m
- p 383-31 another medical m resulting from the

only a
- sp 92-26 should blush to call that real which is only a m .

same
- s 122-29 Our theories make the same m regarding

terrible
- b 289-11 To suppose that . . . is a terrible m .

this
- ph 179-31 may erelong reap the effect of this m .

through
- ph 177-25 If a dose of poison is swallowed through m·,

- a 28-27
- sp 70-11
- 92-29
- ph 166-17
- 183- 5
- 197-22
- f 249-21
- o 343-28
- t 455-20
- r 474- 9
- g 549- 6 shown by divine metaphysics to be a m ,

mistaken
- sp 75- 1
- f 229-18
- p 377-27
- t 451-30
- 455-19
- g 554-19

mistakenly
- p 386-16 despatch, m· announcing the death of a friend,

mistakes

does not make
- f 206-29 This Mind does not make m·

fatal
- m 59-31 fatal m· are undermining its foundations,

grave
- b 291- 5 these are grave m·.

manifest
- s 139-17 the manifest m in the ancient versions,

sins or
- pr 11-12 never pardons our sins or m till they are

mistakes
such
b 274-31 The Science of Mind corrects such *m*·,
unconscious
s 161-29 Such unconscious *m*· would not occur, if

s 124- 8 this belief *m*· effect for cause
139-23 But *m*· could neither wholly obscure the
p 408- 7 universal insanity . . . which *m* fable for fact
g 549-27 even this great observer *m* nature,

mistaking
sp 84- 5 not by . *m* fact for fiction,
ph 171-17 *M* his origin and nature, man believes

mistaught
p 376-27 Some people, *m* as to Mind-science,

mistiness
gl 586- 1 EVENING. *M* of mortal thought,

mistrust
m 68-10 The presence of *m*, where confidence is due,

mists
f 205-17 glimpses of God only as the *m* disperse,

misunderstand

misunderstc
a 53-10 d
r 474-13 w

misuse
an 106- 1 tl
p 410-24 The Science . is susceptible of no *m*.
t 455-26 No person can *m* this mental power, if

misused
r 474-13 will be misunderstood and *m* by many, until

mitigates
m 63-15 civilization *m* it in some measure.

mitre
ap 571-31 He takes away *m*· and sceptre

mix
ph 182-18 *antagonistic to Science and cannot m with it*

mixture
f 204-16 supposed *m* of the first and second

Moabitish
g 524- 2 in the *M* god Chemosh,

moaning
s 154-29 *m*· more childishly than her child,

mock
b 329-22 You cannot *m* it by human will
g 542-12 jeopardize self-control, and *m* divine mercy.

mocked
a 43-16 had *m* and tried to slay
49-28 *m* him on the cross, saying derisively,

mockery
a 36-28
39- 1
50- 5 on,
ph 192- 2
192-25

mocking
a 53-23 *m* the lifelong sacrifice which goodness makes
f 241-11 what a *m* spectacle is sin!
g 529-21 simulates the work of Truth, *m* Love

model
his
f 248-12 turns from the marble to his *m*
imperfect
f 248-20 Do you not hear . of the imperfect *m*·?
c 260- 4 outlines from an imperfect *m*,
mortal
f 248-17 Have you accepted the mortal *m*·?
perfect
c 260-11 the immortal and perfect *m* of God's creation
p 407-24 Let the perfect *m* be present in your thoughts
true
p 409-26 and seek the true *m*·
your
o 360-17 Either Spirit or matter is your *m*·.

f 236-15 either after a *m* odious to herself
248-15 What is the *m* before mortal mind?

models
f 235-20 Physicians should be . of virtue
247-16
248-24
248-27
249- 2
249- 4

models
c 260-29 in order to improve their *m*·.
o 360-13 If you try to have two *m*, then you

modern
s 126-26
142- 6
ph 176- 3
f 224-17
b 319-17
g 548-27
552- 6

moderns
p 411-14 a disease which *m* would call *dementia*

modes
s 118-19
118-22
ph 170- 3
170- 6
p 373-10
406- 7

modest
g 516-15 The *m*· arbutus sends her sweet

modifying
sp 93-25 The *m* derivatives of the word *spirit*

modus

Mohammedan's
ph 166-12 The *M* belief is a religious delusion;

molar
f 247- 7 incisors, cuspids, bicuspids, and one *m*.

mole
sp 82-26 as impossible as it would be between a *m* and a

molecule
m 68-28 no material growth from *m* to mind,
g 507-25 from the mental *m* to infinity.

mollusca
g 556- 3 Vertebrata, articulata, *m*, and radiata are

Moloch
g 524- 3 in the *M* of the Amorites,

moment
any
f 252-27 says · . . . may at any *m*· annihilate my peace,
o 352-19 for at any *m* they may become
at that
b 290-24 The sin and error . . . do not cease at that *m*,
at the
b 290-17 would be won at the *m* of dissolution,
during that
b 306-10 during that *m*· there would be no
for a
a 50-19 If his full recognition of eternal Life had for a *m*
b 306- 9 If God, who is Life, were parted for a *m* from
309-30 Life is never for a *m* extinct.
great
sp 85-18 events of great *m* were foretold by the
last
a 36-25 gloat over their offences to the last *m*
one
gl 598-23 One *m*· of divine consciousness,
possible
sp 75-25 There is one possible *m*·, when those
single
pr 14-12 Become conscious for a single *m* that
supreme
a 50- 5 The last supreme *m* of mockery,
p 428- 7 Man's privilege at this supreme *m*· is to prove
when the link
sp 75-28 *m* when the link between their opposite beliefs

sp 75-27 the *m*· previous to the transition,
r 470-24 If there ever was a *m* when man
470-26 then there was a *m*· when man did not

momentary
pr 7- 8 gives *m*· solemnity and elevation to thought.

momentous
a 48-25 in the presence of his own *m* question,
g 516-27 To emphasize this *m*· thought,

moments
pr 7-19 there would grow out of ecstatic *m*·
ph 194-23 I sat silently by her side a few *m*.
193-10 In a few *m* his face changed;
f 219-30 *applying it literally to m· of fatigue,*

momentum
p 380-26 evidence will gather *m* and clearness,

more

a 46-29 and the material senses saw him no m
51- 2
51-17
54-23
55- 6
m 57-27
58-15
58-24
59-18
60-30
60-31
61-12
61-25
62-15
62-20
64-20
65-12
65-27
68-16
sp 76-14
79- 7
81-12
82- 3
83- 9
84-15
84-32
85-26
86-10
86-22
89-22
96-32
97- 6
97- 7
97-11
97-12
97-17
an 101- 5
102-12 The planets have no *m* power over man than
102-20 weaving webs *m* complicated and subtle.
102-27 much *m* likely to be abused by its possessor,
103-22 belief that evil is as real, and *m* powerful
s 108-18
111- 7
112- 3
116-12
125- 9
125-31
128-13
134-32
138-23
140- 1
140- 2
140-11
141- 3
143- 8
144-11
146- 5
149- 4
149-14
153-13
153-29
154-19
154-30
154-31
155-22
155-24
157-13
160- 9
161- 4
163-17
163-27
164-11
ph 165- *
167-21
170-23
171-23
172-29
173-30
174- 3
176-12
176-25
180-15
180-32
181-10
187- 1
189- 8
189-14
190-26
191- 4
191- 5
194-25
197-12
197-19
197-32

more

ph 198- 2 higher stratum of mortal mind has in belief
198-23
f 202-26
202-29
203-12
203-17
204- 4
207- 2
212- 9
213-20
213-23
214-21
217- 3
219- 7
219- 7
220-13
221- 5
222-16
223-16
223-29
224-22
225-25
226- 4
230-17
233-18
233-26
234- 9
234-31
236-25
236-26
237-10
237-27
238- 8
239-19
241-16
242-15
243-13
244-18
245-19
246-22
247-32
250-22
250-26
251- 1
251- 4
251- 5
c 258- 9
258-16
260- 1
264-13
265-14
265-14
267-19
b 270-19
279-14
279-23
281- 4
283-20
284-24
287-16
290-28
293- 8
294- 9
297-20
299- 1
305- 3
306-22
307- 8
314- 1
314-21
314-26
314-28
315-27
317-19
317-27
318- 4
318-19
323-13
324- 8
326-11
326-27
327-25
329-30
331- 1
335-20
339-21
o 344-11
344-30
349- 2
353-14
354-18
355-12
356-33
358-19

more

o 360-24
360-25
p 365- 5
369-31
370-25
371-15
372-19
373- 4
373-10
376- 1
376-13
380-28
381- 4
382-14
382-18
382-20
382-30
386- 3
388- 9
390- 2
390-22
393-22
395-29
397-14
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398- 4
398-29
406-25
407- 9
409- 7
410-15
411- 6
411- 7
413-12
413-15
414- 5
417- 3
417- 6
418-12
419-19
421-12
421-25
422-17
423- 7
424-22
425-18
425-21
425-22
427- 5
428-27
429- 5
430- 8
438-27
440-29
t 449- 5
450- 5
453 29
454-26
455-32
456-11
457- 5
459-21
459-30
460-16
462- 2
463-19
464- 2
r 465-16
469-29
470- 6
473-13
476-27
485-12
487- 6
487- 8
488- 9
488-22
490-13
g 501-16
509-14
509-21
510- 2
515-18
520- 7
521-19
523-28
526- 3
529-13
530-22
530-23
533-19

more

g 536- 4 and there was no *m* sea" — *Rev* 21 1
539-27
541- 2
541- 2
541- 9
541-11
543- 6
544-18
546-18
547-16
548-25
549-16
553-26
ap 561- 7
562-26
563- 5
564-32
566-28
gl

moreover

o 360-11 replies . . . *M*, I have no notion of losing
r 466-15 *M*, Truth is real, and error is unreal

morning

evening and
g 510-22 already divided into evening and *m*;
evening and the
(*see* evening)

pref vii- 3
vii- 9
a 34-31
35-11
p 365-18
g 509-22
gl 591-23

mornings

g 504-17 taking place on so many *evenings* and *m*·,

morphine

ph 158- 1 more than his calomel and *m*,
p 416- 6 A hypodermic injection of *m* is

morsel

ph 174-28 rolling it under the tongue as a sweet *m*·

mortal (*see also* mortal's)

belief of that
b 312-11 belief of that *m* that he must die
convince the
b 327-27 convince the *m* of his mistake
corporeal
gl 589- 4
589-19
592-11
592-21
594-14
disappears
gl 593-20 until the *m*· disappears
discordant
b 305- 3 discordant *m*· is no more a *man* than
dying
b 292-11 dying *m*· is not the likeness of God,
earthly
sp 72-26 A sinning, earthly *m*· is not the reality of
every
ph 186-15 Every *m* must learn that there is neither
ap 569- 3 Every *m* at some period, here or hereafter,
from one
r 496- 3 from one *m*· to another,
from the
f 244-26 does not pass . . from the *m* to the immortal,
let no
m 62-24 let no *m* interfere with God's government
never produces the
b 277- 7 The immortal never produces the *m*·.
not a
a 42-27 is therefore not a *m*· but an immortal.
says
ph 190- 4 *m* says that an inanimate unconscious seedling
sick
p 431- 4 When the sick *m*· was thirsty
this
s 164-26 and this *m* shall have put on — *I Cor* 15 54.
p 409-24 This *m* is put off . . . in proportion as
r 496-25 and this *m* shall have put on — *I Cor* 15 54.

mortal

wicked
- b 289- 8 A wicked *m·* is not the idea of God.

- s 138- 3 not on the personal Peter as a *m·*, but on
- 140-31
- ph 192- 9
- 194-16
- f 250-15
- 250-16
- 250-18
- c 265-20
- b 284-11
- 285-11
- 293-10
- p 416-22
- r 476-21
- g 502-10
- 554-12
- 557-14
- gl 593- 3

mortal (adj)

ailments
- ph 174-22 all that enables a drug to cure *m·* ailments.

basis
- p 424- 6 we must leave the *m·* basis of belief

beings
- g 554- 5 nor are there properly any *m·* beings.

belief
- pr 12-19
- a 20-14
- sp 72-13
- 73-12
- 88-25
- s 125-32
- 151-17
- ph 174-22
- 181- 8
- 184- 1
- 197-28
- f 201- 2
- 212-32
- 213-16
- 227- 3
- 228- 7
- 229-15
- 230-26
- 247-12
- 251- 7
- c 262-10
- b 278-28
- 281- 9
- 287-22
- 289-16
- 294-11
- 296-16
- 296-31
- 297- 2
- 297-32
- 302-12
- 308- 6 will be
- 311- 1
- 311-27
- 321-18
- p 372- 3
- 381-12
- 401-17
- 407-32
- 415- 5
- 428-18 stroy.
- r 478- 8
- 489-31
- 496-21
- g 556-10
- 556-10
- ap 569- 5
- gl 588- 1
- 589-12
- 589-20
- 597-20

beliefs
- sp 84- 2 nor with the conclusions of *m* beliefs.
- s 144- 8
- f 231-18
- o 353-31
- p 378-18
- r 488-18
- ap 569-12
- gl 583- 1
- 594-22

blindness
- p 374-13 *m·* blindness and its sharp consequences

mortal

bodies
- sp 92- 8 decomposition of *m·* bodies in what is termed
- o 341- * *shall also quicken your m· bodies — Rom* 8 11.

body
- a 51-10 to attempt the destruction of the *m·* body
- s 108-32 the organism and action of the *m·* body,
- 122-11 *senses . . . make mortal mind tributary to m* body,
- 151-32 claims to govern every organ of the *m* body,
- ph 187-21 action of the *m·* body is governed by this
- f 209- 9
- 220-30
- 222- 8
- 250-11
- c 263-32
- b 293-11
- 305-11
- 311-21
- p 372- 2
- 402-14
- 403-17

concepts
- c 256-15 nor can He be understood . . . through *m·* concepts.

consciousness
- sp 77-22 Even if . . . to *m·* consciousness were possible,
- b 278-14 *in a supposititious m consciousness*
- 295-13 *m* consciousness will at last yield to

consolidation
- ph 185-30 a *m·* consolidation of material mentality

deviations
- g 502- 7 the *m·* deviations and inverted images

discord
- sp 98- 3 elevation of existence above *m* discord
- c 262-27 The foundation of *m* discord is a false sense

discords
- f 231-16 God is not the author of *m·* discords.

disorder
- ph 184-10 belief which produces a *m·* disorder,

dream
- a 42- 7
- f 219- 2
- 230- 5
- 250-25
- b 311-17
- p 418-13

dreams
- b 305-29 These *m* dreams are of human origin,

elements
- p 374-28 is resolved into its primitive *m·* elements

error
- sp 96-21 *M* error will vanish in a moral chemicalization
- f 204- 5
- b 277- 9
- 315-15
- p 403-18
- r 468-12
- 485-21
- g 533-15
- 548-13

errors
- a 53-26 He knew the *m* errors *which constitute* the

existence
- sp 70- 1 *M* existence is an enigma.
- s 108-19
- ph 187- 3
- 188-11
- f 250- 6
- 250- 6
- 250-23
- p 364- 5
- 403-15
- 426-21
- g 501- 8

eyes
- b 334-20 before the human Jesus was incarnate to *m·* eyes

fault
- b 292- 1 When the last *m·* fault is destroyed,

fear
- p 377-26 all disease is mental, even a *m* fear,

feelings
- gl 587-23 HEART *M* feelings, motives, affections,

flesh
- sp 81-10 their affiliation with *m·* flesh,

forms
- s 118-20 In all *m* forms of thought, dust is

history
- r 476-16 They were, from the beginning of *m·* history,

humanity
- b 338-10 conclusions of material and *m·* humanity.

ignorance
- ph 188-22 springing from *m* ignorance or fear
- b 280-32 The only excuse . . . is our *m* ignorance

mortal

illusion
b 289-19 death is but a *m*· illusion,
302-16 is always beyond and above the *m*· illusion
p 403-20 sweeps away the gossamer web of *m* illusion

illusions
f 214-23 for *m* illusions would rob God,
b 289-29 Matter and death are *m* illusions
330- 4 the fixedness of *m* illusions,

knowledge
g 527-17 constitutes evil and *m* knowledge

life
p 399-22 so-called *m* life is mortal mind,
g 503-25 *m* life, mutable truth, nor variable love
544-30 declares so-called *m* life to be Life,
552-13 Human experience in *m* life,

malice
t 458-22 Science will ameliorate *m*· malice

man
sp 92-17
s 113-24
ph 190- 9
191-25
f 204- 9
204-15
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215-24
250-24
250-26
c 255-11
263- 7
b 289- 2
291-23
291-30
292-32
294-20
296- 5
301-23
331- 3
o 346- 3
347-12
360-24
p 425-15
t 459- 4
r 476-23
477- 1
478-16
478-30
491-32
492- 1
g 508- 1
531- 5
536-18
538-26
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540- 3
543- 4
gl 590-12

manhood
g 543-21 thinking that apehood preceded *m* manhood?

materials
p 402-15 with this mind's own *m* materials

measurements
gl 595-17 TIME. *M* measurements,

men
ph 190- 2 afterwards *m* men or mortals,

mentality
sp 90-22 shows what *m* mentality and knowledge are
g 513- 1 this *m* mentality, so-called, and its claim,

mind
a 30-12 appreciable to *m*· mind as "the way" — *John* 14 6
sp 71-16
71-18
77- 8
78- 4
80-24
80-25
80-27
83-32
86- 5
86-20
86-29
87-15
87-26
88-13
89- 3
90-11
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95- 2
97- 6
an 102- 8
103- 6
103-19
103-26
103-29

mortal

mind
an 104-32
105- 1
105- 6
105- 8
105-13
s 108-10
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114- 3
114-12
114-14
114-31
116- 4
116-19
122-10
124- 4
125- 1
126- 4
138-13
145-29
151-31
152- 5
153-22
153-27
154- 4
154-18
157-24
157-26
158-21
158-27
158-29
159-21
160-10
160-17
160-27
161- 4
161-28
ph 168-27
168-32
169-23
172-21
176- 2
176-19
176-27
177- 8
177-10
178- 4
178-18
179-13
180- 2
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187-14
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190- 2
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196- 5
196- 8
196-20
198- 2
198-13
199- 1
199-16
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208- 9
208-26
210-19
210-27
211- 8
211-14
211-16
212-14
213- 2
213- 6
213-27
218- 1
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mortal
p 425-15
r 466-13
468- 3
468- 5
476-11
477- 9
477-13 corporeal senses to be *m*· and erring illusions.
478-24 this belief is *m* and far from actual,
478-25 whatever is *m*· is composed of
478-31
479- 6
481-24
484-21
486-21
lief
487-18
g 505-29
521-20
522- 8
522-16
526-30
527-15
530- 4
536-28
540-28
543-30
545- 1
546- 3
550-31
552-32
554-18
556- 3 are *m* and material concepts
556-23 *m* and material life is the dream.
ap 572- 9 whatever is of material sense, or *m*·,
gl 582-26 the error which would make man *m*
587-15 suppositious minds, . . . erring and *m*·;

Mortality
p 432-11 says —I am *M*·, Governor of the Province of

mortality
and disease
p 395- 9 assert its claims over *m*· and disease.
claims of
ph 182- 6 the claims of *m* , . appertain to
condition of
f 215-23 Every quality and condition of *m* is lost,
death and
b 295-31 teaches that . is resurrected from death and *m*
destroys
sp 72-13 Truth destroys *m*·, and brings to light
b 323-27 The true idea of God . destroys *m* .
disappears
g 520-12 These days will appear as *m*· disappears,
discord and
b 339- 7 belief . . . terminates in discord and *m* ,
disease, and
g 557-15 the less a mortal knows of sin, disease, and *m*·,
error and
b 292- 3 the battle of Truth with error and *m* ;
error of

history of
g 547-15 In its history of *m* , Darwin's theory
infers the
ph 191-26 infers the *m* of the body.
is finally
r 476-17 *M*· is finally swallowed up in immortality
lay off
r 491-14 that mortals can lay off *m*·
less
s 163-12 there would be less sickness and less *m* "
manifests
b 319- 1 body does not include soul, but manifests *m* ,
material
b 293- 1 this unreal material *m*· disappears
matter and

p 387-12 the assurances of immortality, opposed to *m*·.
out of
a 39-12 out of *m*· into immortality and bliss
phases of
b 311-32 is not touched by these phases of *m* .
replace
r 495-23 replace *m*· with immortality,
sickness, and
b 335-30 Sin, sickness, and *m*· are the suppositional

mortality
sin and
(*see* sin)
will cease
s 126- 5 *m*· will cease when man beholds

sp 78- 9 If the departed are in rapport with *m*·,
f 241- 6 *M* is their doom.
250- 4
b 278-31
335-21
336- 6
338- 8
p 368-28
r 478- 4

492- 6
g 545-32
554- 5
555-20
gl 580-19
581- 7
585-23
590- 5
591- 8
591-10
593-13
595- 4
598-19

mortality's
r 468- 4 sin is *m* self, because it kills itself.

mortally
g 517- 6 may be defined as a *m*· mental attempt to

Mortal Man
p 430-21
431-10
431-18
432- 2
432- 5
432-12
433-11
433-20
433-24
433-32
434-15
434-23
434-30
435- 8
435-25
436- 3
436- 6
436-12
436-20
436-21
436-29
436-32
437- 1
438-10
439-13
439-14
439-21
439-25
440- 2
440- 9
440-18
440-20
440-28
440-31
441-14
441-14
441-26
442-13 *M M*, no longer sick and in prison,

Mortal Man's
p 434-16 *M M* counsel regards the prisoner with
435-16 a destroyer of *M M* liberty

Mortal Mind
p 435- 3 Has the body or has *M M* committed a
435- 6 *M M*, which alone is capable of sin

b 312-10 the departure of a *m* mind,

mortals
all
ap 562-12 The twelve tribes of Israel with all *m*·,
alone
s 117- 9 *m* alone do this.
among
s 129-28 in its reformatory mission among *m*·.

mortals

animals and
g 511-25 Animals and *m*· metaphorically present

appear to

[illegible]

are divinely driven
s 152-26 by which *m*· are divinely driven to a

are egotists
c 263- 1 *M* are egotists.

are hastening
b 327-18 but *m*· are hastening to learn that Life is God,

are inclined
f 214-19 *M* are inclined to fear and to

are not like
b 295-11 *M* are not like immortals,

are taught
f 227- 4 *m* are taught their right to freedom,

are unacquainted
f 215- 8 *M* are unacquainted with the reality of

arrive at the
s 120- 8 by this reversal *m* arrive at the
g 543-12 until *m* arrive at the understanding that

assures
r 489-32 It assures *m* that there is real pleasure in

attempt to heal
t 459-12 Any attempt to heal *m* with

awaits
b 291-28 No final judgment awaits *m*,

beliefs of
f 221-18 the self imposed beliefs of *m*,
b 278-13 is one of the false beliefs of *m*,

believe
m 62-31 Because *m* believe in material laws
f 203-22 then *m* believe that the deathless Principle,
212-21 In legerdemain and credulous frenzy, *m* believe
b 312-20 *M* believe in a finite personal God,

believed
a 53-13 *M* believed in God as humanly mighty,

betrays
r 485- 7 betrays *m* into sickness, sin, and death

bind
f 229-16 a law to bind *m*· to sickness, sin, and death.

birth of
g 529- 5 were needed to assist the birth of *m*.

blessings to
b 325- 9 which results in infinite blessings to *m*

blind
b 337- 4 blind *m* do lose sight of spiritual

bring to
pr 11-21 Petitions bring to *m* only the results of

can never know
g 519-14 *M* can never know the infinite, until they

cannot connect
r 491-11 Matter cannot connect *m* with the true

claim
b 312-19 *M* claim that death is inevitable,

claimed
r 469-19 if *m* claimed no other Mind

cling to
b 328-10 must therefore cling to *m* until,

congregate
gl 595- 9 where *m* congregate for worship

declare
p 386- 8 So long as *m* declare that certain states of the

did need
r 494- 8 But *m* did need this help,

does wonders for
t 449- 4 A grain of C S does wonders for *m*,

drive
r 487- 1 these calamities often drive *m* to seek and

encourages
b 320-28 and encourages *m* to hope in Him

entreat the divine
ph 182-22 *M* entreat the divine Mind to heal

experience
a 22- 6 Waking to Christ's demand, *m* experience

eyes of
ph 165- 4 it closed the eyes of *m*

formation of
m 61-29 The formation of *m* must greatly improve

frail
o 346-32 is not this what frail *m* are trying to do?
t 450-15 frail *m*, untaught and unrestrained by C S,

gives
p 442-23 Truth, gives *m*· temporary food and clothing

mortals

give up
ph 191- 4 As *m*· give up the delusion that there is
b 330- 1 in proportion as *m* give up error

giving
s 128-17 giving *m* access to broader and higher realms.

govern
f 209- 4 as ignorance, . . and human will govern *m*.

happiness of
p 397- 4 on the morals and the happiness of *m*·,

healing of
p 406- 9 demonstrated in the healing of *m*,

he taught
a 20-17 he taught *m* the opposite of themselves,

He teaches
c 266-15 He teaches *m* to lay down their fleshliness

hypotheses of
ph 182-15 The hypotheses of *m* are antagonistic to

imperfect
f 254-12 Imperfect *m* grasp the ultimate . . . slowly;

important to
a 42-18 evidence so important to *m*.

incites
ap 564- 5 incites *m* to kill morally and physically

in mercy to
a 18- 8 not only in justice to himself, but in mercy to *m*,

instructing
r 485-11 Why malign C. S for instructing *m*

lethargy of
a 33- 7 when the lethargy of *m*, . . is broken

may learn
b 316- 2 From him *m* may learn how to

may see
ap 571-24 in which *m*· may see their own image

may seek
b 322-32 *M* may seek the understanding of C S,

millions of
p 379-30 the fever-picture, drawn by millions of *m*

mind of
f 230-31 So-called mortal mind or the mind of *m*
231- 6 If, . they are not destroyed in the mind of *m*,
p 423-31 They are only phenomena of the mind of *m*.

minds of
ph 175- 3 formulated in the minds of *m*
p 386-13 the action of Truth on the minds of *m*,

mistake of
f 216-10 The great mistake of *m* is to suppose

move onward
f 240-18 *M* move onward towards good or evil

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c 260-19 *M* must change their ideals in order to

must emerge
g 552-16 *M* must emerge from this notion of

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c 266-23 *M* must follow Jesus' sayings

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a 39-25 To break this earthly spell, *m* must get the

must look
c 264- 7 *M* must look beyond fading, finite forms,

need
sp 85-24 but *m* need spiritual sense.

need not
sp 79-29 *m* need "not be weary in — *Gal* 6 9.
b 291- 9 *M* need not fancy that belief in the

need only
b 316- 5 *m* need only turn from sin and lose sight of

needs of
f 224-23 meeting the needs of *m* in sickness

never helps
r 481- 7 Material sense never helps *m* to

obtains in
ph 172-20 obtains in *m*·, *alias* mortal mind,

obtain the harmony
p 400- 9 *M* obtain the harmony of health, only as

offspring of
gl 592- 6 the belief that man is the offspring of *m*;

origin of
g 548-18 Speaking of the origin of *m*·,

other
sp 77- 3 Neither do other *m*· . . . at a single bound.

overtakes
b 290- 5 before what is termed death overtakes *m*·,

prevents
p 409-14 prevents *m* from knowing how to govern

progress
m 68- 2 At present *m* progress slowly

put off
f 242- 2 *m* put off their material beliefs

put on
c 262- 8 *m*· "put on immortality" — *I Cor* 15 54.

sacrificing
p 440- 7 before sacrificing *m* to their false gods.

senses of
b 293-18 *The so-called senses of m· are material.*

mortals

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g 511-25 Animals and m· metaphorically present
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r 469-19 if m claimed no other Mind
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b 328-10 must therefore cling to m until,
commonly recognize
ph 183-19 m commonly recognize as law that which
communed with
sp 73-15 If Spirit, or God, communed with m
condemnation of
g 545- 7 The condemnation of m to till the ground
congregate
gl 595- 9 where m congregate for worship
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p 386- 8 So long as m declare that certain states of the
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ph 182 22 M entreat the divine Mind to heal
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a 20-17 he taught m the opposite of themselves,
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ap 571-24 in which m may see their own image
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b 322-32 M may seek the understanding of C S ,
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p 379-30 the fever-picture, drawn by millions of m·
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p 386-13 the action of Truth on the minds of m ,
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f 240-18 M move onward towards good or evil
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b 316- 5 m need only turn from sin and lose sight of
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r 481- 7 Material sense never helps m· to
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ph 172-20 obtains in m , alias mortal mind,
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p 400- 9 M obtain the harmony of health, only as
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g 548-13 Speaking of the origin of m·,
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sp 77- 3 Neither do other m· . . . at a single bound.
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b 290- 5 before what is termed death overtakes m·,
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p 409-14 prevents m from knowing how to govern
progress
m 68- 2 At present m progress slowly
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f 242- 2 m put off their material beliefs
put on
c 262- 8 m "put on immortality" — I Cor 15 · 54.
sacrificing
p 440- 7 before sacrificing m· to their false gods.
senses of
b 292-16 The so-called senses of m are material.

mortals

sentence
- *an* 105- 3 Courts and juries judge and sentence *m*·

sinful
- *f* 204-25 notion that they can create . . . sinful *m*·

standard of
- *r* 492-10 uplift the physical and moral standard of *m*·,

standards of
- *f* 247-13 form the transient standards of *m*·.

suppose
- *b* 328- 4 *M* suppose that they can live without

tabernacled with
- *ap* 576-7 while yet he tabernacled with *m*·.

teach
- *m* 66- 6 Trials teach *m* not to lean on a material staff,
- *g* 540-23 is to teach *m*· never to believe a lie.

teaches
- *g* 542-23 teaches *m*· not to remove the waymarks

thoughts of
- *f* 249-27 than are the thoughts of *m* when awake
- *b* 337-27 Temporal things are the thoughts of *m*
- *r* 484-14 conscious and unconscious thoughts of *m*·

try in vain
- *a* 37- 6 *M* try in vain to slay Truth with the

try to believe
- *b* 312-17 *M* try to believe without understanding Truth;

unfolding to
- *b* 306-27 Science, still enthroned, is unfolding to *m*

urges upon
- *f* 223-29 truth urges upon *m* its resisted claims,

victimizes
- *b* 294-16 victimizes *m* , taught, as they are by physiology

wake
- *f* 251- 9 *m* wake to the knowledge of two facts

waken
- *p* 429-17 *M* waken from the dream of death

will behold
- *o* 347-27 Then *m*· will behold the nothingness of

will disappear
- *r* 476-11 *M* will disappear, and . . . will appear

will echo
- *c* 262-18 *M* will echo Job's thought,

will sin
- *f* 205- 2 *m* will sin without knowing that they are

would procreate
- *s* 140-29 but *m* would procreate man,

- *pr* 11-10
- *a* 26- 2
- 39-11
- 39-32
- *m* 63- 7
- 64-27
- 69- 4
- 69- 6
- *sp* 72-25
- 86-13
- 90- 4
- *s* 148-30
- 156- 3
- 160- 4
- *ph* 187- 3 As *m* do not comprehend even
- 188-21
- 189- 8
- 190- 2
- 190- 5
- 190- 7
- 197-14
- 199-15
- *f* 212-17
- 227- 8
- 228-14
- 234-17
- 240-19
- 241-16
- 249-22
- 251-17
- *c* 255- 1
- 255-13
- 258-25
- 259- 8
- 259-16
- 260-14
- 264-13
- 265- 5
- 267-18
- *b* 270-24
- 273-17
- 283- 1
- 285-27
- 288-31
- 291- 8
- 292-17
- 294-27
- 295-16
- 295-29

mortals

- *b* 296-19
- 296-32
- 297- 3
- 297- 5
- 301-12
- 304-22
- 311-30
- 325-21
- 328- 7
- *o* 357-13
- *p* 371- 9
- 375-21
- 379- 2
- 381-15
- 388-31
- 394-22
- 397-24
- 405-30
- 409-25
- 415- 1
- 419-23
- 426-18
- 435-23
- *t* 444-29
- 458-30
- *r* 476- 1
- 476-13
- 477- 2
- 486-21
- 490-13
- 491-14
- *g* 520- 8
- 536-27
- 545- 8
- 549-12
- 551- 9
- 553-29
- *ap* 559-19
- 563-31

mortals'

- *pr* 11-21 only the results of *m* own faith
- *b* 314-23 Because of *m* material and sinful belief,

Mosaic Decalogue

- *r* 489-14 it breaks all the commands of the *M*· *D*

Mosaic law

- *a* 30-14 Rabbi and priest taught the *M* *l*,

Moses

- *s* 139- 6 *M* proved the power of Mind by what men called
- *ph* 185-17
- 200- 4
- *b* 280-17
- 321- 9
- 321-16
- 321-21
- 333-23
- *gl* 592-11

Moses'

- *b* 321-11 and then *M* fear departed
- 321-25 God had lessened *M* fear

most

- *pref* viii-15
- x- 5
- x-17
- x-31
- *pr* 4- 3
- 9- 2
- 11-18 but wipes it out in the *m* effectual manner
- *a* 43-11
- 43-12
- *m* 59- 3
- 64- 8
- *sp* 97-21
- *s* 112- 1
- 123- 9
- 140- 1
- 141- 8
- 153-12
- *ph* 166-29
- 176-31
- 197-25
- *b* 286- 1
- 295-20
- 313-23
- 317- 6
- 320- 5
- 327-29
- *o* 355-21
- *p* 363-18
- 363-20
- 373- 5
- 376- 2

mountain
pr 1-* *whosoever shall say unto this m·, — Mark 11 : 23.*
m 61-10 and every m· of selfishness be brought low,
b 299-23 as the mist obscures the sun or the m ;
ap 558-* *in the m· of His holiness.— Psal 48 · 1.*

mountain-peak
p 415-32 standing forth as distinctly as a m·,

mountains
m 67- 6 and the waves lift themselves into m·.
s 135- 3 Ye m , that ye skipped like — *Psal.* 114 6.
p 412-15 feet " beautiful upon the m·," — *Isa.* 52 · 7.
g 511-24 rocks and m· stand for solid and grand ideas.

mournful
a 32-30 was a m· occasion, a sad supper

mournfully
s 140-27 m· true that the older Scripture is reversed

mouth
cannon's
f 225-21 nor did... freedom come from the cannon's m .
cave's
a 45- 1 great stone must be rolled from the cave's m·;
her
ap 570-11 and the earth opened her m·, — *Rev* 12 16.
his
a 48-19
50- 2
ap 564-19
570- 9
570-13
of God
p 410-11 proceedeth out of the m· of God," — *Matt* 4. 4.
patient's
s 152-16 introducing a thermometer into the patient's m

s 115- 9
o 354-22
r 489-10
ap 559-19
566-13

mouthpiece
sp 73-30 sensual cannot be made the m of the spiritual,

move
sp 80-20 should not seem mysterious that mind, can m a
an 104-31
s 121-18
ph 179-28
199- 8
f 208- 5
212-26
240-18
o 343-10
361-19
p 381-18
419-13
419-15
t 454-22
g 515-27 If you speak, the lips of this likeness m
536-13 in whom we " live, and m , and — *Acts* 17 28.

moved
pr 2- 8
a 20- 4
51- 3
ph 187-16
g 503- 8
ap 566-17

movement
s 119-29 the m· of the solar system,
b 283- 4 Mind is the source of all m ,

movement-cure
p 383-29 The m —pinching and pounding the

moves
sp 80-21
f 220-32
b 329- 1
p 415- 7
419-14, 15
g 515-23
ap 566-10

moveth
g 512- 5 every living creature that m , — *Gen.* 1 21.
517-29 over every living thing that m· — *Gen.* 1 : 28

moving
p 415-22 The muscles, m quickly or slowly
g 511-20 the m· creature that hath life, — *Gen* 1. 20.

moving
g 514-29 m· in the harmony of Science,
557- 2 m· and playing without harm,

Mozart
f 213-20 M· experienced more than he expressed.

much
pr 3-25
7-15
9-19
a 28-32
37- 2
45-12
m 62-15
sp 81- 1
98-13
an 102-27
159-13
s 159-26
159-27
160-32
163-28
164-13
ph 169-21
171-11
172- 6
174- 7
183- 7
f 202-26
223-28
233-18
235-12
243-14
254-15
b 271- 1
272- 7
295-21
307-13
318-19
323-28
333- 8
o 343-24
349- 9
348-14
p 364-30
364-31
373-22
394-14
396-10
401- 3
416-29
416-30
434- 8
t 458-16
464- 6
r 465- 2
485-29
g 510- 2
517-11
533-29
ap 562-14
gl 596- 5

muddy
g 540-10 The m river-bed must be stirred in order to
gl 593-16 m , foaming, and dashing, it is a type of error

multifarious
r 477-21 in m forms of the living Principle,

multiform
b 331-29 the same in essence, though m· in office

sp 90- 3 How were the loaves and fishes m·
s 108-15 the product of three m· by three,
ph 165-13 Diseases have m·, since
p 421-31 the products of eight m by five,

multiplier
g 508- 3 Mind is the m ,

multiplies
f 214-23 All material knowledge, . . . m their pains,
b 280- 7 Mind creates and m· them,
g 533-25 and m until the end thereof

multiply
pr 11- 1 Without punishment, sin would m .
s 108-13 to m with mathematical certainty
f 202-18 The days of our pilgrimage will m·

multiply

sp 86- 3 "The m throng thee" — Luke 8 45
s 163-23 the m of hypotheses obtruded upon us
b 273-25 fed the m, healed the sick,

multitudes

sp 98-24 m consider that what they call science
s 151-16 theories, from which m would gladly escape.
b 272- 2 how shall they preach, convert, and heal m,

mundane

f 209-25 Material substances or m formations,
249-30 but makes its m flights quite ethereal

murder

an 105- 2
f 252-19
b 330-31
p 406-17

murderer

sp 89-31
an 104-32 Is not mortal mind the m?
b 293-27 The m, though slain in the act, does not
292-23 a m from the beginning, — John 8 44
p 430- 7 in the interest of Personal Sense, a m
441-32 "a m from the beginning" — John 8 44
g 530- 3 "a m from the beginning" — John 8 44
gl 580-30 a m from the beginning, — John 8 44

murderers

f 234-12 against the approach of thieves and m

murders

an 100- * evil thoughts, m, adulteries, — Matt 15 19
106-23 envyings, m, drunkenness, — Gal 5 21

murky

s 122-20 in the midst of m clouds and drenching rain

murmur

a 48-12 shall the humblest or mightiest disciple m
p 393-32 It is error even to m
ap 559-22 m not over Truth, if you find its digestion

murmuring

a 40-22 may endure human brutality without m,

muscle

s 160-15
160-28
160-29
160-32
ph 165- 7
f 217-30

muscles

and bones
sp 84-21 not dependent . upon m and bones for

relaxes rigid
s 162- 8 dissolves tumors, relaxes rigid m,

sprain the
p 385-19 If you sprain the m or wound the flesh,

s 160-19 Can m, bones, blood, and nerves rebel against
160-22 Unless m are self-acting at all times,
160-24 If m can cease to act of their own prefer-ence,
ph 198-29
199- 1
199- 4
199- 5
199- 8
199-28
f 217-31
217-32
219- 8
219-11
p 375-24
393-27
415-21
r 485-30

muscular

s 132-10 Anatomy describes m action as
ph 199-12 Not because of m exercise, but by reason of

poetry and
p 372- 2 even as poetry and m are reproduced

science of
b 304-22 The science of m governs tones
304-26 the science of m must be understood

sweetest
f 213-25 Mental melodies and strains of sweetest m

tones of
sp 81-21 silence the tones of m, . . . and yet the

pref viii- 7
a 26-19
sp 81-24
89-27
ph 195-17
f 213-26
c 255- 6
b 276-15
304-21
304-27
304-29
305- 4

musical

f 217- 4 to conclude that individual m tones are

musician

a 2-19 A m demonstrates the beauty of the music

f 202-15 Outside of this Science all is m,
b 279- 2 changing, and dying, the m and mortal,
286- 4 through the finite, m, and mortal,
299-32 and would be m and mortal
300-14 The m and imperfect never touch the
g 503-25 mortal life, m truth, nor variable love
522- 8 second record chronicles man as m and

mutations

c 261-25 Breaking away from the m of time and sense,
b 310-32 These changes are the m of material

mute

pr 15-11 Lips must be m and materialism silent,
sp 89-16 tongue grows m which before was eloquent
ph 191-20 Intelligence is not m before non intelligence.

mutilated

a 37-20 into a m doctrinal platform.

mutter

sp 70- * wizards that peep and that m, — Isa. 8 : 19.

mutual

a 21-22 our m interests are identical,
m 59- 4 m attention and approbation should
59- 7 M compromises will often maintain a
59-24 A m understanding should exist
an 100- 8 as follows "There exists a m influence

My

s 140- 6 "Thou canst not see M face; — Exod 33 20
g 501- * but by M name Jehovah — Exod 6 3

my

ph 187-18 What is this m but mortal mind,

myriad

f 247-25
b 306-21
p 404- 4
g 543-27
ap 572-16

mysteries

sp 90-29 improve our time in solving the m of being

mysterious

sp 80-19 It should not seem m that mind,
86-14 but they are m only because
s 114-32 This fact at present seems more m than
137-11 so m to the popular mind
t 450- 3 teaches belief in a m, supernatural God,

mystery

dispels
sp 80-15 Science dispels m and explains

unveils the
f 216- 6 Science unveils the m and solves the problem

veil of
s 114-24 It lifts the veil of m from Soul and body

sp 70- 2 Every day is a m.
98-26 M does not enshroud Christ's teachings,
s 145-20 If there is any m in Christian healing,

mystery
s 145-21 m· which godliness always presents to the
145-22 the m· always arising from ignorance
b 319-17 M, miracle, sin, and death will disappear
g 501-11 So-called m· and miracle, which subserve the

mystical
b 334-23 a m statement of the eternity of the Christ,

mysticism
sp 80-14 It is m which gives spiritualism its force.
80-18 from the domain of reason into the realm of m·.

mystification
g 523-9 arise from a mist or false claim, or from m·,

myth
s 152-1 But this so-called mind is a m,
ph 186-25
b 281-19
r 470-31
g 523-12
528-8
530-17
546-1
550-21

mythical
c 255-6 The m human theories of creation,
r 490-28 the m nature of material sense.

mythologic
g 531-29 m theory of material life at no point resembles

mythological
f 249-11 theory of Life, . . . is delusive and m·.
g 528-5 is solely m· and material.
534-16 m· material intelligence called *energy*

mythologies
b 319-17 are so many ancient and modern m.

mythology
ancient
r 469-30 as are ancient m· and pagan idolatry.
father of
b 294-23 and human belief in them to be the father of m;
god of
gl 580-2 nothingness, the first god of m;
gods of
r 485-28 heathen gods of m· controlled war
heathen
r 466-23 Heathen m· and Jewish theology have

b 330-20
g 524-1
gl 587-9
591-2
591-8
591-26
594-3

myths
s 151-1 the human mind and body are m.
b 294-22 show the pleasures and pains of matter to be m·
p 441-28 Your personal jurors . . . are m·.

N

nabob
f 220-13 procures . . . with more ease than a n·.

nacash
gl 594-1 (*ophis*, in Greek, *n*, in Hebrew).

nail-prints
a 46-18 Jesus caused him to examine the n and

nails
r 486-14 Jesus proved by the prints of the n·,

naked
g 532-16 I was n, and I hid myself — *Gen* 3 10
532-29 In the allegory the body had been n,
533-6 Who told thee that thou wast n? — *Gen.* 3 11.

nakedness
g 533-1 first impression . . was one of n· and shame.

name (*see also* **name's**)
Adam
b 338-14 Divide the n· Adam into two syllables,
gl 580-21 The n Adam represents the false
affixed the
r 483-14 she affixed the n· "Science" to Christianity,
and nature
o 355-11 Let discord of every n· and nature
r 483-30 through the divine n and nature
g 528-4 That Adam gave the n and nature of animals, is
announce its
p 391-26 has no intelligence to . . announce its n.
another
pr 16-19 is but another n for the first lie
gl 591-8 MATTER. . . another n for mortal mind,
asked the
p 411-13 once Jesus asked the n· of a disease,
Christ's
p 436-11 Giving a cup of cold water in Christ's n,
coupled with the
gl 590-19 unless specially coupled with the n God.
Eden
g 526-29 n Eden, according to Cruden, means *pleasure*,
family
g 515-21 Man is the family n· for all ideas,
gave no
p 398-9 Often he gave no n to the distemper he cured
get its
p 412-19 get its n·, and array your mental plea
his
s 109-26
163-2
b 308-30
p 411-7
411-15
holy
s 143-31 everlastingly due its holy n·.
human
b 333-5 Jesus was a human n·, which belonged to
in Christ's
ap 570-17 Give them a cup of cold water in Christ's n,
in my
p 362-* *In my n· shall they cast out — Mark* 16 · 17.
in the
s 135-30 not merely in the n of Christ, or Truth,
p 438-15 I ask your arrest in the n of Almighty God

name
in the
p 440-17 Wherefore, then, in the n· of outraged justice,
t 453-22 yet serves evil in the n of good.
456-3 Teaching or practising in the n of Truth,
ap 563-28 but doing this in the n of good
Joshua
b 333-7 it is identical with the n· Joshua,
left no
a 27-25 other disciples who have left no n·.
more than a
a 54-24 whose religion was something more than a n.
My
g 501-* *by My n Jehovah was I not known — Exod* 6:3.
new
ph 197-3 A new n for an ailment affects people like a
b 326-30 in humility he took the new n· of Paul
of father
a 31-9 of his calling any man by the n of *father*.
of God Almighty
g 501-* *by the n· of God Almighty; — Exod* 6 3.
of Jehovah
g 524-8 by the national n of Jehovah
524-9 In that n of Jehovah,
of Jesus
a 29-18 gave to her ideal the n of Jesus
of laws
s 118-22 *are honored with the n of laws.*
of Science
s 111-11 some may deny its right to the n· of Science.
ph 185-15 a human conception in the n of Science
of the disease
p 396-9 avoid speaking aloud the n of the disease.
Parisian
ph 197-4 like a Parisian n for a novel garment.
proper
b 333-13 The proper n· of our Master
special
p 408-10 from the special n· of insanity.
spiritual
s 137-29 but now the Master gave him a spiritual n
the very
s 129-28 The very n, *illusion*, points to nothingness
Thy
pr 16-28 Hallowed be Thy n. — *Matt* 6·9
thy
a 49-6 subject unto us through thy n· " — *Luke* 10 17.
s 161-23 " Liberty, what crimes are committed in thy n!"
b 308-29 " What is thy n?" — *Gen* 32 27
309-1 " Tell me, I pray thee, *thy n*, " — *Gen* 32. 29.
under the
s 119-15 in the form and under the n· of natural law.
usurping the
f 204-25 usurping the n· without the nature

pr 16-8 *which we n· after him the Lord's Prayer.*
sp 76-2 n the face that smiles on them
93-23 Spirit, as a proper noun, is the n of the
ph 169-10 I n these facts to show that disease has a
177-20 the opposite of Truth, cannot n the qualities

name
ph 186- 8 under whatever *n* or pretence they are
f 210-23 I *n* it mortal.
228-15
b 313-29
332- 4
333- 8
333-10
p 362- 3
372-13
390-15
398- 1
411- 4
412-10
t 445-30
449-32
r 473-12
483-14
483-15
g 515-17
527-25
537-11
ap 563-19
567-19
gl 581- 1

named
m 68-13
an 103-18
s 107- 3
156- 2
ph 187-12
189- 5
200-24
b 276-27
276-28
293- 8
295-26
p 426-31
r 469-11
469-28
471- 6
471-31
g 502-10
533-18
gl 591- 4
594- 2
594-10

nameless
b 309- 2 a *n*, incorporeal impartation of divine Love
g 507- 9 *n* offspring,—wanderers from the parent Mind,
550-12 which ends, in *n* nothingness

namely
pr 5- 6
a 53-20
sp 92-22
s 157-29
ph 167-25
f 204- 8
204-24
228- 5
b 278-18
o 347-19
355- 5
p 367-28
400- 7
414- 9
422-30
431-11
432-13
r 472-21
474- 1
492- 4
g 526- 8
gl 580-14

name's
ap 578- 9 for his *n* sake — *Psal* 23 3

names
s 108-23
137-27
ph 177-18
187- 7
197- 1
b 275-13
320- 4
t 453-26 nor give *n* to diseases,
g 506-29 finding *n* for all material things,
507- 6 Spirit *n* and blesses all
508-22 *n* the female gender last
512-26 confers animal *n* and natures upon its
528-24 Adam — *alias* error — gives them *n*.

naming
ph 177-18 had the *n* of all that was material
o 348- 1 which they chide us for *n* nothing
p 412-11 by *n* it audibly, you are liable

Napier, Sir Charles
p 378-12 Sir Charles *N* sent it cowering back into the

napkin
a 44-18 to remove the *n* and winding-sheet,
p 367- 1 under the *n* of its form,

narcotics
s 157-26 *N* quiet mortal mind, and so relieve the body;
p 408-15 the use of purgatives and *n* is in itself a

narrated
ph 193-31 occurred just as I have *n*

narrating
pref viii-25 *n* experiences which led her,

narrative
s 157-17
g 502- 4
507- 1
521- 4
525- 3
528-28
530-29
ap 568- 9

narratives
g 501- 6 whereas the New Testament *n* are clearer

narrow
a 44-30
sp 77-30
s 126-31
137-13
151-28
c 256-14
b 324-14
t 451-12
454-29
r 472- 6
g 536-22

narrowed
s 134- 7 the word *martyr* was *n* in its significance

narrowness
m 58-16 *n* and jealousy, which would confine
c 256-26 material sense of God leads to formalism and *n*;

nasal
ph 175-15 glandular inflammation, sneezing, and *n* pangs

nation (see also nation's)
an 106- 6 Like our *n*, C S has its Declaration of
ph 200- 4 Moses advanced a *n* to the worship of God

national
a 41-30 It was enough for them to believe in a *n* Deity;
s 133-13 In *n* prosperity, miracles attended the
133-20 limited form of a *n* or tribal religion
g 524- 8 the Supreme Being by the *n* name of Jehovah.

nation's
ph 200- 2 the gods became alive in a *n* belief

nations
ph 94-12
s 133-16
b 340-23
p 406- 2
ap 565- 7
565-16

native
m 57-12
sp 91-11
s 128-18
ph 190-16
b 281-24
p 365-17
383-15
g 501-16
ap 572- 6

Natrum muriaticum
s 153- 5 The author has attenuated *N m*

natural
pref xi-15
a 32-24
44-24
s 111- 6
118-21
118-31
119-15
119-21
125- 8
126-18
128- 2
130-30
131-27
134-22
145- 1
ph 175- 9
184-30 The inspirations were deep and *n*
189- 5 Science (in this instance named *n*)
193-11 its death-pallor gave place to a *n* hue.

natural
ph 193-12 and the breathing became n·;
195-17 ... n· history, chemistry,
b 240- 1
272-32
274- 8
277-13
321-23
p 387-14
413-12
413-19
420-22
t 450- 4
463- 9
r 478-19
483-19
493-25
g 501-14
548-26
551- 6
gl 591-21
(see also science)

naturalist
an 104- 8 Agassiz, the celebrated n and author,
g 548-18
548-22
549-24
551- 9
551-22

naturalist's
g 553-15 Why, then, is the n· basis so materialistic,

naturalists
g 551-17 N· ask "What can there be, of a material
552-32 N· describe the origin of mortal existence
553-10 One of our ablest n has said.

naturally
pref xi-12
m 57- 9
sp 89-28
s 161-26
ph 195-18
f 237- 9
240- 8
p 370-29
407- 4
t 447-16
458-32
r 485-16
g 521-18
548-32

Natural Science
s 111-20 for the best essay on N· S,

Nature
s 163- 1 by first marking N· with his name,

nature (see also nature's)
ambiguous
p 388-17 a specimen of the ambiguous n· of
and character
s 142-31 departs from the n and character of Mind,
and essence
s 107-12 inspired with a diviner n and essence,
b 270- 6 in its very n and essence,
t 460- 7 the n and essence of all being,
and God
s 119-31 in which n and God are one
and origin
r 490-24 explanations of the n· and origin of man
g 529- 7 as to the n and origin of man,
and quality
c 262- 9 the n and quality of God's creation
and revelation
b 276-29 N· and revelation inform us that
animal
divine
(see divine)
enriches the
m 57-23 Love enriches the n, enlarging, purifying,
entire round of
b 277-17 throughout the entire round of n.
essential
b 332- 1 express . . . the threefold, essential n of the infinite

nature
eternal
b 333-10 Christ expresses God's spiritual, eternal n.
explication of
sp 83-16 since Science is an explication of n.
express the
r 465-13 intended to express the n, essence, and
God of
a 44-20 Could it be called supernatural for the God of n
God's
g 512-14 their natures are allied to God's n;
higher
m 60-21 education of the higher n is neglected,
62-19 in the understanding of man's higher n.
62-27 The higher n of man is not governed by
highest
m 65- 2 should proceed from man's highest n·.
his
pr 9-32 that you may be partakers of his n·
a 28-17 Not a single component part of his n·
b 308-28 until his n was transformed.
His own
b 303-27 a witness or proof of His own n·.
human
b 272- 8 the swinish element in human n·
identical with
s 119-17 In one sense God is identical with n·,
immortal
c 260-30 it must lose its immortal n·.
laws of
(see laws)
lower realms of
g 557- 7 birth-throes in the lower realms of n·,
man's
sp 84-23 by which we discern man's n· and existence
material
g 551-18 "What can there be, of a material n,
misinterprets
f 240- 2 but human belief misinterprets n·.
mythical
r 490-29 the mythical n of material sense
name and
o 355-11 Let discord of every name and n·
r 483-30 through the divine name and n·.
g 528- 4 That Adam gave the name and n· of animals, is
no
a 18-13 could conciliate no n· above his own,
obedience to
ph 176- 9 free to act in obedience to n,
of Christianity
a 40-31 n· of Christianity is peaceful and blessed,
of error
g 555- 9 This is the n of error.
of God
a 20-18 even the n of God,
g 537-32 but this is not the n of God, who is Love
of man
sp 94- 4 The n of man, thus understood,
of religion
a 28-28 is to mistake the very n· of religion
of Spirit
s 119-23 it is opposed to the n of Spirit, God.
origin and
ph 171-17 Mistaking his origin and n·, man believes
physical
s 117- 8 attaches no physical n· and significance to
precise
b 270-17 they knew not what would be the precise n of
real
sp 93-18 Whatever contradicts the real n of the
shows the
f 211-17 shows the n of all so-called material cause
spiritual
g 512-24 Their spiritual n is discerned only through the
teaches
b 326- 8 All n teaches God's love to man,

s 119-17 but this n is spiritual
ph 183- 6
f 204-26
220- 8
240- 1
245-31
c 261-23
b 283-22
307-20
r 486- 3
g 507-29
549-23
ap 559-26

nature's
f 220-10 clap their hands as n· untired worshippers
p 432-27 the hands of justice, alias n so-called law;

natures
m 67-18 The notion that animal n· can possibly
sp 90-14 may possess n· above some others who

natures
f 215- 8
b 285-12
g 507- 7
512-14
512-26
ap 577- 6 but as two individual n in one,

naught
sp 87-19
s 109- 2
144- 6
c 262- 6
p 435-26
g 554-19

nauseous
ph 195-25 the speculative theory, the n fiction

nautical
m 67-10 n science is not equal to the Science of Mind

navigator
s 120-32 chained the limbs of the brave old n,

Nazarene
a 53- 5 so far removed from passions as the N,
54-25 it enabled them to understand the N
f 228-27 The humble N overthrew the supposition that
gl 597- 6 The great N, as meek as he was mighty,

Nazareth
a 18- 3 Jesus of N taught and demonstrated
b 313-23 Jesus of N was the most scientific man
333-16 The advent of Jesus of N marked the
ap 564-11 the accusations against Jesus of N

near
sp 82- 1 as easy to read distant thoughts as n
82-19 even if our departed friends were n us
s 108-19 When apparently n the confines of
161-21 a statue erected n the guillotine
c 265- 6 they must n the broader interpretations
t 455-25 one who is spiritually n Himself
gl 596- 6 known as the All-in-all, forever n

nearer
pr 2-29
sp 96-25
97-14
s 121-30
f 230-19
248-11
249-26
p 368- 7
409- 5
g 501- 7
553- 7
ap 559-24
567- 4
568-28
gl 596- 5

nearing
ap 565- 1 when n its doom, this evil increases

nearly
b 286- 1 what relates most n to the happiness of being
g 541- 2 more n resembles a mind-offering than

nearness
f 209-15 N, not distance, lends enchantment

nebulæ
g 509-18 as n indicate the immensity of space

necessarily
pref xi-13
sp 80-18
s 118-27
b 283- 1
312-25
g 508-18
549-21
552- 8

necessary
a 24-23
m 60- 4
sp 81-29
89-32
90-14
ph 183-14
184-11 are not n to ensure deafness
b 297- 7 It is as n for a health-illusion as for
p 413- 5 A single requirement, beyond what is n
413-33 *no more natural nor n than would be the*
419-31 If it is found n to treat against relapse,
429-28 If it becomes n to startle mortal mind
t 460- 3 "the science of the n constituents and
r 484-29 Is material sense a n preliminary
485- 1 *Answer.* — If error is n to define
ap 571- 4 since exposure is n to ensure

necessities
p 381- 7 the ground that sin has its n,

necessity
and power
p 377-27 *conviction of the n and power of*
assume the
r 481-21 hypotheses . . assume the n of these evils
belief in the
f 251-19 belief in the n of sickness and death,
enforce the
r 488-13 when they mean to enforce the n of
finds a
s 160-14 Anatomy finds a n for nerves
for uplifting
p 371-27 n for uplifting the race is father to the fact
learning the
p 426-16 while also learning the n of
obviate the
m 58-28 Wealth may obviate the n for toil
of being right
t 455- 7 Hence the n of being right yourself
of existence
ap 560-13 and the grand n of existence
paramount
c 262- 5 shows the paramount n of meeting them.
remove this
ph 183-13 obedience to God will remove this n.
reveals a
pr 10-12 C S reveals a n for overcoming the world,
reveals the
a 36- 5 Divine Science reveals the n of
second
g 502- 1 A second n for beginning with Genesis is that
showing the
pr 7- 4 showing the n for such forcible utterance,
sin's
p 405-19 This is sin's n, — to destroy itself
supposed
f 253-25 Do not believe in any supposed n for sin,
p 365-10 to rise above the supposed n for

s 116-10
f 205-13
215- 8
245-30
p 384- 5
388-13
390-24
390-25

neck
an 105-26 His sins will be millstones about his n,

necromancers
ph 185-16 as the n of Egypt strove to emulate the

necromancy
an 104-18 evil, occultism, n, mesmerism,
b 322-15 The n of yesterday foreshadowed the

need (noun)
absolute
s 151- 6 erring, finite, human mind has an absolute n of
brother's
g 518-18 *that man who seeth his brother's n*
has no
ap 577-20 has no n of sun or satellite,
human
sp 95- 9 and in that ratio we know all human n
r 494-11 and always will meet every human n
little
pr 11-31 Such a desire has little n of audible expression,
most
pr 4- 3 What we most n is the prayer of fervent desire
never
pr 8- 3 We never n to despair of an honest heart,
our
pr 13-15 God knows our n before we tell Him
p 374-14 show our n of divine metaphysics
our only
r 490-16 Our only n is to know this and reduce to practice
physical
s 148-29 to render help in time of physical n.
precludes the
r 487-16 this precludes the n of believing
time of
f 218-22 turning in time of n to God, divine Love,

pr 1- 8
b 308-26
323-13
p 371-25
t 447- 9

need (verb)
a 34- 8 if a friend be with us, why n we memorials of
39- 7 "We n "Christ, and him crucified" — *I Cor. 2: 2.*
sp 77- 5 would n to be tangible and material,
79-29 Mind-science teaches that mortals n
83-24 but mortals n spiritual sense.

need
s 142-18 n· to be whipped out of the temple,
149-29 We n· to understand the affirmations of
154-25
154-26
154-27
158-11
f 212- 8
231- 8
b 291- 9
316- 6
o 346-10
p 383- 3
413-22
420- 8
424-21
t 454- 1
r 494- 9
ap 576-18

needed
a 29-10 because then our labor is more n·.
34-23
m 67-28
sp 85-27
s 140- 1
142-22
159- 1
b 291-25
p 382-32
411- 9
t 448- 9
r 494- 7
g 529- 5

needing
ph 171- 9 not n· to consult almanacs for the
171-10 not n· to study brainology
c 264-18 finding all in God, good, and n· no other
g 501-16 when n· something more native to their
527- 4 God's reflection, n· no cultivation,

needle
an 102-10 The pointing of the n· to the pole symbolizes
f 241-32 to go through the eye of a n·," — *Matt.* 19 : 24.
t 449-10 to go through the eye of a n·," — *Matt.* 19 : 24.

needless
sp 87- 5 It is n· for the thought or for the person
p 386-32 that lamentation is n· and causeless.

needle-thrusts
r 491- 1 N· will not hurt him

needs
pr 16-11
m 66-26
sp 78-18
78-19
s 144- 4
147-17
ph 170-15
174-20
f 224-23
b 319-22
339- 4
o 347- 8
p 364-17
365-32
412-28
413- 6
417-21
t 453-15
r 490-12

negation
an 102- 6 mesmerism, or hypnotism is a mere n·,
ph 186-11 Evil is a n·, because it is the
p 392-12 should always be met with the mental n·
418-18 the n· must extend to the supposed disease

negative
s 143-24 not controlled scientifically by a n· mind.
ph 173-13 to pass through a n· condition would be
b 284-20 The answer . . . must forever be in the n·.
r 491- 8 a n· right and a positive wrong,

neglect
a 48- 1 pangs of n· and the staves of

neglected
m 60-21 the education of the higher nature is n·,
p 364-13 what his rich entertainer had n· to do,

neighbor
loved his
p 433-20 Because he has loved his n· as himself,
love his
a 55-13 and love his n· as himself,
love thy
s 138-29 Love thy n· as thyself!" — *Matt.* 19 : 19.
340-25 "Love thy n· as thyself;" — *Matt.* 19 : 19.
r 467- 8 love thy n· as thyself." — *Matt.* 22 : 39.

neighbor
one's
sp 88-18 To love one's n· as one's self,
than that it is for the good of one's n·?

is not the ruler of his upright n·.

Judge asks if by doing good to his n·,

never well to interfere with your n· business."

n· Science nor Truth which acts through
14-13 purely spiritual, — n· in nor of matter,
a 28-15 N· the origin, the character, nor
54-18 understood n· his words nor his works.
m 56- * *In the resurrection they n· marry, nor — Matt.* 22 : 30.
69-11
69-29
sp 71- 2
71-18
72-25
73- 6
76- 7
76-14
76-15
77- 2
77-16
79-32
80-27
84- 1
89-25
an 102- 3
102- 6
s 107- *
108- 6
110-19
124- 7
125- 6
135-23
138-11
139-22
141-24
148- 7
153-31
ph 170- 3
173-12
177- 8
181- 6
186-15
188- 3
190- 6
194-23
200-18
f 202-17
209-11
214-28
221-29
225-20
232- 3
243-20
243-23
244-23
244-24
c 261-25
262- 3
b 269-21
271- 5
271-17
272-17
275- 5
279- 9
280-12
281-22
282-29
284-22
287- 1
287-17
287-28
294-26
297-17
304- 5
310-31
319-14
321-27
322-24
327- 4
327-20

never

s 110-
110-1
120-
120-
126-1
143-1
143-2
147-15
147-32
149-12
149-21
151-18
154-32
157- 6
157-20
160-23
160-23
ph 169-25
170-11
170-20
171-29
175-27
179-20
183-14
184-10
185- 4
186-20
186-28
190-18
191-29
192-26
195- 4
197-27
199-26
f 204-18
204-27
206-10
213-21
214- 6
5 24
215-12 Whatever is governed by God, is *n* deprived
217-13 he shall *n* see death" — *John* 8 51
217-18
218- 6
219-14
220-24
221-19
221-25
222-27
228-21
230-23
230-28
231- 4
232-19
232-23
234-21
236- 3
238-13
239-29
243- 1
244- 5
244-18
245-27
245-32
246- 1
246-17
248- 3
248-28
249-15
249-22
250- 8
250- 9
250-10
250-10, 11
253-27
c 258-27, 28
259-16
259-25
264-16
b 273-17
273-21
274-26
275- 1
276-25
276-32
277- 6
277- 6
279- 7
280- 9
282-12
284- 9
288- 9
289- 2
289-12
291-25

never

b 295-18
298-17
299-13
299-24
300-13
300-14
300-16
300-18
303-15
304-13
304-13
307-28
309-30
309-30
309-31
311-21
315- 2
325-25
327-22
329-24
335- 8
335-17
336- 2
336- 3
336- 4
336-13
336-17
339-30
339-32
o 348-26
353-28
356- 7
358-31
p 369-14
369-16
369-17
369-18
374- 2
374- 8
376-12
377-19
378-27
381-23
381-25
381-29
384- 6
384-20
385-12
390- 5
391-19
393-29
396- 1
396- 6
396-10
396-29
397-27
403-23
409-18
412- 2
415-10
417- 5
419-25
425-16
425-17
425-26
425-27
427- 1
427- 4
427-19
428- 8
429-12
429-32
434-29
438- 7
438-27
439-33
t 444-19
450- 7
452-14
453-12
453-30, 31
457- 8
463-25
r 466- 5
467-23
468- 2
470-18
476-14
477-24
478- 5
480-20
481- 7
481-28

never

r 484- 1
486-11
487- 4
489- 5
491-10
491-21
g 504- 1
505-11
509-28
510-19
517-23
519-15
519-26
520-11
520-31
533- 3
537- 9
539-10
540-20
540-23
543-16
545- 6
546- 4
548- 7
550-26
553- 8
553- 8
553-18
554-24
557-20, 21 as *n* born and as *n* dying.
ap 560-15 This goal is *n* reached while we hate our
560-19 without a correct sense of we can *n* understand
565-12
570-19
gl 583-14
583-25
593-16

nevertheless

s 112-13 *n* remain wholly human in their origin

New

s 139-19 and the three hundred thousand in the *N*,

new

pref vii 22
a 20- 9
30-17
33-22
33-29
35-11
43-18
m 58- 3
66-15
sp 74- 9
96-17
98- 1
s 108-32
109-24
112-27
114-19
114-20
114-32
117-11
134- 9
136-28
139-11
ph 193-14
197- 3
f 201- 8
201- 9
206-24
210- 1
225-27
226- 7
235-31
247- 6
251- 8
251-11
c 263-21
263-24
b 270-16
272-11
276-21
281-27
281-31
290-10
300-11
324- 1
326-30
o 349-23
354-25
p 362- 8
398-20
398-29
403-23

new

p 431-20

new-born

a 35-21 can unite with this church only as we are *n*
f 221-29 This *n* understanding, that neither food nor

New Covenant

a 33-28 Have you shared the blood of the *N* *C*,

newly

pref viii-31 the first steps of a child in the *n* discovered
t 457- 8 she has never used this *n* discovered power in

new-mown

ph 175-14 perfume of clover and the breath of *n* hay

newness

a 24-12
35- 8
f 249- 7
p 426-19
g 520-13

new-old

b 191-12 even to the birth of a *n* idea,

pref xii-16
r 5- 4
p 77- 9
a 104-11
s 156-29
b 190- 1
193-18
f 217-20
b 296-29
o 350- 3
p 390- 1
413-16
416-25
431-20
432- 1

Niagara

p 76- 3 as one at *N*, with eyes open only to that

Niagara's

b 199-26 to walk the rope over *N* abyss of waters,

f 232-23 says . . What a *n* thing is sin!

s 144- 6 Naught is the squire, when the king is *n*,

night

g 504- 4 and the darkness He called *N*. — *Gen.* 1 5

c 261-13 a noted actor was accustomed *n* after *n*

before his crucifixion

a 32-29 on the *n* before his crucifixion,

blazons the

f 247-26 blazons the *n* with starry gems.

p 378-28 with a long and cold *n* of discord

and

p 568-17 before our God day and *n*. —

p 431- 4 watched with the sick

nothing
p 367-31 error should be known as n·.
371- 8 By those uninstructed . . . n· is really understood of
374- 8
378-14
380-19
380-28
401- 3
416-24
431-28
438- 6
t 460-23
g 514- 3
520-29
521-18
529-23
530-30
539-12
gl 591-25

nothingness
aghast at
ap 563- 7 But why should we stand aghast at n ?
and unreality
f 205-21 the n and unreality of evil
counterpoise of
p 368- 1 Evil is but the counterpoise of n·.
discord is the
b 276-27 Discord is the n· named error.
dust and
g 547-22 or go down into dust and n
elements of
r 479-26 and they are the elements of n·.
exposes his
sp 91-10 because Science exposes his n ;
its
sp 92-22 the fact concerning error — namely, its n
97-12 the more its n will appear, until
o 346-11 its n is not saved, but must be demonstrated
learn the
b 327-32 learn the n of the pleasures of human sense
material
o 345-23 This thought of human, material n ,
nameless
g 550-12 material life, which ends, . in nameless n
native
sp 91-11
ph 190-17
b 281-24
p 365-18
ap 572- 6
of error
f 251-12 Truth works out the n· of error
b 287- 3 the n of error, which simulates the
o 351-24 which proves the n of error, discord,
ap 569- 9 by which the n of error is seen,
569-10 the n of error is in proportion to its
gl 596-16 give us a sense of the n of error,
of evil
of evil
r 480- 2 When the n of matter is recognized
487-22 and the n of matter
of nothing
o 346- 9 The n of nothing is plain,
of sickness
o 347-28 Then mortals will behold the n of sickness and
phase of
an 102-31 Its so-called despotism is but a phase of n·
points to
s 129-29 The very name, *illusion*, points to n·.
problem of
s 126- 3 The problem of n , . . . will be solved,
proved its
a 42-21 This error Jesus met and proved its n .
prove its
t 446-24 Resisting evil, you overcome it and prove its n
proves their
o 347-25 destroys these evils, and so proves their n .
proving their
a 33- 6 He overcame . . thus proving their n .
stand for
g 537-18 since ground and dust stand for n
teaches the
o 346- 7 It is sometimes said that C S teaches the n· of
their
sp 96-18 until their n· appears
t 450-21 will overcome them by understanding their n
this
o 346- 8 said that C. S. . . . teaches how this n is to be saved

nothingness
understood as
r 480-30 If sin, sickness, and death were understood as n·,
understood the
a 52-19 understood the n of material life
vanish into
o 352-29 The objects of alarm will then vanish into n ,
b 312- 6
338-13
o 347-32
356-11
p 382-28
r 490-30
g 540- 9
545-29
545-29
ap 567-24
gl 580- 2
584-28
592-21

notice
an 100- 2 was first brought into n by Mesmer in Germany
f 237- 3 She seemed not to n it.

noticeable
s 158- 7 It is here n· that Apollo was also regarded
r 478-20 discharge of the natural functions is least n·.

noticed
ph 168-30 Here let a word be n· . . . *chemicalization.*
p 442- 9 We n , as he shook hands with his counsel,

noticing
p 413-24 n· every symptom of flatulency,

notion
against the
o 354- 1 against the n that there can be material life,
common
p 383-32 common n· that health depends on inert matter
have no
o 360-11 replies. . . I have no n of losing my old
of any life
r 485-32 The n of any life or intelligence in matter
of chance
p 424- 8 in order to change the n of chance
that mind
b 302-10 The n that mind is in matter,
r 492-22 The n that mind and matter commingle
this
r 492-25 the Science of Mind, which denies this n .
g 552-17 Mortals must emerge from this n of
m 67-18
f 204-24
217- 3
b 278- 9
330-25
g 545-11

notions

noumenon
s 114-10 including n· and phenomena,

noun
sp 93-23 Spirit, as a proper n , is the name of the

nourishes
pr 5-25 If prayer n· the belief that

novel
ph 197- 4 like a Parisian name for a n garment.
g 519- 1 Nothing can be n to eternal Mind.

novels
ph 195-25 N , remarkable only for their exaggerated

now
pref xi-10 . . . in Jesus' time
xi-14
xi-18
a 31-28
33- 9
33-12
39-18
39-19
39-20
39-21
39-22
41-10
43- 7
43-10

O

obedience
to Truth
ph 183-23 O to Truth gives man power and strength
urged no
s 148- 5 urged no *o* to material laws,
yielding
ph 184-12 nor yielding *o*· to it

pr 14-10 is to be in *o*· to the law of God,
ph 165-12 O to the so-called physical laws of health
170-21
f 210-22
253-27
p 436- 9
t 463-25

obedient
b 295- 7 *o* to the Mind that makes them.
g 544- 4 ideas became productive, *o*· to Mind

obey
a 20-21
m 67-23
sp 91- 6
s 140- 9
ph 182- 9
187-14
f 214-20
233- 5
236-21
238- 6
239-18 whom we acknowledge and *o* as God.
b 307-28 nor bidden to *o* material laws
326-22 that ye should not *o* the truth?" — *Gal.* 5 7.
o 354- 4 Why then do Christians try to *o* the
p 436-22 must *o* your law, fear its consequences,
r 496- 6 in C. S the first duty is to *o*· God,
ap 559-19 Mortals, *o* the heavenly evangel.

obeyed
s 149-15 because you have not *o* the rule
b 323-26 It were well had Christendom believed and *o*·

obeying
a 31-17 O· his precious precepts,
f 244- 6 never fearing nor *o* error in any form.
r 489-21 the medium for *o* God?

obeys
f 241- 3 He, who . . *o* them, incurs the hostility of

object
s 115-18
129-30
f 248- 4
c 260-32
b 304-11
p 407- 1
415- 9
t 457-10
g 507- 4

objected
o 344- 1 It is *o*· to C S that it claims

objectified
b 310- 2 picture is the artist's thought *o*.

objection
o 359- 8 infidels whose only *o*· to this method was,

objections
s 117- 1 The term *individuality* is also open to *o*,
p 424-12 In medical practice *o* would be raised if

objective
b 283-17 the *o*· state of material sense,
287-27 the *o* supposition of Spirit's opposite
p 374-12 the *o* state of mortal mind,
r 484-12 the *o* states of mortal mind.

object-lesson
f 214-10 an *o*· for the human mind.

objects
all the
gl 583-15 All the *o* of God's creation reflect one Mind,
and subjects
g 507- 7 *o*· and subjects would be obscure,
and thoughts
b 269-13 the *o*· and thoughts of material sense,
270-13 brings *o* and thoughts into human view
cognized by
b 311-26 The *o* cognized by the physical senses
forbidden
f 234-23 to look with desire on forbidden *o*· was to
higher
p 416-31 away from their bodies to higher *o*.
of alarm
o 352-29 The *o*· of alarm will then vanish into
of creation
c 264-14 *o* of creation, which before were invisible,
of sense
b 269-15 exchanges the *o*· of sense for the ideas of Soul
g 510- 3 to dwell on the *o*· of sense'

objects
of time
gl 584- 4 The *o*· of time and sense disappear
real
sp 96-29 real *o* will be apprehended mentally
solid
c 261-26 will neither lose the solid *o* and ends of life
surrounding
p 415-31 will sink from sight along with surrounding *o*.

sp 79-27
86-28
s 123-14
f 239-20
o 348- 5
p 410-13
g 506- 2

obligated
t 451-23 He feels morally *o*· to open the eyes of

obligation
the man's dormant sense of moral *o*·,

[illegible]

[illegible]
one is *o*· to use material terms

obliterated
f 231- 1 the cause of disease must be *o* through Christ
p 426-12 If the belief in death were *o*,
r 485-10 views of error ought to be *o* by Truth

obliterates
b 296-27 until Science *o*· this false testimony.

oblivion
sp 97-25 inarticulate sound is forever silenced in *o*.
f 214-32
b 310-25
o 341- 2
p 382-24
441-12
r 490-30
g 556-21

oblivious
c 261-18 which made him as *o*· of physical infirmity

obnoxious
f 207- 3 evil becomes more apparent and *o*
p 407- 3 Puffing the *o*· fumes of tobacco,
g 533-21 Materiality, so *o* to God,

obscure
s 139-23
t 445-16
g 507- 8
546-18
ap 558-11

obscured
ap 560-26 not only *o* the light of the ages, but
gl 586- 2 weariness of mortal mind, *o* views;

obscures
b 299-27 as the mist *o* the sun or the mountain;
g 504-29 and darkness *o* light.

obscurity
pref vii- 6 and came where, in cradled *o*,
g 523- 3 the mist of *o* evolved by error

observance
p 382-19 "more honored in the breach than the *o*·"

observe
a 20-12 support the clergy, *o*· the Sabbath,
o 344-17 it would be just to *o*· the
p 419-16 O· mind instead of body,

observed
an 101- 1 the violent effects, which are *o* in the

observer
f 250-19 To the *o*, the body lies listless,
g 549-27 even this great *o* mistakes nature,

observes
p 422- 5 If the reader of this book *o*· a great stir

obsolete
sp 90-13 and death will be *o*·,

obsolete
b 274-31 This suppositional partnership is already o,
gl 588-22 In A term o in Science if used with

obstacle
a 45- 2
s 115- 1
ph 179- 5
b 338-23
p 424-21

obstetrics
o 342-30 If . . teaching or practising pharmacy or o
t 463- 6 the o taught by this Science
g 529- 6 The first system of suggestive o has changed.

obstinate
p 414- 5 However o the case, it yields more readily

obstinately
s 144-11 the more o tenacious its error,

obstruction
b 338-15 and it reads, *a dam*, or o.
338-22 it stands for o, error,

obtain
m 69-28 worthy to o that world, — *Luke* 20 35
f 211-14 seem to o in mortal mind
219-17 must o in the human mind before it
225-30 ignorant how to o their freedom
b 284-21 physical senses can o no proof of God
p 400- 9 Mortals o the harmony of health, only as
427-20 shows that we shall o the victory over
g 539-14 Whence does he o the propensity or
553- 7 Mortal thought must o a better basis,

obtainable
ph 173-13 Neither is o through matter.
192-24 gives you the only power o.

obtained
sp 88-30
f 207-22
b 296-22
299-21
322- 8
325- 6
p 388- 3
426-12
427-12
434- 8
r 490-26
493- 7
gl 581-20
589-12
590- 4
598-25

obtaining
f 218-22 lead only into material ways of o help.
r 492-14 New thoughts are constantly o the floor

obtains
s 154- 5
ph 172-20
174-31
b 285- 3
305-25
p 409- 2
t 448- 5

obtruded
s 163-24 hypotheses o upon us at different times

obviate
m 58-28 Wealth may o the necessity for toil

obvious
sp 97-19 The more material the belief, the more o its
b 271- 3 maintaining its o correspondence with

occasion
pr 7-12
8-14
a 32-30
f 212-13
230-14
b 329-17
g 552-24
ap 571-17

occasional
s 112-11 Although these opinions may have o gleams of
156- 9 o doses of a high attenuation of *Sulphuris*
156-25 and receiving o visits from me,

occasionally
sp 83-18 belief . that o Spirit sets aside these laws,
f 237- 1 A little girl, who had o listened to my

occasioned
m 62-12 which the parents themselves have o.
sp 86- 2 Supposing this inquiry to be o by
s 151-17 Mortal belief says that death has been o by
159- 9 a verdict was returned that death was o,
ph 193-23 failure is o by a too feeble faith
b 312-12 The belief of that mortal . . . o his departure,

occasioned
p 373-19 The fear o by ignorance can be cured;
386-19 You think that your anguish is o by your loss.

occultism
an 104-17 evil, o, necromancy, mesmerism,
ap 570- 3 the growing o of this period.

occupancy
c 261- 6 proportionably to their o of your thoughts

occupied
s 141-31 the place now o by scholastic theology and
154-10 was made to believe that he o a bed where

occupies
an 104-26 This greater error thereafter o the ground,
p 367-17 A Christian Scientist o the place at this

occupy
a 22-13 "O till I come!" — *Luke* 19 13
m 60-23 Because display, and pride, — o thought
p 387-16 it is not because they o the most important posts

occupying
f 235-28 Clergymen, o the watchtowers

occur
pr 1-11
sp 77- 9
s 161-29
f 245-27
p 402-16
419-23

occurred
s 156-17 It then o to me to give her
ph 169- 3 Whenever an aggravation of symptoms has o
193-30 o just as I have narrated.
p 362- 5 an unusual incident o, as if to interrupt

occurrence
p 378 16 This latter o represents the power of

occurs
an 105-23 to commit fresh atrocities as opportunity o
p 386- 7 no such result o without mind to demand it
421-11 If a crisis o in your treatment, you must

ocean
m 67- 4 When the o is stirred by a storm,
67-14
sp 90-19
s 122-17
o 361-17
ap 559- 9

o'clock
ph 193-15 between three and four o in the afternoon

odds
a 22-15 If your endeavors are beset by fearful o,

odious
f 236-15 either after a model o to herself or
b 314-23 the more o he became to sinners

odiousness
p 366-23 a sense of the o of sin

odor
sp 88- 7 cognizant of a present flavor and o,
s 128-20 An o becomes beneficent and agreeable

offence
alleged
p 436- 8 on the night of the alleged o
analyzes the
p 433- 4 He analyzes the o, reviews the testimony,
moral
p 395-33 a moral o is indeed the worst of diseases.
t 448- 2 and yet to indulge them, is a moral o.
of the Jews
s 135-18 danger of repeating the o of the Jews
preliminary
t 449-27 enemies without the preliminary o.
repeat the
pr 5- 8 Temptation bids us repeat the o,
6-10 supposition . . we shall be free to repeat the o.
11-15 leaves the offender free to repeat the o.

---

pr 6-23 "Thou art an o unto me" — *Matt* 16 23.
p 431- 9 Inasmuch as this o is deemed punishable
435- 7 The body committed no o.
439-23 an o of which he was innocent.

obedience

to Truth

ph 183-23 O to Truth gives many

urged no

s 149- 5 urged no o to

yielding

ph 184-12

pr 11-1

ph 165-1

170

f 210

25

p 4

t 40

obedient

b 29

g 544-

obey

a 20-

m 67-

sp 91-

s 140-

ph 182-

187-11

f 214-20

235- 5

236-21

238- 6

239-18

b 307-28

326-22

o 354- 4

p 436-22

r 496- 6

ap 559-19

obeyed

s 149-15

b 328-26

obeying

a 31-17

f 244- 6

r 489-21 th

obeys

f 241- 3 He,

object

s 115-18 the

120-30 may

f 218- 4 Its

c 260-32 Every

b 304-11 cannot

p 407- 1 becom

415- 9 looks

t 457-10 Her pr

g 507- 4 Spirit du

objected

o 341- 1 It is o to

objectified

b 310- 2 picture is t

objection

o 359- 8 infidels whose

objections

s 117- 1 The term *ind*

p 424-12 In medical pr

objective

b 284-17 the o state

287-27 the o supp

p 374-12 the o state

r 484-12 the o st

object-lesson

f 214-10 an o for

objects

all the

gl 583-15 All

and subjects

g 507- 7 o

and thoughts

b 269-1

270-1

cognized by

b 311-

forbidden

f 23

higher

p 41

of alarm

o

of creat

c 2

of sens

b

g

... o and

... oftener than

... first o,

ap 5

obscured

ap 560-26 not ... but

gl 586- 2 wea ... o views,

obscures

b 299-27 as the m ... the mountain,

g 504-29 and darkn

obscurity

pref vii- 6 and came wher ... o,

g 523- 3 the mist of o evolv ... error

observance

p 382-19 "more honored in th ... than the o"

observation

s 153- 9

ph 1

observations

The author's own o of the workings of ... which wrestle with material alone, ... up thy their descriptions with importance

the clergy, o the Sabbath, just to o the ... of body,

which are o in the

... listless, ... nature,

... great stir

omniscience

s 110- 1 omnipotence, omnipresence, *o*·,
b 275-22 omnipotence, omnipresence, *o*·,
r 469- 8 Intelligence is *o*, omnipresence,
gl 587-19 *o*·; omnipresence, omni action.

omniscient

r 465-18 omnipotent, *o*·, and omnipresent

once

a 33-32
m 65-25
sp 74- 5
77- 2
85-15
86- 1
s 109- 9
109-28
121-26
131- 6
131-18
132-31
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f 217-16
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223-12
c 259-15
p 362- 2
368-32
400- 2
411-13
432-30
g 530- 8
552- 5
555- 6

once at —

a 27- 8
f 204- 1
216-12
253-19
o 349-26
p 363-13
371-20
412- 5
ap 560-30

One

pr 3-14 the *O*· "altogether lovely," — *Song* 5 16.
16-29 *Adorable O*·
s 112-16 From the infinite *O* in C S. comes
117- 4 whereas God is *O*,
135-18 danger of . . . limiting the Holy *O*

one (*see also* one's)

pref xi-26
xii-23
pr 2-19
5- 3
8-19
9- 4
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13- 4
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a 19-32
23- 3
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49-17 Jesus had not *o* of them,
49-13
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s 111-1
111-2
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113- 1
114-1
115- 1
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130- 5
132-10
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186- 1
186- 8
186-19
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188- 1
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294-25
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298- 8
298-10
299- 1
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only
b 308- 5 God is the *o* Mind governing man,
308-11 but finding *o* an illusion,
310-26 The *o* Life is Spirit,
311- 9 he can *o* lose a sense material,
311-11 *o* so long as the illusion of mind in
311-27 *o* what mortal belief calls them
313-28 *o* in a limited degree
315-18 *o* when we subdue sin
316- 5 mortals need *o* turn from sin and
317-14 not *o* in all time, but in *all ways*
319-26
321-13
322-24
324-15
326-14
326-24
328- 2
328- 5
328- 8
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331-19
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335-22
338- 3
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o 344- 2
344-21
345-19
346-13 we are harmonious *o* as we cease to
349-27 *o* as thought is educated up to
350- 2 as something and almost the *o* thing,
359- 8 whose *o* objection to this method was,
359-15 is palpable *o* to spiritual sense,
359-17 which cognize *o* that which is the
361-21 *o* to give a clearer and fuller expression
361-29 *o* when it is understood,
p 371-19 the *o* way out of this condition
372- 2 *o* an erroneous mortal belief
372-23 succeeds for a period *o*
376-20 *o* what that so-called mind expresses
379- 4 finds *o* effects, where the
379-11
380-17
382- 3
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383-26
384-11
387-31
388- 6
389-11
392- 3
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392-25
393- 4
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408-11
410- 8
413- 2
413-17
415- 2
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416-20
416-28
420- 8
420-11
420-25
421- 1
421- 1
423-30
423-31
427-29
428-32
433-11
434-27
434-32
435- 2
435-25

one

g 523-17 *O* is called the Elohistic,
525- 9
528-11
530-28
532- 1
533- 1
535- 4
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536-31
537-19
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a 22-26
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an 101-32
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b 319- 5
322-32
o 345-13
p 368-24
396- 4
413- 3
440-16
t 448-31
449- 8
r 483-31

ones

m 61-19 may reproduce in their own helpless little *o*
sp 76- 1 The *o* departing may whisper this vision,
g 501-16 that Love for whose rest the weary *o* sigh

one-sided

f 235-12 School-examinations are *o*,

only

pref vii-18 The *o* guarantee of obedience is
ix- 2 but these jottings were *o*
x-27 *O* those quarrel with her method who
xi- 2 *o* a phase of the action of
xi-26 was started by the author with *o*
xii- 3 hers was the *o* College of this

only

pr 3- 9
3-
4-
5-
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a 18-
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554- 1
555-18
556-11
556-31
ap 560-26
565-25
572- 1
gl 582-19
584-13
585-21
589-21
591-15 ... tastes, and smells o in belief
591-16 MIND The o I, or Us, the o Spirit,
594-20 that o which is perfect,
596-17 the o fit preparation for admission to
597- 5 if o he appeared unto men to fast.

ontology
s 129-21 abandon pharmaceutics, and take up o,
t 460- 3 O is defined as "the science of the
g 556-25 O receives less attention than physiology

onward
f 225- 7 bears o freedom's ...
240-14
b 323- 7
323-10

opacity
s 117-25 because of o to the true light,

opaque
f 242-15 Self-love is more o than a solid body.
b 295-19 the glass is less o than the walls

open
pr 2-27 Shall we plead for more at the o fount
10-15
13- 3
15- 6
a 24- 7
sp 76- 4
s 117- 1
ph 165- 3
ph 171-13 is no longer an o question.
f 216- 9
227- 1
229- 5
224-25
b 320-21
p 366-30
433-32
t 444- 2
450-10
451-24
r 491-23
k 499- *
g 511-21
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530-20
535-16
552-18
ap 558- 6
559- 1
570-30
572-15
575-26
577-24
gl 579- *

opened
pref xi-23 o the Massachusetts Met...
a 43-18
48-19
49- 3
sp 99-11
ph 193-13
p 434-16
g 530-15
ap 564-18
570-11
571-28
gl 597-14

openeth
a 50- 2 as he o not ...
k 499- *
499- *
gl 579- *
579- *

opening
ph 187-13 o and closing for the passage of the blood,
f 221-23 These truths, o her eyes,
ap 560- 2 In the o of the sixth seal, typical of

openly
pr 13- 7 secretly yearning and o striving
13-12 and our Father, ... will reward us o.
15- 2 shall reward thee o."—*Matt.* 6:6.

opens
sp 90-26
ph 174-14
p 434-20
r 495-12
g 506-20

operate
p 399- 9 not a secretion nor combination can o, apart from

operating
ph 185- 9 o through the power of the

operation
basis of
p 423-19 making Mind his basis of o
from the
pref xi-10 from the o of divine Principle,
of matter
s 150-28 by the o of matter,
ph 171-20 ejection by the o of matter.
perfection of
s 149-11 The rule and its perfection of o
performed the
s 159-18 would have performed the o without ether.
surgical
s 159- 2 to perform a needed surgical o
ph 198-18 caustic or croton oil, or by a surgical o
g 528-17 in order to perform a surgical o on him
———
s 123-27 The o of this Principle in Science
159-22
b 272-24
o 346-27
g 545-25
557- 1

operations
f 252- 9 A knowledge of error and of its o
t 464- 7 to establish the stately o of C. S.,
g 512-27 Ignorant of the origin and o of mortal mind,
553-23 appearance of its method in finite forms and o.

operator
p 402-24 The *o* would make his subjects believe that

ophis
gl 594- 1 (*o*, in Greek; *nacash*, in Hebrew)

opiates
p 415-11 That is why *o* relieve inflammation
415-13 *O* do not remove the pain in any scientific

opinion
s 137-14
163- 8
f 202-31
b 306-17
o 341-11
342- 3 proof and demonstration, instead of *o* and
355-23 an *o* wholly due to a misapprehension

opinions
beliefs and
gl 590- 5 mortality, beliefs and *o*;
differing
t 444-16 to those who hold these differing *o*
false
p 403-18 producing on mortal body the results of false *o*,
human
(*see* human)
individual
ph 197-27 until individual *o* improve
majority of
ph 178- 6 controlled by the majority of *o*,
minority of
ph 178- 6 minority of *o* in the sick-chamber
mortal
b 273-29 conflicting mortal *o* and beliefs
p 390-15 destroy the false process of mortal *o*
399-27 The one Mind, God, contains no mortal *o*
persons or
t 456-18 Science makes no concessions to persons or *o*.
popular
a 24-18 popular *o* in regard to predestination and
such
p 424-18 such *o* as may alarm or discourage,
these
s 112-11 these *o* may have occasional gleams of
two
f 236-30 While age is halting between two *o*
weight of
p 396-20 overwhelming weight of *o* on the wrong side,

gl 595-18 thoughts, beliefs, *o*, knowledge,

opium
sp 90-20 *O* and hashish eaters mentally travel far
p 406-29 alcoholic drinks, tobacco, tea, coffee, *o*,
416-12 when the soporific influence of the *o* is

opponent
o 359-29 A Christian Scientist and an *o* are like

opponents
a 18-12
s 134-10
o 344-12
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354-12
354-30
t 441-24

opportunities
f 234-15 Unimproved *o* will rebuke us when we

opportunity
a 21-19 paths have diverged and we have little *o* to
an 105-23 to commit fresh atrocities as *o* occurs
f 232-32
c 266-15
b 271-27
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g 537-30

oppose
s 144-25
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b 273-22
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580-10
583- 4
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gl 580-15 the *o* of Truth, termed error,

opposes
f 224-32 supposed power, which *o* itself to God
o 357-25 If what *o* God is real,
gl 580-28 An adversary is one who *o*, denies,

opposing
sp 93-16 evil is the *o* error and not the truth of
p 380-30 to believe that God endows this *o* power
437-20 Here the *o* counsel, False Belief,

opposite (noun)
demoralized
p 407-25 instead of its demoralized *o*
direct
f 249-31 He is the direct *o* of material sensation,
exact
b 295-27 the exact *o* of real Mind, or Spirit
g 521-28 which is the exact *o* of scientific truth
523- 7 presenting the exact *o* of Truth,
immortality's
gl 580-19 ADAM . . immortality's *o*, mortality;
its
a 40-13
f 229-24
c 261- 1
b 282- 3
282-32
r 467-32
g 524-28
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just the
b 321- 1 an interpretation which is just the *o* of the true,
matter's
b 293-27 and point to matter's *o*,
of clairvoyance
sp 85- 2 This Mind reading is the *o* of clairvoyance.
of God
b 282-28 the fall of man or the *o* of God
g 554-20 Jesus defined this *o* of God and His
gl 591-13 the *o* of God,
592- 3 and therefore the *o* of God, or good;
of good
sp 72-22 evil, the suppositional *o* of good,
r 480-20 It is the *o* of good
gl 579-16 *o* of good,—of God and His creation,
of Himself
gl 583-25 could not create . . . an element the *o* of Himself
of infinity
gl 585-22 limitation, finity, the *o* of infinity
of Life
gl 584-10 the unreal and untrue, the *o* of Life.
of life
b 273-29 error, because it is the *o* of life,
of Love
gl 580-17 the *o* of Love, called hate,
of materiality
ph 171- 4 the spiritual *o* of materiality,
of matter
gl 583-23 *o* of matter and evil, which have no Principle;
of mind
gl 584-23 the *o* of mind, termed matter,
of Science
r 471- 6 *o* of Science, and the evidence before the
of Spirit
b 278-10 the *o* of Spirit.
o 359-17 that which is the *o* of Spirit.
gl 580- 4 *o* of Spirit and His creations,
591-12 the *o* of Spirit,
592- 3 the *o* of Spirit, and therefore the
594- 5 the first claim that there is an *o* of Spirit,
of themselves
a 20-18 he taught mortals the *o* of themselves,
of the real
b 277-25 and the *o* of the real is not divine,
337-27 the *o* of the real or the spiritual

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of Truth
s 108-24 the *o* of Truth, — called error,
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b 307- 4
g 523- 7
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suppositltious
p 368- 2 a supposititious *o*· of the highest right
r 469-15 the supposititious *o* of infinite Mind
Truth's
p 367-32 Truth's *o*, has no might
very
a 53- 8 reputation of Jesus was the very *o*· of his
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opposite (adj.)
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imaginary
r 479-24 the imaginary *o* of light,
these
b 282-20 At no point can these *o*· mingle or unite.
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o 356-13 he spoke of flesh and Spirit as the two *o*·,
unites such
f 229-10 belief which unites such *o* as
sp 74-22
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ph 191-28
b 270- 5
277- 9
g 539- 9
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debate and
p 434- 8 After much debate and *o*.
direct
f 229- 1 healing in direct *o* to them
b 273-26 in direct *o*· to material laws
mental
p 380-30 Meet . . . disease with as powerful mental *o*
g 534-24 There will be greater mental *o*·

opposition
met with
r 483-25 this Science has met with *o*;
no
f 253-20 Matter can make no *o* to
usual
s 114-32 Apart from the usual *o*· to everything new,
s 131- 8
ph 170-20
f 224-19
b 329-30
p 395- 3
r 483-26
gl 595-25

oppressed
p 373-24 and you relieve the *o* organ

oppression
f 225-20 but *o* neither went down in blood, nor
227-15 cannot fail to foresee the doom of all *o*.
t 451- 5 must renounce aggression, *o*· and the pride of
gl 589-14 sensuality; envy, *o*; tyranny.

oppressive
s 151-14 from the awful and *o* bondage
161-19 *o* state statutes touching medicine
f 227- 4 even as *o* laws are disputed

optic
ph 194-11 and paralysis of the *o* nerve

optical
s 122-15 The *o* focus is another proof of the

optics
s 111-16 even as the explanation of *o* rejects
p 400-24 even as in *o* we see painted on the retina
ap 572-27 *o* are inadequate to take in so wonderful a

oracles
sp 78-13 and accept them as *o*·?

orally
t 460-27 and she had to do this *o* through the

orator
sp 89-14 If one believes that he cannot be an *o*·

orb
ph 188-30 human eye knows not where the *o* of day is,
189-12 when the *o* of day disappears,

orbit
sp 90- 6 earth's *o* and the imaginary line called the
s 124-23 launched the earth in its *o*·
g 522- 9 and as revolving in an *o* of his own.

ordain
s 122-11 so-called senses . . . *o* certain sections of

ordained
f 221-19 never *o* a law that fasting should be a means
b 273-21 God never *o* a material law

ordeal
a 48-14 *the exalting o of sin's revenge on its destroyer*

order
astronomical
s 121-28 thus indicated, astronomical *o* imitates the
disorder and
p 402-30 Science cannot produce both disorder and *o*
divine
(*see* divine)
follows the
ap 568- 9 The narrative follows the *o* used in Genesis
law and
sp 97- 3 They will maintain law and *o*·,
of being
b 275-10 To grasp the reality and *o*· of being
g 508-22 in the ascending *o* of creation
of genus
b 277-16 the *o*· of genus and species is preserved
of heaven
s 118-31 natural *o* of heaven comes down to earth
of matter
g 552-26 the *o* of matter to be the order of mortal mind
of mortal mind
g 552-26 the order of matter to be the *o*· of mortal mind.
of Science
f 240-10 In the *o*· of Science, in which the Principle is
of this allegory
g 531- 2 The *o*· of this allegory — the belief that everything
of wisdom
m 62-25 the *o*· of wisdom would be reversed.

order
primal
s 135- 7 but unfolds the primal o,
scientific
s 123-28 the scientific o and continuity of being.
this
an 100-14 Under this o a commission was appointed,
b 277-19 Error relies upon a reversal of this o,

s 123- 7 which reverses the o of Science
c 255- 5 changing chaos into o and discord into the
b 277-22 even the o of material so-called science
p 437-21 False Belief, called C S to o

order in — that
a 51-10
sp 91-23
c 265- 8
p 428- 9
g 506-21
ap 564-22
565-10

order in — to
pref xii-21
pr 3-10
11-11
11-23
15-14
a 26-20
40-32
47-24
52-13
m 58- 7
sp 75- 3 in o to reappear
78-19 in o to be omnipresent
83- 8 in o to escape the error of these latter days
an 105- 3 in o to restrain crime,
s 131- 4
155-21
ph 165-18
169-14
172-16
181-26
f 203-31
212-26
220- 2
243-11
248-13
c 258-11
260-19
266-16
b 295-10
295-22
296-17
323-13
o 346-12
349-20
361 24
p 366- 3
369-15
375-13
377- 6
384-12
404- 1
413-15
413-23
421- 8
424- 7
t 449- 6
451 22
453-18
455 7
455- 9
r 482-14
483- 8
486- 8
g 522-21 in o to create man
528 16
531- 2
540-10
551-30
ap 560-20
gl 598 9

ordered
an 100-12 In 1784, the French government o the
g 528- 6 It cannot be true that man was o to

orderly
p 395-19 The nurse should be cheerful, o,

orders
s 138-19 under as direct o now, as they were then,

ordinary
a 24-16 the o theological views of atonement
an 105-30 from o medical practice to C S
s 128-11 ability to exceed their o capacity
139-29 opposed to C S, as they are to o religion;
s 156-12 Believing then somewhat in the o theories of
159-31
161-24
p 379- 5
385- 5
t 443- 4
443-16
r 483-23
g 537-25
548-31

organ
sp 88-20
s 151-31
ph 191- 2
p 373-24
373-25
377-23

organic
sp 74- 4
74-16
s 125- 3
125- 6
126- 1
149-21
149-23
160-10
162 25
162-25
ph 176-21
177- 1
180-31 dissolve a tumor, or cure o disease,
b 296-11 not the death of o matter,
309-28 o animal or vegetable life,
309-31 Therefore it is never structural nor o,
p 377-24 what are termed o diseases
428-30 author has healed hopeless o disease,
t 450-32 belief of . . . animal nature, and o life,
r 489-26 no o construction can give it hearing

organically
sp 83-22 to suppose that life is . . . o spiritual.

organism
an 100- 5
s 108-31
f 211-25
p 393-28
g 549- 9
555- 5

organization
and decomposition
r 488-26 not at the mercy of o and decomposition,
and time
f 249-19 O and time have nothing to do with Life
growth and
g 548-24 his material sense of animal growth and o,
material
ph 165-10 material o and non intelligent matter
p 429-19 If man did not exist before the material o
g 509- 4 dependent upon no material o
524-20 How then could a material o become the basis of
physical
ph 170-30 in either case dependent upon his physical o,

p 401-25 Would the drug remove paralysis, affect o,

organs
p 384-32 the entire functions and o of the
415-23 all the o of the human system,
ap 572-27 Not through the material visual o for seeing,
gl 585- 1 Not o of the so-called corporeal senses,

Orient
ap 575-28 star seen by the Wisemen of the O,

Oriental
O festivity
: Magic

above his
f 246- 8 by no means a material germ rising . . . above his o.
and birth
a 30-11 Had his o and birth been wholly apart from
and enlightenment
g 536-17 Did the o and enlightenment of the race
and facts
r 491-12 the true o and facts of being,

origin

and governor
r 480-11 God, the o and governor of all
and operations
g 512-27 Ignorant of the o and operations of mortal
and ultimate
r 487- 3 Life is the o and ultimate of man,
basis nor
sp 71-23 having no scientific basis nor o,
describe the
g 552-32 Naturalists describe the o of mortal and
divine
(see divine)
explaining the
b 292-19 Explaining the o of material man
has no
o 347- 5 whatever is mortal or discordant has no o,
his
m 63- 6 His o is not, like that of mortals,
ph 171-17 Mistaking his o and nature, man believes
human
b 305-29 These mortal dreams are of human o,
g 553-21 to account for human o,
human in their
s 112-14 they . . . remain wholly human in their o
learning the
sp 88-10 By learning the o of each.
man's
c 262-28 a false sense of man's o.
g 539-17 God condemned this lie as to man's o
553- 4 a higher and purer contemplation of man's o.
material
s 127-28 It has a spiritual, and not a material o.
g 534- 1 the belief in the material o of man
549-32 a belief in the material o of man,
material in
g 540-30 Material in o and sense, he brings a
mental
p 374-18 no argument against the mental o of
mortal
ph 169-11 disease has a mental, mortal o,
of all disease
ph 169-18 Science not only reveals the o of all disease
of all things
f 211-30 its normal action, and the o of all things
of man
(see man)
of mortals
g 548-18 Speaking of the o of mortals,
of sin
gl 590- 7 the o of sin, sickness, and death,
or existence
b 287- 1 They are without a real o or existence
g 554-12 any knowledge of its o or existence
primal
sp 90- 2 how then can we account for their primal o?
quantity, and
t 462-22 to discover their quality, quantity, and o.
spiritual
(see spiritual)
their
p 403-12 both have their o in the human mind,
g 553-14 their o and first introduction"
553-30 before they think or know aught of their o,
without actual
b 281-23 sin and mortality are without actual o

a 25-17 any man whose o was less spiritual,
29-15 Neither the o ...
f 215-25
217- 5
b 277-21
281-10
g 529-27
555-17
gl 580-11

original

pr 10-15 the o ...
a 24- 4
sp 74- 7
97-20
s 115-11
ph 192-20
197- 8
f 210- 3
214-22
b 277-14
286-13
295-10
305- 6
319-21
320-14
320-17
330- 6
o 336-31

original

o 361-22 fuller expression of its o meaning.
g 506- 3 Objects ...
516- 2
552-28
gl 579- 6
579-15
598- 5

originally

an 104-24 If . . . a belief o caused the sickness,
p 372- 4 What you call matter was o error
r 470-18 standard of perfection was o God and man.

originals

gl 583- 2 whose better o are God's thoughts,

originate

sp 90- 1 or if one animal can o another,
f 214-11 The material senses ...
c 266-26
b 275- 4
318- 9
318-31
r 472-10
g 543-24
550-30
551-23

originated

s 158- 1 profession of medicine o in idolatry
b 278-25
279- 7
307- 1
o 357-18
357-21
p 416-18
g 531-15
gl 585-26

originates

b 269-30
338- 4
p 377-16
g 543-18

originating

c 256-30 A mind o from a finite or material source
p 374-10 explanation of disease as o in human belief
gl 591-12 mind o in matter, the opposite of Truth;

originator

sp 89-26 Sound is not the o of music,

originators

c 263- 3 They believe themselves to be . . . o of

origins

f 213-31 belief in material o which discard

orthodox

o 351- 8 a member of the o Congregational Church
358-32 their own accredited and o pastors,
r 471-23 subscribed to an o creed in early youth,

ossification

p 4...

other

s 126-16
126-30
129-20
132-10
132-18
135-23
135-26
138- 2
140-19
145-15
145-16
145-25
145-27
149-19
154- 3
156-26
ph 167-28
168-22
169-29
169-30
177- 9
182-10
182-11
182-14
185- 7
193-27
200-21
f 201-19
206- 1
206- 1
206- 2
207-21
208-32
212-28
214-30
220- 6
228-26
231-30
242-11
242-11
243-10
c 257-18
264-18
b 269-25
269-26
270- 6
270- 7
275- 7
275-28
279-14
281- 5
282-22
285-14
296-16
301-10
301-20
304- 8
310-28
315- 7
315-27
323- 5
323-27
326- 8
327-13
331-20
333- 6
333- 8
338- 1
339- 4
340- 9
340-19
o 348-25
349-15
354-12
355-16
358- 7
360- 4
p 363-28
364-25
369-22
376- 2
384-26
385- 2
385- 9
391-15
398-15
399-31
403-11
413- 9
413-32
414- 9
414-14
421- 4
422-25
424-28

other

p 429- 3
t 443-19
444- 8
444-20
445-15
452-29
457- 2
457- 6
457-22 To pursue *o* vocations and
457-31
458- 2
458- 4
458- 5
459-31
r 467-14
468-30
469-19
471-19
473-13
475- 7
481- 1
482- 8 In *o* cases, use the word *sense*,

g

gl

other's

m 59- 4 tender solicitude for each *o* happiness,
o 350-14 not contributing in any way to each *o* happiness

others (*see also* **others'**)

all
a 25-19
an 106-18
s 150-24
ph 170-23
b 318-16

all the
g 547- 1 one example would authenticate all the *o*.

beliefs of
a 53-32 Had he shared the sinful beliefs of *o*,

cannot injure
sp 95-13 cannot injure *o*, and must do them good.

doing "unto
p 435-21 doing "unto *o* as ye would that they should do

faith in
sp 89- 6 Having more faith in *o* than in herself,

injuring
t 449-11 than for you to benefit yourself by injuring *o*

labors of
f 238-19 to enter unlawfully into the labors of *o*.

relieved
a 25-23 by no means relieved *o* from giving the

saved
a 49-29 "He saved *o*, himself he cannot — *Matt.* 27 : 42.

say
p 434- 5 *O* say, "The law of Christ supersedes our laws,

sins of
ph 193-13 The sins of *o* seem to make
o 346-13 belief that we suffer from the sins of *o*.

themselves and
a 34-22 It helped them to raise themselves and *o*
r 494-32 cast fear . . . out of themselves and *o*

---

pr 8-17 wise not to try to deceive ourselves or *o*.
a 23-24 One kind of faith trusts one's welfare to *o*
29- 3 must grapple with sin in themselves and in *o*,
33-12 *breaking* (explaining) it to *o*,
38-25 Jesus mapped out the path for *o*.
51-21 the works which he did and taught *o*

others
m 69-18 they can educate o· spiritually
sp 75-21 When you can waken yourself or o·
86- 4 Jesus knew, as o did not, that it was not
99-14
s 136-16
136-30
153-25
153-26
f 217-15
220-24
234-16
b 297-26
o 359-31
p 391-28
424-23
435-10
t 447- 5
452-20
453-15
461-18
462- 2 Some . . assimilate truth more readily than o,
464- 9 O could not take her place, even if willing
r 497-26 to do unto o as we would have

others'
t 455-14 little or no power for o· help.

otherwise
a 38-17
40-18
m 59- 8
sp 75-24
93-11
an 102-28
s 120- 1
134-11
ph 168- 8
b 268- •
o 358-11
p 392-21
423- 4
r 477 18
485- 2
488-26
491-32
g 519- 4
525-25

ought
a 19-27 rity,
m 58-26
68- 6
sp 73-13
85-29
94-10
s 130-28
ph 168- 9
f 220- 4
248- 6
253-26
b 279-32
299-20
o 345-22
348- 5
352-17
p 383-30
t 449-20 o to be understood and guarded against.
r 483-26 it o to receive aid, not opposition,
485-10 views of error o to be obliterated by Truth
g 540-13 but we o to know that God's law

our
p 438- 3 in o image, after o likeness, — *Gen* 1 26
r 475-23, 24 in o image, after o likeness, — *Gen* 1 26.
g 515-11, 12 in o image, after o likeness, — *Gen* 1 26.
525-13, 14 Let us make man after o mind and o likeness,

outcome
f 250-13
b 271-25
277-12
p 422-28
r 4..-..
g 553-14
ap 577-16

outgrow
sp 77-27 Spiritualists would o their beliefs in

outgrowing
t 452-10 o the old, you should not fear to put on the new.

outgrown
a 28-12 In conscience, we cannot hold to beliefs o·;
sp 74-30 never a return to positions o.

outgrowth
pr 12 2. and not the o· of divine Science.
sp 92-18 is an o· of human knowledge
ph 171-32 supposition that man is a material o·
g 518- 5 the spiritual creation was the o,

outlaw
an 105- 9 while mortal mind, evil, which is the real o,
p 381-27 Let us banish sickness as an o·,
435-16 for the agent of those laws is an o·,

outline
f 247-24 in expression, form, o·, and color.
248-23 angular o and deformity of matter models.
c 263-13 forming deformity when he would o grace
r 485-25 it cannot o· on the body its own

outlined
ph 196-29 mental state, which is afterwards o· on the
gl 587- 1 a belief that mind is o and limited;
591-20 Deity, which outlines but is not o.

outlines
ph 175- 2 we should efface the o· of disease
191-23 not a leaf unfolds its fair o,
198-10 o his thought relative to disease,
c 260- 3 than the sculptor can perfect his o from
b 298-31 marked with superstitious o,
gl 591-20 Deity, which o but is not outlined

outlived
o 353-13 The age has not wholly o the sense of

outlook
m 58-13 Never contract the horizon of a worthy o·
b 326-27 Thought assumed a nobler o,

outpouring
and for a liberal o of benefactions
spiritual o of bliss and glory,

Wherefore, then, in the name of o justice,

Our paths have diverged at the very o,.
and ensures failure at the o·
and knew from the o that man would do
ruptures the life . . . of man at the very o·.

o· sin, sorcery, lust, and hypocrisy.

incessant amusement o the home circle
o of finite form, which forms only reflect
no proof nor power o of human testimony

ph 195- 5
f 202-15
253-12
b 301-26
p 382-12
396-29
405-32
441-26
r 476-22
492-21
489-28
g 510-16
545-17

outsiders
s 138-11 cures, which appeared miraculous to o·
141-21 The o did not then, and do not now,

outstretched
p 365-14 from the o arm of righteousness?

outward
pref ix- 3
pr 4- 9
s 129-23
f 254-22
g 552-18
gl 586- 5

outwardly
t 464- 5 in which to make herself o· known

outweigh
s 155-20 must mightily o the power of popular belief
ph 168- 8 which would otherwise o· all else.
p 392- 8 enables truth to o· error

outweighs
s 143- 3 Mind as far o drugs in the cure of disease

over
pref xii- 6 ... four thousand students
pr 5- 2
5-13
7-31
14-29
17-14
a 21-18
24-30
25-15
25-22
26-15
26-25
29-11

overcome
sp 76-30
f 220- 2
231- 3
240-26
253-16
c 264-23
b 289- 5
289- 7
306- 5
p 392- 2
394-21
405- 8
405-18
410-16
427-18
427-21
t 446-24
450-20
ap 568- 1
569- 4
571-15
gl 581-14

overcomes
s 134-22
ph 182-21
b 289-15
315-24
p 395-11
420-17

overcoming
pr 10-12
a 21- 1
an 104-25
f 233-20
b 273-27
r 497-18 and o sin and death

overeaten
p 385-22 You say that you have not slept well or have o·

over-exertion
p 417-10 there will be no reaction from o

overflowing
ph 190-16 reservoir already o with that emotion

overflows
a 26- 1 the heart o with gratitude for what he

overlook
a 36-32 Can God therefore o the law of

overlooked
t 455-29 This strong point in C S is not to be o,

overlying
r 496-18 o, and encompassing all true being

overmastering
ph 186-17 It says "I am a real entity, o good"

overpower
f 222-26 if eating a bit of animal flesh could o her
p 429- 1 It is a sin to believe that aught can o

overrule
a 44-31 to o mortal, material sense
s 124- 1 hypotheses . that these are final and o the
p 384-29 the evidence before the senses can never o

overruled
a 43-14 were o by divine Love
p 381-31 Christ Jesus o the error which would
437 23 But Judge Justice . o their motions

a 35 10 glory of an everlasting victory o him,

overtake
ph 174-18 are pursuing and will o· the ages,

overtakes
b 290- 5 before what is termed death o mortals,

overtaxed
sp 79-24 says Your brain is o,
f 203-21 o the belief of life in matter

overthrew
f 228 27 The humble Nazarene o· the supposition

overthrow
s 110-19 neither tongue nor pen can o it.
o 342- 1 denunciation cannot o· it
p 391- 1 to o the plea of mortal mind,
t 464-28 nor can they o a scientific system

overthrowing
p 437-26 C S was o· the judicial proceedings of a

overthrows
s 120-21 heals the sick, o· false evidence,
129-12 a belief which Science o·.

overturn
f 223-31 God will o·, until

overwhelmed
p 366-22 physician must also watch, lest he be o

overworked
p 387- 5 Who dares to say that actual Mind can be o·?

ovum
g 547-10 microscopic examination of a vulture's o·,
549-18 look upon the simple o· as the
553-20 from Adam's rib, not from a fœtal o·
553-24 If . . . human belief agrees upon an o as

owe
a 18- 4 and for this we o· him endless homage
sp 94-12 The eastern empires and nations o their

owing
s 149- 8 o to the different mental states of the patient.

own
pref ix- 5
xii-11
pr 3- 8
3-11
7- 4
11-22
12-17
a 18-18
22-11
23-26
24-30
25-24
26-11
37-13
38-23
40-15
48-25
m 61-19
63-30
63-31
64-22
64-31
65-25
69-17
sp 77- 7
77- 8
79-19
81- 7
86-31
90-24
94- 6
an 101-21
103-27
s 119-10
121-27
124- 8
126-10
126-27
127-32
131-18
131-18
139-21
140-30
144-28
145-30
146- 8
149-14
150-28
151-24 o body ... likeness
152- 1
153-24
153-24
154-18
159-32
160-25
ph 166- 1
170-32
176- 5
177- 6
177-11
187- 7
191-21
196- 3
196-14
196-19
199-15
f 204-24
205- 6
206- 7

P

paid
a 20- 3 He at last p· no homage to forms of doctrine
p 405-16 will be manacled until the last farthing is p ,

pain
absence of
ph 181- 7
183-11
188-20
190-10
f 242-13
c 262-19
b 303-21
307-22
p 389-25
and sorrow
g 557-15 the less p· and sorrow are his.
any
p 416- 9 To him there is no longer any p .
belief in
s 153-19 The boil simply manifests, . . a belief in p·,
153-24 its own pain — that is, its own *belief* in p·
belief of
f 247-32 to retreat from the belief of p· or
o 346-23 that there is no reality in his belief of p ,
p 416- 3 the belief of p will presently return, unless
t 464-18 when the belief of p· was lulled,
couch of
o 342-22 raises from the couch of p the helpless invalid.
p 435-19 Watching beside the couch of p
development of
p 391-12 can prevent the development of p·
does not produce
p 413- 2 Mind, does not produce p in matter
end in
g 536-20 Passions and appetites must end in p·.
equivalent of
pr 6-13 will furnish more than its equivalent of p,
experiences no
c 261-11 the body experiences no p .
inflammation and
p 375- 4 the belief that inflammation and p· must
instead of
p 435-13 pleasure instead of p , and life instead of death.
intense
ph 195- 1 gave him a belief of intense p .
intruding
p 391-10 a single intruding p· which
makes its own
s 153-24 this so-called mind makes its own p·
memory of
f 212- 9 Because the memory of p· is more vivid
no
m 69-15 the sweet assurance of no parting, no p ,
s 113-28 no p in Truth, and no truth in pain;
p 393-21 matter can have no p nor inflammation
421-19 gone from mortal mind, there can be no p·;
no more
ap 573-31 no more p , and all tears will be wiped away.
no truth in
s 113-29 no pain in Truth, and no truth in p ,
occasion of
f 212-13 which we say was the occasion of p ,
occasions the
p 416-14 unless the belief which occasions the p has
or fear
b 327- 6 the false beliefs of pleasure, p , or fear
or heat
p 376-26 impossible for matter . . . to feel p· or heat,
or pleasure
s 159-27
f 211-32
212- 1
219- 9
247-32
b 339-31
p 392-32
mind,
r 478-17 assertion that there can be p or pleasure in
part with
s 138-24 sick are more willing to part with p than
pleasure and
sp 92- 5 experiencing pleasure and p·,
b 298-17 alternating between a sense of pleasure and p .
r 472-15 Error is a supposition that pleasure and p ,
pleasure nor
b 327- 4 neither pleasure nor p , appetite nor passion,
pleasure or
sp 76-24 without a single bodily pleasure or p·,
f 224- 6 Every sensuous pleasure or p is self-destroyed
pleasure or
c 260-27 the expectation of perpetual pleasure or p·
p 418- 4 destroying all belief in material pleasure or p·.
produce
ph 166- 2 the human mind is all that can produce p
quiets
s 143-17 and quiets p· with anodynes
same
p 416-13 patient will find himself in the same p·, unless
seized with
t 464-14 seized with p· so violent
sensation of
f 212- 6 If the sensation of p in the limb can return,
sorrow, and
ap 573-27 a cessation of death, sorrow, and p·.
suffer no
g 557- 9 many animals suffer no p in multiplying;
travaileth in
c 255- * *travaileth in p together until — Rom. 8 : 22*
where is the
p 416-15 Where is the p while the patient sleeps?
without
f 215- 1 Spirit's senses are without p ,

s 153-22
ph 186-26
195- 9
f 212- 4
212- 5
212- 8
212-13
219- 1
c 260-31
b 285- 2
308-12
o 346-24
346-25
p 379-26
415-14
415-31
416- 2
416- 5
418-30
421-15

pained
f 250-16 weary or p , enjoy or suffer, according to
t 452- 9 eyes accustomed to darkness are p by the light
ap 562-23 and p to be delivered. — *Rev* 12 2

painful
s 153-16
153-17
f 251- 4
o 346-18
p 385-21
r 495-19

painless
f 224- 9 There should be p progress,
p 401-13 but should be as p· to man as to a fluid,
414-28 in whom all being is p and permanent.

painlessly
p 375- 2 as p· as gas dissipates into the air

painlessness
s 125-13 pain and p·, sorrow and joy,

pains
a 39-23 material p and material pleasures to pass away.
multiplies their
f 214-23 All material knowledge, . . . multiplies their p ,
of sense
f 232-28 material pleasures and p· of sense pass away

b 322-22 incurred through the p of distorted sense

painted
p 400-24 we see p on the retina the image which

painter
c 260- 4 or the p· can depict the form and face of

painting
b 310- 1 The artist is not in his p .

paints
f 247-21 It is Love which p· the petal with myriad hues,

pairs
r 466-11 but these contrasting p· of terms

palaces
s 133-18 in the fiery furnace and in kings' p

palate
sp 88- 7 when no viand touches the p

pale
pref vii- 4 So shone the p star to the prophet shepherds,
a 48-25 P in the presence of his own momentous
b 328-32 reaching beyond the p of a single period
p 415-18 causing a p or flushed cheek

pallid
p 376-10 p invalid, whom you declare to be
415-17 Note how thought makes the face p

palm
s 142-11 If the soft p, upturned to a lordly salary,

palms
a 44-16 to heal the torn p
48-15 Truth and Love bestow few p until

palpable
o 359-15 p only to spiritual sense,

palpitating
o 351-14 the living, p presence of Christ,

palsied
p 415-22 impelled or p by thought,

palsies
s 119-19 The lawgiver, whose lightning p . . is not
142-16 Sensuality p the right hand,

palsy
p 375-21 P is a belief that matter governs mortals,
375-25 and you cure the p
r 486-29 then p, blindness, and deafness would

pampered
a 41-10 p hypocrite may have a flowery pathway here,

pamphlet
pref ix-20 Her first p on C S was copyrighted in 1870;

panacea
s 144-29 Truth will be the universal p.
p 407-12 Here C S is the sovereign p,

Pandemonium
b 269- 1 P, a house divided against itself

Pandora box
ph 170-30 the P b, from which all ills have

pang
a 19-17 Every p of repentance and suffering,

pangs
a 48- 1 The p of neglect and the staves of
ph 175-15 inflammation, sneezing, and nasal p
f 240-31 and learning through p unspeakable
b 296-20 and how long they will suffer the p of

panoply
ap 571-18 Clad in the p of Love,

pantheism
a 27-20 to cut down the false doctrine of p,
s 111- 1 agnosticism, p, theosophy, spiritualism,
129-11 P may be defined as a belief in the
129-18 p, and infidelity are antagonistic to true
139 28 Atheism, p, theosophy, and
c 257-11 This belief is shallow p
b 279-30 P, starting from a material sense of
294- 4 This is p, and carries within itself the
335- 6 would establish a basis for p.
g 522-14 It records p, opposed to the

pantheistic
f 204-30 belief that God lives in matter is p
c 257- 7 theory that Spirit is not the is p
b 279- 1 These systems are one and all p,
279 23 p belief that there is mind in matter,
307- 3 This p error, or so-called *serpent*,

parable
s 117-31 His p of the "leaven, which a — *Matt* 13 33
118- 6 Did not this p point a moral
118-16
b 272-13
o 343-13
p 363 15
g 539 20

parables
a 27-17 Jesus' p explain Life as never mingling with
s 117-16 taught spirituality by similitudes and p.

paraded
ph 176-11 ghastly array of diseases was not p before the

parading
p 372-24 only by falsely p in the vestments of law.

Paradise
ph 171- 7 gates of P which human beliefs have closed,
b 285- 4 not alone hereafter in what men call P, but

paradox
f 216-25 would seem the exception, . . and life a p.

parallel
p 422-22 Let us suppose two p cases of bone-disease,

paralysis
s 152-15 once apparently cured a case of p simply by
ph 194-10 p of the optic nerve
p 401-25 Would the drug remove p,
420- 3 no stoppage of harmonious action, no p.

paralyze
f 213-13 Material theories partially p this attraction
p 375-22 belief that matter . . can p the body,
376-31 is to p mental and scientific demonstration.

paramount

paraphrased
g 532-21 Its summons may be thus p

parched
f 221- 9 that she should not wet her p throat until

pardon
ask
pr 6- 9 supposition . . nothing to do but to ask p,
divine
a 40-11 This is my sense of divine p,
God's
b 291- 4 suppositions . . that God's p is aught but
339- 5 Does not God's p, destroying any one sin,
legal
pr 11-12 Mere legal p (and there is no other,
no
pr 11-17 Truth bestows no p upon error,
ready
a 24-21 chiefly as providing a ready p for all sinners
sin and
f 251-19 sickness and death, sin and p,
unmerited
pr 3-21 We plead for unmerited p
pr 6- 4
a 36- 7
b 285-25
329-26
339- 2
p 365-20

pardoned
a 36-26 suddenly p and pushed into heaven,
b 291- 1 suppositions that sin is p while unforsaken,

pardons
pr 11-13 never p our sins or mistakes till

parent (*see also* parent's)
pref ix-32 as a p may treasure the memorials of a
a 50- 9 despairing appeal, if made to a human p,
m 69-20 Some day the child will ask his p,
b 306-32 p of all human discord was the
336-31 God is the p Mind, and man is God's
p 416-20 This materialism of p and child is only
416-23 is no longer the p, even in appearance.
r 480-25 The supposititious p of evil is a lie.
g 507- 9 wanderers from the p Mind,
529-12 belonging to no lesser p.
552- 2 is answered, if the egg produces the p.
552- 3 Who or what produces the p of the egg?

parentage
g 517-19 they all have one Principle and p.

parental
m 63-19 person, property, and p claims of the two sexes

parent's
p 412-29 met mainly through the p thought,
424- 1 formed first by the p mind,

parents
devout
o 351-11 the prayers of her devout p
gross
m 61-13 promising children in the arms of gross p,
heavenly-minded
m 61-12 The offspring of heavenly-minded p
her
f 237- 7 months or years before her p would have
his
p 425- 1 His p or some of his progenitors
obey their
f 236-21 Children should obey their p;
our first
sp 92-14 in the act of commending to our first p
Puritan
o 359-20 From Puritan p, the discoverer of C. S.
those
m 62-10 those p should not, in after years, complain

parents
views of
p 413- 9 views of p· and other persons on these subjects
m 61-18 If perchance they live to become p·
62- 8 If p· create in their babes a desire for
62-12
f 236-23
237-11
b 314-11
g 557- 3

pariah
p 362-10 as positively as if she were a Hindoo p·

Paris
an 100-13 ordered the medical faculty of P·
101-20 the *Royal Academy of Medicine in P·*.

Parisian
ph 197- 4 like a P· name for a novel garment.

Parker, Theodore
sp 80- 7 purporting to come from the late Theodore P·

Parmenter, Judge
an 105-18 these words of Judge P· of Boston will become

parodies
p 367- 8 but so many p· on legitimate C. S.,

parody
o 343-12 will not be forever hidden by unjust p·

part
any
sp 73-26 mistake to suppose that matter is any p· of
component
a 28-17 Not a single component p· of his nature
early
g 523-16 in the early p· of the book of Genesis.
every
f 242-28 restores every p· of the Christly garment
p 423-11 reaching to every p· of the human system.
from one
p 420- 1 nor go from one p· to another,
fundamental
t 460-10 this most fundamental p· of metaphysics
has no
m 64-22 in which passion has no p·.
having
a 24-13 This is having p· in the atonement,
his
c 261-12 strong impulse of a desire to perform his p·,
infinitesimal
g 520- 6 can repeat only an infinitesimal p· of what
is proved
t 461- 6 We admit the whole, because a p· is proved
latter
g 522-25 This latter p· of the second chapter
little
a 19-21 he has little p· in the atonement,
most
pref x-17 for the most p· have been abandoned
no
a 19-26
f 231-28
242-27
246-17
r 468-29
of himself
sp 92- 1 which is p· of himself.
of the error
r 482-26 Sickness is p· of the error which
only in
t 462-10 to practise Truth's teachings only in p·,
our
a 21- 5 This is having our p· in the at-one-ment
sinner's
a 23- 5 constant self-immolation on the sinner's p·.
tenth
gl 595-22 TITHE. Contribution, tenth p·, homage,
that
t 461- 6 that p· illustrates and proves the entire
their
p 431-15 The struggle on their p· was long
third
ap 563-23 drew the third p· of the stars — *Rev.* 12: 4.
vital
s 113- 5 The vital p·, the heart and soul of C. S.,

a 19-25 Those who cannot demonstrate, at least in p·,
m 68-12
sp 98-23
s 138-23
157-16
f 230- 2
b 296-17
307-23
315-29
p 415-10

part
p 430- 3
431-29
439- 8
t 444-23

partake
a 20-11 can be baptized, p· of the Eucharist,
25-11 and they . . . who p· of that divine Life.
31-19 we drink of his cup, p· of his bread,

partaken
p 385-28 because you have p· of salt fish,

partakers
pr 4-16 attest our worthiness to be p· of Love.
9-31 that you may be p· of his nature?

partakes
b 307-19 Thus error p· of its own nature

partaking
p 431- 6 p· of food at irregular intervals,
ap 559-25 thus p· of the nature, or primal elements,

parted
f 242-23 "They p· my raiment — *John* 19: 24.
245- 7 in the same hour which p· her from her lover,
b 306- 8 If God, who is Life, were p· for a moment from
p 401-22 If the mind were p· from the body,
t 444-24 as did Abraham when he p· from Lot,

partially
a 23- 1
s 111-29
149-26
f 213-13
223-26 ded,
b 326-14

participant
p 439-12 a misguided p· in the misdeed

participate
m 59- 9 Man should not be required to p· in

participation
g 544- 3 so wholly apart . . . that Spirit had no p· in it.

particle
p 398-17 sometimes not containing a p· of medicine,

particular
a 33- 2 only for a p· period
s 112-10 some p· system of human opinions
ph 178- 1 though they know nothing of this p· case

particularly
g 507- 7 Without natures p· defined,

parting
m 69-15 sweet assurance of no p·,

partly
a 30- 6 Jesus' advent in the flesh partook p· of
b 269-26 systems based wholly or p· on
p 373- 7 p· because they were willing to be restored,

partner
m 59-14 each p· sustaining the other,

partners
p 379- 3 announced as p· in the beginning.

partnership

partook
a 30- 5 p· partly of Mary's earthly condition,
33- 4 p· of the heavenly manna,
34-10 If all who ever p· of the sacrament
f 221- 6 p· of but one meal in twenty-four hours,

parts
s 123-19 The revelation consists of two p·:
g 523-30 In the historic p· of the Old Testament,

parturition
g 557- 7 where p· is without suffering.

Paschal
ap 559-29 the Israelites of old at the P· meal

pass
pr 1- • Mark 11: 23.
a 32- 8
32-13
39-16
39-24
m 63- 8
sp 75-30
an 105-15
s 118-10
135-16

pass
s 164-27
ph 173-15
188-10
f 201- 8
225- 9
232-28
244-25
b 282-19
289-28
321-27
335- 4
o 345-16
p 375- 2
386-31
401-19
r 496-26
g 535-15

passage
another
b 313- 9 With this agrees another *p* in the same
g 504-21 explanation of another *p* of Scripture,
defeat the
p 390-31 to defeat the *p* of an inhuman law
of the blood
ph 187-13 opening and closing for the *p* of the blood,
perilous
ap 559-30 prefigured this perilous *p* out of bondage
Scriptural
b 328-29 the Scriptural *p* would read *you*, not *they*
this
b 320-29 whereas this *p* is continually quoted as if
g 504- 7 are answered in this *p*,

f 218-29 The meaning of that *p* is not perverted
b 313-19 The *p* is made even clearer in the translation
ap 566- 7 in their *p* from sense to Soul,
gl 598- 2 as in the *p* in John's Gospel,

passages
gl 598- 7 as in other *p* in this same chapter

passed
pref xi-30
a 35- 1
41- 2
sp 87- 8
s 147-12
ph 172-15
f 221-10
251-11
b 307- 2
p 396-13
g 536- 3
536- 8
556- 9
ap 572-21
572-23

passes
sp 72-28
ph 172- 9
197-18
f 247-11
b 284-30
336- 3
gl 580-23

passeth
ph 190-25 the wind *p* over it, — *Psal* 103 16
r 476-26 the wind *p* over it, — *Psal* 103 16

passing
sp 97-14 approaches truth without *p* the boundary
an 104- 1 true thoughts, *p* from God to man
f 245-22 she had taken no cognizance of *p* time
b 295-17 as light *p* through the window pane.
gl 581- 4 ANGELS God's thoughts *p* to man,

passion
m 60-22
64-22
sp 94-16
ph 188- 8
b 327- 4
p 407- 7
t 415-22
r 480- 9
gl 588-13

passions
a 24- 6 instigated sometimes by the worst *p* of men
53- 5 so far removed from appetites and *p*
s 115-21 Evil beliefs, *p* and appetites, fear,
f 201- 9 *P*, selfishness, false appetites, hatred
p 401- 5 cherishing evil *p* and malicious purposes,
407-10 If man is not victorious over the *p*,
g 536-11 The appetites and *p*, sin, sickness,
536-20 *P* and appetites must end in pain
gl 597-30 Destruction, anger, mortal *p*.

Passover
a 32-28 The *P*, which Jesus ate with his disciples

passport
a 22- 1 he would borrow the *p* of some

past
pref vii-15 Contentment with the *p* and the
a 28-25 To suppose that persecution . belongs to the *p*,
sp 84-13
an 106-25
ph 178-10
f 224- 4
240-19

pastor
pref xii- 8 *p* of the first established Church of Christ,
o 359- 7 more faith in the Scientist than in their *p*?

pastors
o 359- 1 their own accredited and orthodox *p*,

pastures
g 514-13 or rests in "green *p*, — *Psal* 23 2
ap 578- 6 to lie down in green *p* — *Psal* 23 2

path
along the
s 129-27 along the *p* which Science must tread
ascending
c 265-28 brightens the ascending *p* of many a heart
Judah's
ap 566-21 And oh, when stoops on Judah's *p*
narrow
t 451-12 but strive, to enter the narrow *p* of Life,
our
f 254-12 He directs our *p*
true
t 454- 7 and plants the feet in the true *p*,

a 20-22 traversing anew the *p* from sin to holiness.
33-25 Jesus mapped out the *p* for others
m 66-20 wait patiently on divine wisdom to point out the *p*
ph 174-15 marking out the *p* for generations yet unborn.
p 426- 6 finds the *p* less difficult when she has
t 454- 8 *p* which leads to the house built without hands

pathology
s 157-32 this spiritual and profound *p*.
f 252- 6 regarding the *p* and theology of C. S
b 294-16 taught, as they are by physiology and *p*,

paths
a 21-18 Our *p* have diverged at the very outset,
22-25 is not reached through *p* of flowers nor by
f 224- 5 disappear from the dissolving *p* of the
251- 8 as to drive belief into new *p*
ap 578- 9 in the *p* of righteousness — *Psal* 23 : 3.

pathway
a 26- 3 treading alone his loving *p*
41-11 hypocrite may have a flowery *p* here, but he
r 487- 5 gained by walking in the *p* of Truth
g 549-25 the *p* leading to divine Science,

patience
pr 4- 4 expressed in *p*, meekness love, and good deeds.
4-25
a 20-29
43-11
m 66-27
p 366- 1
367- 4
t 454-24
g 515- 4

patient (*see also* patient's)
cholera
s 154-11 a bed where a cholera *p* had died
154-14 no cholera *p* had been in that bed.
cured a
s 153-10 she has cured a *p* sinking in the last stage of
cure his
p 366- 3 In order to cure his *p*, the metaphysician
cure the
p 417-24 the way to cure the *p* is to make
discouraging the
t 447-18 without frightening or discouraging the *p*
dispossesses the
p 375-13 the hypnotist dispossesses the *p* of his
healer and
t 457- 6 for teacher and student, for healer and *p*,
his
ph 197-30 The doctor's mind reaches that of his *p*.
p 366- 7 to cast physical evils out of his *p*;
375- 9 when his *p* says, "I am better,"

patient

needs to be
p 417-21 from which the p· needs to be awakened.

physician and
ph 174-29 the thought of both physician and p·?
177-27 even though physician and p· are expecting

reaches his
p 365-15 reaches his p· through divine Love,

sensitive
p 423- 6 oftentimes affects a sensitive p·

strengthens his
p 423-23 strengthens his p· with the stimulus of courage

telling the
s 161-25 telling the p that he is sick,

thought of the
p 414-13 mortal mind or the thought of the p·,

treat the
s 159-12 and to treat the p as if she were
p 421-12 treat the p less for the disease and more for

while the
p 416-15 Where is the pain while the p· sleeps?

will find
p 416-12 the p will find himself in the same pain, unless

your
s 153-20
p 377- 1
395-26
403-25
412- 1
419- 8
420-29
424-16
424-20
s 149- 9
156- 8
156-15
ph 169- 6
169- 7
177-26
177-32
185-32
193- 4
198- 3
198- 5
o 342-32
p 370-25 a p,
375-10
376- 2
377-19
382-19
395-16
395-28
396- 4
396- 5
398-19
403-32
412-21
416- 7
421- 9
421-24
423- 3
424-31
430-19
430-30
t 453-25
460-15

patient (adj.)

pr 3-13 likeness of the p, tender, and true,
ph 180- 5 The p sufferer tries to be satisfied when he
f 242-15, 16 In p obedience to a p God,
p 395-19 cheerful, orderly, punctual, p,
413-21 I am not p with a speck of dirt,
gl 586-23 GETHSEMANE. P· woe, the human yielding to

patiently

pr 8-31
10- 3
m 66-19
s 136-32
139-12
f 254-11
c 262-23
t 454-22

patient's

sp 79- 6
s 145-11
153-16
153-17
ph 168-25
198-23
198-26
f 233-25
p 365-29
366- 9

patient's

p 375-18 adding to his p mental and
375-19 increasing his p spirituality
376-22 destroy the p false belief
396-11 nor encourage in the p· thought the

patients (*see also* **patients'**)

consumptive
p 375-26 *Consumptive p always show great hopefulnes*

fear of
p 411-28 by allaying the fear of p.

his
ph 197-32 will harm his p· even more than
p 365-22 and deal with his p compassionately,

manipulate
ph 181- 9 When you manipulate p, you trust in
181-14 to declare that you manipulate p but that

ninety-and-nine
o 344-28 may lose ninety-and-nine p, while C S. cures

our
s 149-19 advise our p· to be hopeful

students and
t 456-27 and so do all his students and p.

your
p 414-17
417-27
417-32
419-29
424-24
ph 180-18
o 359- 6
359-10
p 422-11
t 443-14
446- 6

patients'

p 414-15 To fix truth steadfastly in your p· thoughts,

patriarch

f 224-27 as he came of old to the p at noonday?
b 308-26 But the p, perceiving his error and
gl 579-12 This p illustrated the purpose of Love

patriarchs

b 283-26 in length of days, as it was by the p,
308-14 The Soul-inspired p· heard the voice

patron

a 28-21 and Beelzebub is his p.

pattern

sp 94-16 p of mortal personality, passion, and impulse
f 236-16 p showed to thee in the mount." — *Heb* 8 5
c 263-25 and attempts to p· the infinite
g 542-20 let human justice p the divine.

patterns

f 248-22 are liable to follow those lower p,

Paul (*see also* **Paul's**)

alludes
o 342- 1 P alludes to "doubtful disputations" — *Rom* 14 1.

asked
f 216-25 P asked . . "What concord hath — *II Cor* 6 15
o 349- 3 As P asked of the unfaithful in ancient days,
g 539-24 P· asked "What communion hath — *II Cor* 6 14

said
sp 93- 9 *now* is the day of salvation," said P. — *II Cor.* 6 2
95- 5 P said, "To be spiritually minded is life" — *Rom* 8 6.
f 223- 2 P said, "Walk in the Spirit, and ye — *Gal* 5·16
227-17 P said, "I was free born" — *Acts* 22 28
b 304- 5 P said "Neither death, nor life, — *Rom* 8 38

saw
gl 596- 7 P saw in Athens an altar dedicated

says
a 31-22 what says P·? "As often as ye — *I Cor* 11·26
b 271-31 P says, "How shall they hear — *Rom* 10 14
321- 3 P says, . . "Flesh and blood cannot — *I Cor.* 15 50
332-16 P says "There is one God, — *I Tim* 2 5
o 346-32 P says: "The flesh lusteth against — *Gal* 5·17
r 479-29 P· says "For the invisible things of Him, — *Rom* 1·20
gl 534-18 P says . . "The carnal mind — *Rom.* 8 7.

to misunderstand
ap 560-29 To misunderstand P, was to be ignorant of

was not at first
b 324-19 P· was not at first a disciple of Jesus

writes
a 45-10 P· writes "For if, when we were — *Rom* 5 10.
f 244-10 P· writes, "The law of the Spirit — *Rom.* 8 2
b 324-27 P writes, "If Christ [Truth] — *I Cor* 15·14
335-10 P· writes· "When Christ, who is — *Col* 3:4

period
revolutionary
b 268-11 In this revolutionary p·, . . . woman goes forth
scientific
p 406-15 as we approach the scientific p·, in which
single
b 329- 1 reaching beyond the pale of a single p·
that
sp 95- 4 traduced by the sinners of that p·,
this
sp 77-16 This p· will be of longer or
94-26 but what would be said at this p· of an

s 146-27 far anterior to the p· in which Jesus lived
b 274-30 in a manner and at a p· as yet unknown.
306-14 If Life or Soul and . . man, unite for a p·
p 372-23 Matter succeeds for a p· only by falsely

periodical
pref xii-13 the first p· issued by Christian Scientists.
sp 80- 9 Yet the very p· containing this sentence

periods
b 271- 4
p 381-14
g 503-24
511-18
ap 560-26

perish
f 251-26 nothing is left which deserves to p·
b 281-29 Our false views of matter p·
296-14 so-called pleasures and pains of matter p·,
g 542-19 shall p· with the sword " — Matt. 26: 52.

perishable
b 274- 7 and symbolizes all that is evil and p·.
g 536-28 give up their belief in p· life

perishing
s 147-21 the p· fossils of theories already antiquated,

perjurer
p 438- 9 proved the witness, Nerve, to be a p·.

perjury
p 438-16 p·, treason, and conspiracy against the rights

permeate
a 37-12 and to p· humanity with purer ideals.

permeated
sp 72- 5 p· by Spirit, that body would disappear

permission
p 378-29 power, without the divine p·, is inconceivable;
394-26 Is there no divine p· to conquer discord
434- 8 p· is obtained for a trial in the

permit
m 64-27 Let not mortals p· a disregard of law
f 227-10 some public teachers p· an ignorance of

permits
f 234-32 no more harm than one's belief p·.
b 274-23 Divine Science is absolute, and p· no

permitted
m 62- 1 only be p· for the purpose of generating,
p 441- 6 not p· to enter any suits at the bar of Soul,

permitting
s 159-26 how much harmony, or health, matter is p·

pernicious
a 38- 4 more p· than the old doctrine of
sp 78-14 Communications gathered from . . . are p·
p 394-19 their theories are sometimes p·,
r 469-29 is as p· to divine theology as

peroration
p 433-26 is the Judge's solemn p·.

perpetrator
p 403- 5 should and does cause the p· to suffer.
ap 564- 8 will sink its p· into a night without a star

perpetual
m 57-12 will be p· only as it is pure and true,
64-24 spiritual understanding and p· peace.
s 119-14
f 231-15
240-15
c 255- 4
260-27
b 280-28
283- 5
328-28 Jesus' promise is p·.
p 381-28 and abide by the rule of p· harmony,
441- 7 but be enjoined to keep p· silence.
r 487- 8 the p· exercise of the Mind-faculties
g 501-17 than the history of p· evil

perpetually
s 107-15 Feeling so p· the false consciousness
r 496-15 Hold p· this thought, — that it is the spiritual
ap 564-28 serpent is p· close upon the heel of harmony

perpetuate
ph 183-15 nor devised a law to p· error.
196- 8 false pleasures which tend to p· this
p 419- 3 hate will p· or even create the belief in
g 542-11 and the denial of truth tend to p· sin,

perpetuated
a 43-19 p· and extended it.
r 466-24 mythology and Jewish theology have p· the

perpetuates
pr 2-20 p· the belief in God as humanly circumscribed,
sp 85- 7 whatever constitutes and p· harmony,
f 235-23 divine Truth which is Life and p· being,
b 280-29 and p· these qualities in man,
p 399-16 Mortal mind p· its own thought.

insmitted

said: . . Dark and p·, our devious career
We may well be p· at human fear,

p 414-19 by troubling and p· their thought.

per se
pr 12-31 only petitioners (p· s· or by proxy)

persecuted
a 33- 6 followers of Truth.
41-26
sp 98- 2
an 104- 6
s 134- 5
134-11
ap 569-30

and
b 324-19 not at first a disciple of Jesus but a p· of

persecutors
a 27-29 attack upon
43-13
43-16
45-14
51-25

persecutors
p 452- 2 Wiser than his *p*, Jesus said.
ap 560-27 but has been fatal to the *p*.

persisted
s 136-32 Jesus patiently *p* in teaching and

persistence
t 462-18 sincerity, Christianity, and *p* alone win

persistently
b 273-32 when it is opposed promptly and *p* by C S
p 400-19 contending *p* for truth, you destroy error

Person
s 116-29 then God *is* infinite *P*, — in the sense of
b 302-26 divine, infinite Principle, called *P* or God
331-26 Life, Truth, and Love constitute the triune *P*

person
corporeal
pr 13-20 *If we pray to God as a corporeal p*,
deceased
sp 81-32 deceased *p*, supposed to be the communicator,
deceitful
p 395-18 deceitful *p* should not be a nurse.
His
b 313-11 image of His *p* [infinite Mind] " — *Heb* 1 3
material
pr 14- 2 as a corporeal, material *p*,
no
p 375-14 No *p* is benefited by yielding his
t 455-25 No *p* can misuse this mental power, if
one
m 64-23 Then white-robed purity will unite in one *p*
sp 73- 3 Spiritualism calls one *p*, *material*, but
82-12 one *p* cannot exist in two different states of
g 517-16 if God is personal, there is but one *p*,
scourged in
b 316-25 scourged in *p*, and its Principle was rejected
special
ph 178- 2 this particular case and this special *p*,
third
f 204- 9 resulting in a third *p* (mortal man)

m 63-19
sp 71- 3
87- 5
s 116-24
116-15
f 217-28
b 287-26
301- 3
p 402-31
411- 6
432-13
g 517-20

personal
pref x-23
m 60-22
61- 2
sp 72-30
82- 7
s 116-24
138- 3
ph 167- 2
f 238- 4
c 256- 9
263- 2
266- 6
266-11
b 302-27
312-21
312-24
334-11
336-32
o 351-18
360- 8
p 364-13
441-27
t 440-23
g 517-15

personality
attractive
r 491-27 wicked man may have an attractive *p*.
dual
b 334-12 This dual *p* of the unseen and the seen,

personality
His
g 517-17 His *p* can only be reflected, not transmitted
his
a 40-27 and not merely worship his *p*
human
s 138- 7 Life, Truth, and Love, and not a human *p*,
infinite
s 116-28 If the term . as applied to God, means infinite *p*,
116-29 in the sense of infinite *p*, but not in
b 330-16 The individuality of Spirit, or the infinite *p*,
material
b 285- 7 What, then, is the material *p*
337- 5 Material *p* is not realism,
g 544-25 but a material *p* is not this likeness.
mortal
sp 94-16 pattern of mortal *p*, passion, and impulse.
not to exalt
t 464-23 has labored . . . not to exalt *p*.
physical
b 285-15 Is God a physical *p* ?
sense of
ap 577- 1 *even as the material sense of p yields to*
statement of
sp 94- 7 Christian and scientific statement of *p*

s 116-27 If the term *p*, as applied to God, means
r 473-24 rather than *p* or the man Jesus,
491-25 *P* is not the individuality of man

personally
sp 95- 5 if Jesus were *p* present
s 115- 6 any reader, who has not *p* demonstrated C S.
p 430-32 testifies . . I was *p* abused

ful,

personified
o 357- 7 Jesus said of *p* evil, that it was

persons
and souls
b 280-14 seeks to divide the one Spirit into *p* and souls
and things
c 263-27 a human and mortal sense of *p* and things
certain class of
r 478-10 and by a certain class of *p*,
few
ph 177-31 In such cases a few *p* believe the
b 301- 5 Few *p* comprehend what C S means by
many
g 517-15 The world believes in many *p* ;
nine
an 101- 8 a committee of nine *p* was appointed,
or things
g 514- 2 could not . . . recreate *p* or things
other
o 348-25 and that of other *p* as well"
p 413-10 views of parents and other *p*
some
s 131-14 *Must C S come . . . as some p insist ?*
such
r 478-10 no such *p* were ever seen to
three
c 256- 9 The theory of three *p* in one God
g 515-13 nor does it imply three *p* in one.

sp 74- 3 To be on communicable terms with Spirit, *p* must
74-14 *p* in such opposite dreams as the
b 328-20 hundreds of *p* die there annually from
t 456-15 Science makes no concessions to *p*
r 483-27 aid, not of position, from all thinking *p*.
ap 560-21 As it is with things, so is it with *p*.

perspicacity
s 128-19 raises the thinker into his native air of . . . *p*.

perspiration
p 384-17 while in a state of *p*

persuaded
p 412- 7 be thoroughly *p* in your own mind

persuading
p 441-28 *p* Mortal Minds to return a verdict

pertain
o 350- 3 and of the things which *p* to Spirit

perturbed
p 400-12 Eradicate the image . . . from the *p* thought
439-16 in the *p* faces of these worthies,

perusal
s 147-16 by a simple *p* of this book,
t 446- 5 thorough *p* of the author's publications
446- 9 Perseverance in the *p* of the book has generally
g 523- 2 *p* of the Scriptural account

pervades
sp 78-17 If Spirit *p* all space,
r 465- 5 Absolute C S *p* its statements,

perverse
s 118-18 perverted by a *p* material sense of law,

perversion
ph 189-19 The human mortal mind, by an inevitable *p*,
p 421-30 The *p* of Mind-science is like

perverted
s 111-14 reverses *p* and physical hypotheses
118-17 *p* by a perverse material sense of law,
f 218-30 The meaning of that passage is not *p* by

pestilence
m 56-16 "the *p* that walketh in darkness, — *Psal.* 91 6
sp 96-16 may seem to be famine and *p*,
s 158- 8 the sender of disease, "the god of *p*"
163-17 war, *p*, and famine, all combined
f 210-30 immortal sense includes no evil nor *p*.

petal
f 247-24 It is Love which paints the *p* with myriad hues,

petals
m 68-11 and scatters love's *p* to decay
g 506-20 even as He opens the *p* of a holy purpose

Peter
pr 6-25
a 48-21
53-22
s 137-30
138- 3
138- 6

Peter's
s 138- 4

petition
pr 16 17

petitioners
pr 12-30

petitions
pr 2-12
11-21
13-10
gl 597- 7

petros
s 137-31 [the meaning of the Greek word *p*, or *stone*]

petty
s 130- 1 The *p* intellect is alarmed by constant
t 445-32 for the *p* consideration of money,
460-21 it starts a *p* crossfire over every cripple

phantasm
f 222- 1 and that this *p* of mortal mind disappears

phantoms
f 215-20 and flee as *p* of error before truth and love

Pharaohs
f 226-28 the educational systems of the *P*, who to-day,

Pharisaical
a 19-11 against *P* creeds and practices,
gl 597- 2 and in accordance with *P* notions.

Pharisaism
gl 597-11 martyrdom of Jesus was the culminating sin of *P*.

Pharisee
a 20- 6
p 363- 3
363-19
364- 9
367-11
gl 592-26

Pharisees
a 28- 1 The *P* claimed to know and to teach the
47-13 thirty pieces of silver and the smiles of the *P*.
53-29 The accusations of the *P* were

Pharisees
s 117-30
132-14
b 305-32
306- 1
g 539-22 Disputing these points with the *P*

pharmaceutics
s 129-21 We must abandon *p*, and take up ontology,

pharmacist
ph 166-10 *p* believes in the power of his drugs

pharmacist's
ph 166-13 the doctor's and the *p* is a medical

pharmacy
o 342-30 teaching or practising *p* or obstetrics
t 460- 8 Its *p* is moral, and its medicine is intellectu

phase
pref xi- 2 only a *p* of the action of the human mind,
an 102-31 Its so-called despotism is but a *p* of
b 321-18 was really but a *p* of mortal belief.
p 419-22 mortal mind is liable to any *p* of belief
427-13 Death is but another *p* of the dream that

phases
sp 96-18
f 249-24
b 311-32
r 488- 1

phenomena
extraordinary
sp 80-16 Science . . explains extraordinary *p*;
gropes among
t 463- 2 material physician gropes among *p*, which
its own
f 220-18 Mortal mind produces its own *p*,
noumenon and
s 114-10 including noumenon and *p*,
of existence
p 430- 1 includes all the *p* of existence.
of improvisation
sp 89-23 which explains the *p* of improvisation
spiritual
sp 88-24 nor are they spiritual *p*,

philanthropists
rence Nightingale and other *p*

itertain no doubt of the humanity and *p*
s 151- 8 *p* of the higher class of physicians
t 462-29 hallowed influences of unselfishness, *p*,

philosopher
f 216- 1 would have killed the venerable *p*
g 556-14 may absorb the attention of sage and *p*,

philosophy
heathen
g 552- 6 Heathen *p*, modern geology, and
his
m 66-29 making his Xantippe a discipline for his *p*.
f 215-29 faith of his *p* spurned physical timidity
human
sp 99- 2 Human *p*, ethics, and superstition
s 144- 8 beliefs formulated in human *p*,
b 269- 9 Human *p* has made God manlike
270-22 Every system of human *p*, doctrine, and
school of
a 41-19 No ancient school of *p*, . . . ever taught
sensuous
s 121- 3 the favorite inclinations of a sensuous *p*.

f 209-12 Neither *p* nor skepticism can hinder
b 269- 5 resulted from the *p* of the serpent.
271- 8 He knew that the *p*, Science, and proof of
o 347- 4 It is said . . . to verify this wonderful *p*

Phœnician
g 524- 2 is seen in the *P* worship of Baal,

phrase
absurd
r 483- 3 *Material sense* is an absurd *p*,

physical

structure
ph 197-11 The less that is said of *p* structure
supports
pref x-20 till all *p* supports have failed,
symptoms
ph 194- 6 change in . . . changes all the *p* symptoms,
p 422- 6 and certain moral and *p* symptoms seem
t 453-11 the morbid moral or *p* symptoms
testimony
b 295- 4 proof of the unreliability of *p* testimony.
theories
s 123-13 Divine Science, rising above *p* theories,
thought-taking
p 365-10 the supposed necessity for *p* thought-taking
timidity
f 215-29 his philosophy spurned *p* timidity.
universe
r 484-13 *p* universe expresses the . . . thoughts of
wants
p 413- 4 the undue contemplation of *p* wants
weariness
f 217-26 or any illusion of *p* weariness,
world
s 125- 1 functions of the physical body and of the *p* world

sp 71-23
74-28
99- 1
s 111- 6
111- 9
114-24
115-21
118-29
119-13
132-25
148-13
ph 170-28
f 218-31
245-26
246-13
c 258- 6
260-23
b 285-15
288-10
290-11
299- 5
p 405-27
412-20
r 492- 9

physicality
gl 587-11 a supposition of sentient *p*;

physically
a 54-29 If that . . . glorified man were *p* on earth
s 151-12
ph 188-19
f 220-27
b 325-21
p 369-30
370- 2
375-20
t 445- 5
r 466-30
495-13
ap 564- 6

physician (*see also* **physician's**)

alarm of the
t 446- 8 either arise from the alarm of the *p*, or
and patient
ph 174-29 the thought of both *p* and patient
177-26 even though *p* and patient are expecting
any
p 416- 9 Yet any *p* — allopathic, homœopathic, botanic,
her
f 221- 8 Her *p* also recommended that she
her former
s 156-13 her former *p* had prescribed these remedies,
his
ph 193- 3 On entering the house I met his *p*,
193-24 I have been informed that his *p* claims to
193-30 and what his *p* said of the case,
his own
s 144-28 every man will be his own *p*,
material
t 463- 1 The material *p* gropes among phenomena,
mental
p 368-32 Once let the mental *p* believe in the
must understand
p 417-25 To do this, the *p* must understand
old-school
p 375- 8 The old-school *p* proves this when
ordinary
s 159-31 the ordinary *p* is liable to
p 379- 5 where the ordinary *p* looks for causes.

physician

prescribes
ph 198-19 the *p* prescribes drugs,
who lacks
p 366-12 The *p* who lacks sympathy for his

s 149-17
161-31
163-10
ph 193- 4
344-27
p 366-17
366-22
403-32
417-22
422- 9

physician's
ph 198- 8 is increased by the *p* words

physicians

class of
s 151- 9 philanthropy of the higher class of *p*.
given by
ph 179-32 Descriptions of disease given by *p*
her
s 158-32 her *p* insisted that it would be unsafe
159- 5 she was compelled by her *p* to take it

ph 180-11 *P* should not deport themselves as if
235-19 *P*, . . . should be models of virtue.
235-24 *p* should be able to teach it
p 370-32 *P* examine the pulse, tongue, lungs,

physics

above
b 269-11 Metaphysics is above *p*,
belief in
s 155-15 universal belief in *p* weighs against the
disbelief in
p 397-20 in exact proportion to your disbelief in *p*,
doctrines of
s 132-19 from doctrines of *p* or of divinity,
physiology, and
f 222-28 physiology, and *p* had made her one,
place of
gl 585-19 metaphysics taking the place of *p*;
rely upon
g 549-22 false systems, which rely upon *p*
systems of
s 160- 3 systems of *p* act against metaphysics,
theology and
pref viii- 9 Theology and *p* teach that both

s 150-18 science (so-called) of *p* would have one
ph 170-21 always in opposition, . . . to *p*.

physiological
an 101-15 *p* and therapeutical questions,

physiologists
ph 197-19 hardier than our trained *p*,

Physiology
p 430-23
431-13
436-16
437-22
439-18

physiology

adherence to
ph 166-23 through adherence to *p* and hygiene,
and health
ph 179-21 Treatises on anatomy, *p*, and health,
and pathology
b 294-16 taught, as they are by *p* and pathology,
and Spirit
ph 182- 9 We cannot obey both *p* and Spirit,
exalts matter
s 148-25 *P* exalts matter, dethrones Mind,
or therapeutics
an 101-18 nothing in common with either *p* or therapeutics"
theology and
s 141-32 now occupied by scholastic theology and *p*,

s 144- 9
148-27
ph 165- 1
173-17
173-23
179-16
f 222-27
g 556-25

physique
a 46-13 Master said plainly that *p* was not Spirit,
r 475-14 Man is idea, . . . he is not *p*.

pick
sp 99-12 None may *p* the lock nor enter by some other

pictorial
sp 86-27 can all be taken from p thought and memory

picture
sp 87- 6
ph 174-27
198-21
c 264- 6
b 305- 5
310- 1
g 526-25

pictured
sp 91- 2 Have you ever p this heaven and earth,
g 514-21 the millennial estate p by Isaiah

pictures
sp 86-31
87- 2
92-11
ph 195-26
f 244-29
p 379-27

piece
f 212-16 this so-called mind instead of a p of the flesh,

pieces
a 47-12 The traitor's price was thirty p of silver

pierced
a 50-29 sharper than the thorns which p his flesh

pierces
m 66- 7 a broken reed, which p the heart
f 210-20 Truth p the error of mortality

piety
a 25-24 requisite proofs of their own p
sp 98-26 connection with faith and p.

Pilate
a 48-26 P was drawn into acquiescence with the
48-27 P was ignorant of the consequences of
52-15 Herod and P laid aside old feuds

Pilate's
a 49- 1 women at the cross could have answered P question

piled
r 494-28 its lap p high with immortal fruits

pilgrim
a 22- 1 borrow the passport of some wiser p,
ph 174-15 Whoever opens the way in C S is a p and
f 254-31 P on earth, thy home is heaven,
ap 574- 4 adapted to console the weary p,

pilgrimage
ph 166- 8 Mohammedan believes in a p to Mecca
f 202-18 The days of our p will multiply

pillar
ap 566-10 a p of cloud by day and of fire by night,

pillars
ap 558- 5 and his feet as p of fire — Rev 10 1
558-16 its feet are p of fire, foundations of Truth and

pillow
p 365- 2 the thorns they plant in the p of the sick

pin
f 228- 7 subject for mortal belief to p theories upon,

pinching
p 383-20 p and pounding the poor body,

pine-tree
s 129-25 Can we gather peaches from a p,

pinions
pr 4-31
m 58- 3
s 107-12
ph 191-14
b 268- 3
298-28
t 454-20

pinnacle
t 448-11 casts thee down from the p.

pinning
a 22-25 p one's faith to another's vicarious effort.

pioneer
pref vii-24 It is the task of the sturdy p to hew the tall oak,
vii-25 must declare what the p has accomplished.
a 28-31 await, in some form, every p of truth

pious
sp 77- 1 The p Polycarp said "I cannot turn at once

Pison
gl 593- 1 definition of

pitiful
s 138-18 It is p to lead men into temptation through the
b 327- 8 What a p sight is malice, finding pleasure in
p 367- 4 p patience with his fears and the removal

pitilessly
t 446- 3 dealing p with a community unprepared for

pity
a 49-16 No human eye was there to p, no arm to save.
o 348-10 It is a p that the medical faculty and clergy

place
and power
ph 167-13 cannot successfully usurp the p and power
t 450-14 nor play the traitor for p and power
everlasting
sp 99-22 everlasting p to the scientific demonstration of
gave
ph 193-11 its death-pallor gave p to a natural hue
give
f 209-21
c 264- 4
b 285-19
p 423-12
t 458-21
r 476-19
g 549- 7 will finally give p to higher theories and
given
pr 9-11 If selfishness has given p to kindness,
s 133-31 not quite given p to the true knowledge of God
gives
pref xi-13 as necessarily as darkness gives p to light
ph 176-14 mechanism of the human mind gives p to
b 339-23 until the finite gives p to the infinite,
giving
c 266- 4 giving p to man's higher individuality
has no
b 282-16 matter has no p in Spirit,
282-17 and Spirit has no p in matter,
have no
pr 9-24 material sense and human will have no p.
r 469-23 for evil can have no p, where
her
t 464- 9 Others could not take her p,
in its old
f 212- 4 and the pain seems to be in its old p.
in our institutions
s 141-31 Give to it the p in our institutions of learning
in which
a 44- 6 a p in which to solve the great problem
no
f 232-32 There is no p nor opportunity in Science for
r 480- 3 and there is no p where God is not,
g 504-12 there is no p where God's light is not seen,
nor power
b 327-20 evil has in reality neither p nor power
nor thing
sp 71- 3 It is neither person, p, nor thing,
occupies the
p 367 17 A Christian Scientist occupies the p at this
of modes
p 406- 7 when, in p of modes and forms,
of Spirit
g 522-18 erroneous theory, matter takes the p of Spirit
one
sp 90-22 yet their bodies stay in one p.
g 506-16 gathered together unto one p, — Gen 1, 9
same
b 287-13 fountain send forth at the same p — Jas 3 11
such a
p 362- 8 she was debarred from such a p
supreme
s 156-32 and Mind takes its rightful and supreme p.
take
m 59-32 Separation never should take p.
takes
t 463-17 When this new birth takes p, the C. S infant
g 549- 3 takes p apart from sexual conditions.
taking
g 504-17 represented as taking p on so many evenings
taking the
gl 585-19 metaphysics taking the p of physics,
their
ap 566-28 neither was their p found — Rev. 12 8.
thereof
ph 190-26 the p thereof shall know it no more — Psal. 103 16.
r 476-26 the p thereof shall know it no more." — Psal. 103 16.
to make
s 130-19 denied and cast out to make p for truth.
took
ph 193-16 in the afternoon when this took p.
took the
ph 165-14 material theories took the p of

---

a 31- 2 God will never p it in such hands.
sp 72-10 in the p of darkness all is light,
s 148-14 Both . . . p mind at the mercy of
ph 165- 9 to p this so-called mind at the mercy of
167- 5 Soul-existence, in the p of sense-existe

place
- . . . a fact above the falsehood, . . . Eccl 11 3.
- f 201-19
- r 409-23
- 446-30
- ap 565-30
- 573-20

placed
- pr 5- 7 . . . under the stress of circumstances.
- a 47-19
- f 229-17
- b 305- 1 . . . it of
- p 431-22
- g 537- 5

places
- m 60-26 So physical sense, . . . p it on a false basis.
- 61-14 If some fortuitous circumstance p promising
- t 453-21 spiritual wickedness in high p
- g 535- 5
- 537-27
- 538- 5
- ap 559-12
- 563-30

plagiarism
- pref x- 6 and filled with p from SCIENCE AND HEALTH.

plague
- p 405-22 better to be exposed to every p on earth than

plagues
- s 133- 9 saved the Israelites from belief in the p.
- ap 574- 7 full of the seven last p, — Rev 21 9.
- 574-19 the seven angelic vials full of seven p,
- 575- 5 the physical p imposed by material sense

plain
- pref vii- 7
- s 137-13
- 143- 5
- f 245-29
- o 346- 9
- g 527-15

plainly
- a 46-13
- b 279- 3
- 314-11
- 320- 2
- 320-17
- 332-28
- p 400-30

plaintiff
- p 380-12
- 430-21
- 432- 3
- 433- 1
- 437- 3
- 439- 3
- 441- 5
- 441-30

plaintive
- a 51- 1 the p cry, "Eloi, Eloi, lama — Mark 15 34.

plan
- m 69-13 sense of increasing number in God's infinite p.
- r 403- 6 solar system as working on a different p.

planchette
- sp 80-22 Even p — the French toy which

plane
- sp 75-18
- 77- 9
- f 225-32
- c 256- 2
- o 349-25
- g 514- 3
- ap 573- 3

planes
- f 226- 3 found on higher p of existence

planet
- p 364- 3 the best man that ever trod this p.

planetary
- g 504-31 No . p revolutions form the day of Spirit.

planets
- an 102-12 The p have no more power over man than
- f 240- 7 Suns and p teach grand lessons

plank
- t 458- 2 The chief p in this platform is the doctrine
- 458- 8 Another p in the platform is this,

plans
- p 390- 7 Mortal mind p the exercise, and puts the

plant

every
- g 520-19 every p of the field before it — Gen. 2 5
- 526- 4 "every p of the field before it — Gen 2.5.

fibres of a
- r 438-23 no more sensation, . . . than the fibres of a p.

grows
- g 520-24 the p grows, not because of seed or soil,

Mind made the
- g 509-23 Mind made the "p of the field — Gen 2 5.

species of a
- ap 560-20 the genus and species of a p

- pref xi-23
- a 54- 9
- s 147-19
- f 223- 1
- 224- 6
- b 269-22
- o 351- 6
- p 365- 2

planted
- s 133-25 him who p Christianity on the foundation of
- p on the Evangelist's statement that
- patient's feet may be p on the rock
- and p the feet in the true path,

- an 106- 2
- f 226-14
- b 330- 8
- t 458- 1
- 458- 2
- 458- 8

platitudes
- t 446-25 Not human p, but divine beatitudes,

Platonic
- s 112- 8 adherents of the Socratic, the P,

platter
- p 382-12 merely the outside of the p.

play
- s 155- 2 Presently the child . . . is at p.
- b 338-21 Here a dam is not a mere p upon words,
- t 450-14 nor p the traitor for place and power.

playing
- g 557- 2 moving and p without harm, like a fish

- p 391- 1 to overthrow the p of mortal mind,
- 412-20 and array your mental p against the physical
- 417-17 When you silence the witness against your p,
- 418-10 half equal to the truth of your p,
- 430-15 in which the p of C. S heals the sick.
- 441-10 The p of False Belief we deem unworthy of a

plead
- pr 2-27 Shall we p for more at the open fount,
- 3-20
- 15-18
- p 391-19
- 391-22
- 395- 3
- 412- 4
- 418- 7

pleading
- pr 2-19 The mere habit of p with the divine Mind,

pleads
- pr 2-19 as one p with a human being,

pleas
- ph 182-26 P for drugs and laws of health come from

pleasant
- m 65-24 fermentation even of fluids is not p
- g 525-31 every tree that is p to the sight, — Gen. 2 9
- 530-23 more p to the eyes than

pleasantest
- m 58-32 and this is the p thing to do

please
- m 58-31 how she may p her husband." — I Cor. 7 34.
- s 160-26 as they p or as disease directs,
- g 534-21 in the flesh cannot p God — Rom 8:8

pleased
- sp 80-23 which years ago p so many people
- r 478-27 "But when it p God, — Gal 1. 15

pleasing
- fr 600- * worthy of the Lord unto all p, — Col 1 10.

pleasurable
- c 265-32 if they wrench away false p beliefs
- g 536-28 Upon Adam devolved the p task of

pleasure

and pain
- sp 92- 5 experiencing p and pain.
- b 298-17 alternating between a sense of p and pain,
- r 472-14 Error is a supposition that p and pain,

beliefs of
- b 327- 6 destroy the false beliefs of p, pain, or

pleasure

confers no
a 40- 1 once admit that evil confers no p·,
p 404-23 show him that sin confers no p·,

false
b 308-12

finding
b 322-23
327- 8

good
p 442-23 it is your Father's good p

gives
ph 195- 8 All that gives p· to our educated senses

have no
s 107-19 must say, "I have no p in them" — Eccl 12 1.

His good
sp 99- 9 to will and to do of His good p·" — Phil 2 13

illusion of
p 398-22 destroy the illusion of p in intoxication,

instead of
p 435-13 p· instead of pain, and life instead of death

knowledge and
g 532-17 Knowledge and p, evolved through

living only for
a 38-27 living only for p· or the gratification of the

loses
b 327-11 Then he loses p in wickedness,

memory of
f 212-10 more vivid than the memory of p

no abiding
b 327- 2 there is no abiding p in evil,

no real
p 404- 8 there is no real p in false appetites
404-20 that there is no real p in sin, is one of the

nor pain
b 327- 4 neither p nor pain, appetite nor passion,

of a dream
ph 188-19 produced physically by the p of a dream

or pain
sp 76-24 without a single bodily p or pain,
f 224- 7 Every sensuous p or pain is self-destroyed
c 260-27 the expectation of perpetual p or pain
p 418- 4 destroying all belief in material p or pain.

pain and
(see pain)

pain or
(see pain)

personal
o 360- 9 replies . mine give me such personal p·,

rather than
f 212- 8 Why need pain, rather than p, come to

sense of
b 322-19 until his physical sense of p yields to a

so-called
s 138-24 the sinful, so-called p· of the senses

supposed
pr 6-12 Every supposed p· in sin will furnish more than

c 260-31
b 295- 2
294-28
r 490- 1
g 526-29

pleasures

and pains
sp 77-14
f 222-13
232-28
b 294-22
296-14
302-10
308-13
p 382-28
390 10

false
ph 196- 7 the false p which tend to perpetuate

few of the
a 38-21 Jesus experienced few of the p· of the

hopes and
c 265-27 The loss of earthly hopes and p

material
a 39-23 material pains and material p to pass away,

of human sense
b 327-32 the nothingness of the p of human sense

of sense
c 265-29 quickly inform us that the p of sense are

of the table
s 129-31 author's small estimate of the p of the table.

pains and
m 67-31 physical pains and p·,
f 202- 8 so-called pains and p· of material sense,
r 491-23 awake, we dream of the pains and p· of matter.

unreal as his
f 241- 9 sensualist's affections are . . . unreal as his p·.

pleasures

a 21-29 The company is alluring and the p exciting
39-32 so long as he believes in the p of sin?
p 405-30 pains of sinful sense are less harmful than its p.

plotted

a 47-23 he p the betrayal of Jesus

pluck

s 141- 7 cut off the right hand and p· out the right eye,

plump

ph 175-27 empurpled the p· cheeks of our ancestors,

plunged

b 313-24 He p beneath the material surface of things,
329-30 deeper the error into which mortal mind is p,
g 556-31 p· his infant babe, . . . into the water

plural

r 466-23 Soul or . . cannot be rendered in the p·.
g 515-17 The name Elohim is in the p,

plurality

g 515-17 this p of Spirit does not imply more than one

pneuma

gl 598- 1 The Greek word for wind (p·)
598- 3 "The wind [p] bloweth where — John 3 8
598- 5 is born of the Spirit [p] " — John 3, 8
598-12 but this word ghost is p.

poet

pref ix-10
m 66- 1
sp 88- 2
ph 176- 1

f 212-21 "The wish," says the p, "is ever father to the
b 332- 7 quoted with approbation from a classic p.

poetry

sp 89-19 It possesses of itself all beauty and p,
f 244-29 Even Shakespeare's p pictures age as
p 378- 2 even as p· and music are reproduced in union

point

at every
a 43-27 must overcome the human at every p,

at issue
s 126-15 The p at issue . . is this·

at no
b 282-20 At no p can these opposites mingle or unite.
g 531-30 theory of material life at no p· resembles

at that
g 549-27 At that p, however, even this great observer

beyond faith
f 241-23 One's aim, a p beyond faith, should be

central
t 454-30 the central p of C S.

contains the
r 466-16 contains the p you will most reluctantly admit,

every
o 353-11 sustains logically . . . every p· it presents.

for each one
ph 195-11 The p for each one to decide is,

fundamental
ph 167-29 On this fundamental p·, timid conservatism is

grand
s 116-13 Works on metaphysics leave the grand p·

great
sp 91- 7 Here is the great p· of departure for all true

leading
r 467-21 This is a leading p· in the Science of Soul,

of a diamond
g 521-16 the p· of a diamond" and the pen of an angel.

of emergence
g 553-25 as the p· of emergence for the human race,

of self-destruction
p 374-32 or increases it to the p· of self-destruction.

strong
t 455-23 This strong p· in C. S is not to be overlooked,

this
pr 9-27 Do you really desire to attain this p·?
sp 95-13 Whoever reaches this p· of moral culture
f 206-23 The Scriptures are definite on this p·,
s 221-14 At this p C. S. saved her.
b 326-17 This p won, you have started as you

this very
a 27-30 made their strongest attack upon this very p·.

won a
f 217-19 and you have won a p· in Science

a 30-21 to p· out the way of Truth and Life.
m 66-20 wait patiently on divine wisdom to p· out th
s 115- 6 Did not this parable p· a moral

point
f 240-5 . . . Mind, the spiritual intelligence
b 283-27
289-10
t 417-25
ap 561-6
571-1

pointed
pr 7-3 Jesus' reproof was p and pungent
a 24-9 healing currents of Truth are p· out.
s 133-31
ph 184-32
f 225-11
b 315-25
t 462-17
r 494-9

pointedly
a 53-6 He rebuked sinners p· and unflinchingly,

pointing
an 102-10 The p of the needle to the pole symbolizes
t 444-16 Let us be faithful in p the way through Christ,

points
all
s 148-16 Anatomy takes up man at all p materially.
o 353-20 We must give up the spectral at all p.
ap 564-15 Since Jesus must have been tempted in all p,
cardinal
a 52-22 These were the two cardinal p of Mind-healing,
ap 577-13 but its four cardinal p are.
certain
p 422-27 and renders them fatal at certain p,
doctrinal
o 361-3 C. S intervenes, explains these doctrinal p·,
hold these
p 414-25 Hold these p· strongly in view.
important
p 404-21 one of the most important p in the theology of
r 497-1 the important p, or religious tenets, of C S.
leading
p 425-7 take up the leading p included
metaphysical
p 397-1 By not perceiving vital metaphysical p·,
two essential
o 349-10 Two essential p of C S are,
wrong
c 265-22 when we look from wrong p of observation

s 107-7
122-20
129-29
138-15
ph 170-12
b 275-28
277-18
p 394-9
t 454-15
g 539-22

poison
ph 177-25 If a dose of p . . .
177-29
178-4
f 215-28
p 383-21

poisonous
pr 12-21 to be apparently either p or sanative.
s 133-12 healed of the p . . .
157-18
ph 169-32
178-3
f 243-4
g 515-7

poisons
ph 170-2 and according to belief, p· the human system

polar
ap 575-27 the Word, the p· magnet of Revelation,

pole
an 102-10 The pointing of the needle to the p symbolizes

policy
t 452-23 take no risks in the p of error.

political
m 59-11 nor be expected to understand p· economy
b 340-27 civil, criminal, p·, and religious codes,

politicians
ph 197-20 more honest than our sleek p·

pollen
f 235-1 cannot go forth, like wandering p·,

Polycarp
sp 77-1 pious P· said "I cannot turn at once from

polytheism
c 256-10 suggests p·, rather than the one ever-present

pomegranates
fr 600-* *and the p· bud forth — Song 7:12.*

pomp
f 224-14 and array His vicegerent with p· and splendor,

ponder
m 68-21 it may have caused the good to p·
ph 170-25 to p· somewhat the supremacy of Spirit,
ap 559-21 Read this book . . . Study it, p it

pondered
o 359-25 she p the meaning of that Scripture

poor
pr 8-22
8-24
a 27-6
31-1
33-25
34-16
m 58-20
s 132-8
142-13
ph 168-1
f 247-28
c 259-9
b 337-23
o 345-22

347-16 preaching the gospel to the p
p 364-13
365-31
383-29
g 518-15

popular
a 24-18 p· opinions in regard to predestination
47-24 in order to . . .
m 67-26
sp 83-13
s 126-16
137-11
141-10
155-21
ph 166-9
b 291-21
316-15
o 344-26
347-23
355-17
357-17
p 398-8
g 557-22

popularity
a 42-10 was in no peril from salary or p
f 236-1 Love of Christianity, rather than love of p·,
238-24 forsakes p and gains Christianity.

pore
f 224-3 feels the . . . effect of truth through every p·

portal
pref vii-15 Truth, . . . knocks at the p· of humanity

portals
f 251-11 they have but passed the p· of a new belief

portend
ph 174-10 and p· a long night to the traveller;

portentous
ap 562-28 great is the idea, and the travail p·.

porter
p 392-24 Stand p· at the door of thought.
392-30 then perform your office as p·

portion
basal
ph 189-29 in the lower, basal p of the brain,
least
s 126-9 Human thought never projected the least p· of
some
ph 197-28 and mortal belief loses some p of its error

pref xii-11 and . . .
ph 172-17
172-25
177-13
b 336-19
p 425-27

portions
p 375-22 making certain p· of it motionless
421-4 belief that other p· of the body are
g 531-8 It is well that the upper p of the
546-19 seem more obscure than other p· of the

portraits
sp 86-25 P·, landscape-paintings, fac-similes of

portray
s 118-23 these definitions p law as physical,

portrayal
sp 92-16 The p· is still graphically accurate,

portrayed
ap 561-28 The light p· is really neither solar nor

portrays
g 523-26 p· Spirit as supposedly cooperating

position
sp 90- 8
ph 167-23
182- 3
f 207- 5
254- 5
b 274-24
t 448-16

positions
sp 74-30 never a return to p· outgrown

positive
s 109-15 time and energies to discovering a p· rule
126-13 human mind never sent forth a p· sound
ph 173-13 Spirit is p·
173-15 For p· Spirit to pass through a
r 491- 8 a negative right and a p· wrong,

positively
p 362- 9 as p· as if she were a Hindoo pariah
420-12 as p· as they can the temptation to sin

possess
sp 99-14
s 119- 4
134-20
156- 1
157-25
b 290-23
323- 4
p 425-23
r 486- 9 in order to p· immortal consciousness
g 550- 4 Matter surely does not p· Mind
556- 5 and are supposed to p· life and mind

possessed
sp 86-10 Jesus p· more spiritual susceptibility than
b 313-27 was p· only in a limited degree

possesses
sp 89- 7
89-19
s 108- 6
f 208-27
247-20
b 331-12
r 475-21
493-24
g 516-20
539-11
ap 576-23

possessing
sp 76-23
an 102- 6
s 110- 1
c 264-11
b 269-31
280-25
t 443- 7
r 473- 2
g 554-30

possession
s 151-11
c 261-19
b 291-17
o 355-13
p 393-11
402- 4
424- 3
g 537-28

possessor
an 102-28 more likely to be abused by its p·, than
g 515- 1 enables its p· to emulate the example of Jesus
gl 582- 7 error masquerading as the p· of life,

possible
pr 1- 3
13-24
a 24-31
37-22
45-20
47-32
51- 2
51- 3
sp 75-25
77-23
78-12
90-11
90-12
s 147-10
149-21
ph 178-16
180-27
183- 1
183-17

possible
ph 199-22
f 214- 1
232-10
232-10
232-12
236-24
245-28
o 356-21

divine
b 326- 1 A false sense of life, . . . hides the divine p·,
glorious
b 283-27 Science reveals the glorious p· of
great
t 445- 9 the great p· of man endued with divine Science.
infinite
a 34-23 into the perception of infinite p·.
of being
f 203-14 Spiritual perception brings out the p· of being,
of man
s 128-16 the latent abilities and p· of man
of Spirit
b 316-31 the p· of Spirit and its correlative truth
of thought
sp 90-20 This shows the p· of thought.
sp 88-28 the p· derived from divine Mind,

possibility
s 131-17
f 217- 3
c 260-13
p 424-30
t 445-11
ap 574- 2

possibly
a 55-12
m 67-18
s 151- 4
f 212-28
p 391- 9
440- 1
g 546-20

post
a 49-19 faithful sentinel of God at the highest p·
m 67-12 firm at the p· of duty, the mariner works on
p 393- 2 like a watchman forsaking his p·,
t 464-10 She therefore remains unseen at her p·,

post mortem
ph 196-26 induced by a single p· m· examination,

posts
p 387-17 not because they occupy the most important p·

postulate
erroneous
sp 91-25 The first erroneous p· of belief is,
91-27 The second erroneous p· is,
91-29 The third erroneous p· is,
91-32 The fourth erroneous p· is,
92- 3 The fifth erroneous p· is,
last
sp 92- 7 From the illusion implied in this last p· arises
this
b 287- 7 Divine Science contradicts this p·

postulates
sp 91-22 Certain erroneous p· should be here considered
b 288-21 are to be found in the following p·.

potency
s 155-26 p· of the medicine increases as the
158-17 the dignity and p· of divine Mind
b 293-14 whose p· is Truth, whose attraction is Love,
t 462- 7 understanding, p·, enlightenment, and success.
r 466- 3 Hence God combines all-power or p·,

potent
pref x-24 safer and more p· than that of any other
sp 67-23 Grace and Truth are p· beyond all other means
s 153-12 and the most p· rises above matter into mind.
ph 180-32 I have found divine Truth more p· than
f 225-14 p· to break despotic fetters
o 351-17 cannot bring out . . . while error seems as p·
g 553-25 this p· belief will immediately supersede the

potentate
a 42- 3 rabbi affirmed God to be a mighty p·,

potentates
ap 577-23 p· and dynasties will lay down their hon-

power

his
s 117-18 his p· over the sick and sinning
ph 199-30 his p· of putting resolve into action

human
f 225-15 and shows human p· to be proportionate to
g 539-25 gave him more than human p· to expound the

identity or
r 479-28 So evil should be denied identity or p·,

imaginary
s 146-19 divests material drugs of their imaginary p·,
ph 178-25 disarm sin of its imaginary p· in proportion to
b 340- 1 will never lose their imaginary p· until

imparts this
b 271-30 spiritual import of the Word imparts this p·

incisive
sp 94-23 used his incisive p· injuriously?

inclination or
t 452-30 if you had the inclination or p·

infinite
s 118-16 the invisible and infinite p· and grace

less
f 222-11 Food had less p· to help or to hurt her

less than
f 231-18 prone to believe in some p· less than God

life-preserving
gl 579-13 life-preserving p· of spiritual understanding

loss of
ph 183-25 Submission to error superinduces loss of p·

lost its
b 321-16 The illusion of Moses lost its p· to alarm him,

lower
g 530-30 there is nothing left to be made by a lower p·.

manifestation of
sp 83-14 The scientific manifestation of p· is from the

man's
b 328-14 man's power, when he is equipped by God,

material
f 249- 8 no mortal nor material p· as able to destroy.
p 378-25 Sickness is not a . . . material p·,

mental
t 455-26 No person can misuse this mental p·, if

moral
p 375-18 adding to his patient's mental and moral p·,

necessity and
p 377-28 conviction of the necessity and p· of

newly discovered
t 457- 9 has never used this newly discovered p· in any

no
sp 76-20 will have no p· over man, for man is immortal
s 143-26
149-24
151-22
ph 192-20
f 224-31
228-25
b 303- 6
p 375-24
405-21
t 452- 3 when one understands that evil has in reality no p·,
455-14 if, . . . you can exercise little or no p· for

no inherent
b 282-23 There is no inherent p· in matter;

no innate
s 160- 6 for they have no innate p·,

no lesser
f 231- 9 no lesser p· equals the infinite All power,

no more
an 102-12 planets have no more p· over man than

no proof nor
sp 71-23 mainly erroneous, having . . . no proof nor p·

nor presence
r 471-19 there is no other p· nor presence.

nor reality
an 102- 6 possessing neither intelligence, p·, nor reality,
ph 186-16 there is neither p· nor reality in evil

of action

of God
s 146-13 medicine substitutes drugs for the p· of God

power

of God
f 224-30 p· of God brings deliverance to the captive
p 406- 8 the p· of God is understood

of good
ap 570-31 the p· of good resident in divine Mind,

of healing
b 271-12 the p· of healing was not a supernatural gift

Rev. 12 10

ap 563-12 the belief that matter has p· of its own,

of light
f 214-27 may end the p· of light and lens!

of Love
f 231-22 To fear sin is to misunderstand the p· of Love

of Mind
a 44-11
s 110-14
139- 6
f 217-25
b 321-31
p 380-10
382-27
384-31
417- 5

of pride
gl 589-14 the pride of power and the p· of pride,

of Spirit

g 552-20 not . . . any propagating p· of their own,

of Truth
(see Truth)

omnipotent
ph 182-31 to presuppose that omnipotent p· is powerless

one
b 270- 8 there is but one p·, — not two powers,

opposing
p 380-30 to believe . . . that God endows this opposing p·

other
f 228-26 to acknowledge any other p· is to dishonor God

outweigh the
s 155-20 mightily outweigh the p· of popular belief

over all the
p 438- 5 over all the p· of the enemy — *Luke* 10 : 19

over sickness
s 142- 5 by its p· over sickness, sin, and death,

over sin

physical
s 131-11 the superiority of spiritual over physical p·.

place and
ph 167-13 cannot successfully usurp the place and p· of
t 450-14 nor play the traitor for place and p·.

place nor
b 327-20 evil has in reality neither place nor p·

post of
a 49-19 at the highest post of p·,

preponderance of
s 143-20 you conclude that . . . the preponderance of p·.
ph 177-23 the preponderance of p· in any direction

presence and
g 512- 6 symbolized by strength, presence, and p·,
gl 596-18 the presence and p· of the Most High.

pride of
t 451- 5 renounce . . . oppression and the pride of p·.
gl 589-13 the pride of p· and the power of pride,

preparation and

propensity or

protecting
p 387-28 the supporting influence and protecting p·

reality and
p 372-20 How, . . . can we believe in the reality and p· of

recuperative
p 394- 7 which is the only real recuperative p·.

redeeming
g 552-23 for the redeeming p·, . . . is not in egg nor in dust.

prayer
of Soul
pr 14-23 The Lord's Prayer is the p of Soul,

one brief
pr 16- 7 Our Master taught his disciples one brief p·,
our
pr 9-11 by living consistently with our p·?
public
pr 13- 5 In public p· we often go beyond our
silent
pr 4-23 silent p, . . . and devout obedience enable us
such
pr 12- 6 The beneficial effect of such p· for the sick
15-21 Such p is answered, in so far as we
16- 4 Such p heals sickness, and must destroy
test of all
pr 9- 5 The test of all p· lies in the answer to these
their
o 351-32 but their p brought down no proof that it
unceasing
pr 4-13 struggle to be always good is unceasing p·.
understanding of
pr 10- 6 grow to the spiritual understanding of p.
verbal
pr 7-15 The motives for verbal p may
wordy
pr 8- 1 A wordy p· may afford a quiet sense of

pr 1- 1
1- 6
2-15
5-22
5-25
5-27
6-21
7-27
10- 1
10-10
10-20
10-21
10-23
11-27
11-28
11-29
12-16
12-29
13-14
16-10
16-13
16-14
ap 566-19
gl 592-24

prayerful
pr 8-10 If a man, though apparently fervent and p·,

prayers
are mental
pr 12-32 In divine Science, where p are mental,
audible
pr 8-18 Professions and audible p· are like
constant
pr 15-27 purity, and affection are constant p.
her own
o 351-10 her own p failed to heal her
humble
pr 12-13 Jesus, whose humble p· were
in which
p 395-15 P·, in which God is not asked to heal
long
pr 4-30 Long p·, superstition, and creeds
9-28 Then why make long p· about it
a 20-12 men can . . make long p, and yet
our
pr 13- 9 If . our p· are "vain repetitions," — Matt. 6 7
their
pr 8- 6 Their p· are indexes which do not
ph 182-25 thus working against themselves and their p·

o 351-10 the p· of her devout parents
355- 7 p which evince no spiritual power to heal.

prayest
pr 14-31 "When thou p·, enter into thy — Matt. 6 6.

praying
pr 2- 4 Are we benefited by p·? Yes,
5-26 belief . . . that man is made better merely by p·,
8-29
12-22
f 234- 3
b 322-20
t 464-11

praying-machine
pr 10-18 to carry a p· through the streets,

preach
pref xi-19 To p· deliverance to the captives — Luke 4 18
a 18- * not to baptize, but to p the gospel — I Cor 1 17.
34-15
37-30
s 138-28
b 271-32
272- 1
o 342-10
p 418-27

preached
a 27- 6
55- 9
s 107- *
132- 8
141- 2
f 201- 1
o 344-23
345- 7

preacher
s 132-30 This righteous p· once pointed his disciples to
136-26 doubted if Jesus was controlled by the sainted p.
b 271-32 "How shall they hear without a p?— Rom 10 14.

preaches
a 33-25 and p· the gospel to the poor,

preaching
a 23-14
31- 1
f 241-17
b 324-24
324-28
o 347-16

precede
pr 16- 1 A great sacrifice of material things must p·
f 252- 9 must p that understanding of Truth which
g 553- 5 must p· an understanding of the harmony of

preceded
g 543-21 thinking that apehood p· mortal manhood?

precedence
sp 83-20 and gives to matter the p· over Spirit.

precedent
m 63-14 C S furnishes no p· for such injustice,
sp 72- 7 A condition p to communion with Spirit
an 105- 7 would be to contradict p· and to admit
s 138-17 Jesus established in the Christian era the p·

precedes
sp 96-11 "The darkest hour p· the dawn"
g 530-30 narrative supposes . . . that matter p mind.
553-32 which p· the development of that belief

preceding
g 522-28 for the Scripture just p· declares

precept
a 26-21 by practice as well as p·.
f 234-29 was to break a moral p·.
o 344-17 ... the Scriptural p·,
354-18
p 382-10
t 443-21
r 465- *

precepts
a 31-17 Obeying his precious p·,
s 141- 5 Jesus' divine p for living and healing
141- 6 Because his p· require the disciple to
b 276- 4 When the divine p are understood,

precincts
a 44- 5 The lonely p· of the tomb

precious
a 22- 9 through Christ's p love these efforts are
26-24 p import of our Master's sinless career
31-17 Obeying his p· precepts,
m 66- 5 Wears yet a p· jewel in his head
66-32 that the p· metal may be graven with the

precipice
p 374-22 walking in darkness on the edge of a p·.

precipitate
b 324- 4 helps to p the ultimate harmony.
p 436-19 Fear, the sheriff, to p the result

precipitately
m 66-23 for a wife p to leave her husband

precipitates
m 67-18 p· his doom or sunshine gladdens the

precise
c 256-16 p· form of God must be of small importance
b 279-17 knew not what would be the p nature of

presence
s 135- 6 at the p of the God of Jacob." — Psal 114 : 7.
p 432-23 and that my p was required to
440-25 In the p of the Supreme Lawgiver,

present (noun)
sp 84-13 the past, the p, and the future.
f 224- 5 disappear from the dissolving paths of the p,

present (adj.)
pr 13- 1
14- 4
14- 6
14-22
a 22-16
m 60-20
65- 3
65-26
sp 72-23
82- 3
82- 4
87- 7
88- 6
95- 5
an 102-21
s 123-24
139-11
147- 4
ph 171-26
178-10
179- 6
f 202-28
216-30
228-17
234-21
b 304- 6
o 348-32
349- 4
351-13
356-17
361- 9
p 383-10
388-27
392-27
407-25
410- 5
426-25
430-29
432-25
t 444-12
r 473- 9
ap 560- 5
570- 4 the p apathy as to the tendency of
573-25 in this p state of existence,
574- 2 This is therefore a p possibility.
577-28 The writer's p feeble sense of C. S.
gl 581-26 and to be p with the Lord " — II Cor 5 : 8.

present at —
m 63-24 rational means of improvement at p
68- 2 At p mortals progress slowly
sp 90-30 At p we know not what man is,
s 134-32 This fact at p seems more mysterious than
f 240-21 If at p satisfied with wrong-doing,
240-22 If at p content with idleness, we must

present ever —
pref xi-17 ever p in human consciousness
sp 72-21 God, good, being ever
b 300-21
306-28
r 470- 9
471-18

present (verb)
pref xi- 2 p only a phase of the action of the
a 30-17
ph 170- 8
172-20
c 256-29
267-19
b 325-21
o 358-12
p 430-13
g 511-26
546-31
555-31

presentation
a 24-24 only for the p, after death, of

presented
a 25-16
45-29
54-14
s 115-14
c 274-10
b 306-20
314-21
315-16
315-25

presented
b 316-24 The spiritual idea of God, as p by Jesus,
317-21 Our Lord and Master p himself to his
o 344-21 only one which should be p to the whole world,
r 473-13 has p Christ, the true idea of God,
g 509- 7 p to them the certain sense of eternal Life.
521-24
529-26
534-15
ap 560-28
562- 3

presenting
r 491-19 sometimes p no appearance of mind,
g 523- 6 p the exact opposite of Truth,

presently
s 155- 1 P the child forgets all about the accident,
ph 182-13
190-11
f 237- 5
b 321-23
p 416- 4
g 524-27

presents
a 55-11 p the Saviour in a clearer light
m 67-29 p the true likeness or spiritual ideal.
68-27 C. S.
sp 87-14
s 145-22
b 276-14
277-13

incapacity to p your own existence,
needed no help . . . to p the eternal harmony

This instance of youth p furnishes a
the order of genus and species is p

tells you that the weed p his health,
which forms and p the individuality

preserving
b 277-14 as p their original species,

President
pref xii- 9 P of the first Christian Scientist Association,
xii-19 and as its P, reopened the College

press
s 141-30 Let it have fair representation by the p.
ph 196-31 The p unwittingly sends forth many sorrows
f 224-20 opposition from church, state laws, and the p,
o 343-30 to p along the line of gospel healing,

pressed
f 226-31 but I p on through faith in God,

pressure
t 451- 3 constant p of the apostolic command

prestige
f 244-32 of development, power, and p.

presuming
g 530- 9 p not on the prerogative of his creator,

presumptuously
He that decries this Science does it p,

They either p the self-evolution and
to p that omnipotent power is powerless
which p the absence of Truth,
doctrines and theories which p

Spiritualism therefore p Spirit, . . . to be
because it p the absence of God,
error p man to be both mind and
his falsity p soul to be
action is erroneous and p man to be

pretence
ph 186- 8 under whatever name or p they are employed,
ap 567-25 in his p of being a talker

prevail
s 138- 1 shall not p against it " — Matt 16 : 18.
ap 567-10 Truth and Love p against the dragon

prevailed
b 308-31 "as a prince" had he *p* — *Gen.* 32 28
ap 566-27 dragon fought, . . . and *p* not, — *Rev.* 12 7, 8.

prevailing
ph 185-13 as material as the *p* systems of medicine,

prevails
b 311-24 law of Soul, which *p* over material sense
ap 567- 5 spiritual strength wrestles and *p*

prevalent
sp 94-13 the misconceptions of Deity there *p*,
f 232-10 our *p* theories practically deny this,
243-13 But what say *p* theories?
p 388-15 as *p* theories maintain,

prevent
pr 13-21
an 107- 4
ph 170-14
174-32
198-12
f 237-15
b 329-16
o 341-14
p 378-15
380-20
381-12
385-31
400-14
412-16
424-28 To *p* or to cure scrofula and other so-called
431-14
436-17
436-19
t 446-30
457-11

prevented
sp 82-24 Communion would be *p* by this difference
s 154-21 the very results which might have been *p*

preventing
s 147-28 he left no definite rule for *p* disease

prevention
p 401-32 reconstruction and to the *p* of inflammation

preventive
p 369-23 (that *is*, the *p* and *curative*) arts

prevents
ph 182-19 Obedience to material law *p* full obedience to
p 372-30 *p* the honest recognition of benefits received,
394-11 *p* him from helping himself,
p 409-14 the error which *p* mortals from

previous
sp 75-27 that is the moment *p* to the transition,
p 434-12 were at the *p* Court of Error,
r 493-12 is touched upon in a *p* chapter
g 526- 3 The *p* and more scientific record

previously
g 544-19 The facts of creation, as *p* recorded,

preying
gl 583-28 one belief *p* upon another

price
pr 10-21
a 36-15
47-12
s 198- 9
ph 197- 7
197- 7

priceless
p 366- 1 a *p* sense of the dear Father's loving-kindness

pride
and fear
a 31- 1 *P* and fear are unfit to bear the standard of
and fustian
s 142-16 tell their story to *p* and fustian
display, and
m 60-23 personal adornment, display, and *p*,
humbled the
f 228-30 It should have humbled the *p* of the priests,
of power
t 451- 5 must renounce oppression and the *p* of power
gl 589-13 the *p* of power and the power of pride,
of priesthood
b 270-22 The *p* of priesthood is the prince of this world
or prejudice
s 144-25 Ignorance, *p*, or prejudice closes the
power of
gl 589-14 the pride of power and the power of *p*;
rebuked
a 35- 2 hearts chastened and *p* rebuked
tyranny and
s 142-18 tyranny and *p* need to be whipped out of the

a 51-25 *p*, envy, cruelty, and vengeance,
m 64- 8 *P*, envy, or jealousy seems on most occasions
m 68- 4
s 115-22
p 372-29
t 445-22
r 484- 3
gl 582- 6 *p*, envy, fame, illusion, a false belief,

priest
a 20- 6 ritualistic *p* and hypocritical Pharisee
30-14 Rabbi and *p* taught the Mosaic law,
42- 2 *p* and rabbi affirmed God to be a
s 141-19 Its only *p* is the spiritualized man

priestess
t 454-21 Love is *p* at the altar of Truth.

priesthood
b 270-22 The pride of *p* is the prince of this world

priests
a 49-26 *p* and rabbis, before whom he had
s 141-21 "kings and *p* unto God" — *Rev.* 1 6.
158- 2 originated in idolatry with pagan *p*,
f 228-30 It should have humbled the pride of the *p*,

primal
sp 87-15 it presents *p* facts to mortal mind
90- 2 how then can we account for their *p* origin?
s 135- 7 unfolds the *p* order,
f 207-20 There is but one *p* cause
r 469- 9 It is the *p* and eternal quality of
ap 559-26 *p* elements, of Truth and Love,
568-30 Love sends forth her *p* and everlasting strain

primarily
s 148-19 the one wholly, the other *p*
150-12 is not *p* one of physical healing
g 512-23 these are mental, both *p* and secondarily
543-19 who shall say that he is not *p* dust?

primary
f 207-12 nor are the so-called laws of matter *p*,
245-29 the *p* of that illustration makes it plain
g 525-10 the *p* sense being *image, form*,

prime
t 457-10 Her *p* object, since entering this field

primeval
s 110- 4 These eternal verities reveal *p* existence as
g 553-28 from dust or from the rib of our *p* father
ap 565-23 stars sang together and all was *p* harmony,

primitive
m 63- 9
64- 9
s 109-18
128- 2
ph 176- 7
f 214- 3
244-17
b 292-13
o 356-28
p 374-28
399-20

prince
b 270-22 The pride of priesthood is the *p* of this world
308-30 "as a *p*" had he prevailed — *Gen.* 32 28.
309-11 Israel, — a *p* of God, or a soldier of God,

Prince of Peace
a 53-14 concerning the coming *P* of *P*

principal
p 436- 1 *p* witness (the officer of the Health-laws)
436-35 One of the *p* witnesses, Nerve, testified

Principle
and idea
(see idea)
and its idea
r 465-17 *P* and its idea is one,
475- 4 all is Spirit, divine *P* and its idea
g 520- 9 *P* and its idea, man, are coexistent
and practice
pref ix-14 the *P* and practice of Christian healing,
o 355-24 misapprehension both of the divine *P* and practice
and proof
f 210- 5 *P* and proof of Christianity are discerned
and rule
r 493-15 prove for himself the *P* and rule of C. S.
an understood
r 487-30 This faith relies upon an understood *P*
apodictical
s 107- 7 This apodictical *P* points to the revelation of
cause or
c 262-31 Divine Mind is the only cause or *P* of existence

proclaim
b 327-24 to meet the wrong and to *p*· the right.
p 437-11 I *p* this witness, Nerve, to be destitute of

proclaimed
b 317- 5 and *p* an anthropomorphic God

proclaiming
ph 174-19 *p* the kingdom of heaven on earth.

proclaims
g 557-24 revealed religion *p*· the Science of Mind

proclamation
p 410-20 a definite and inspired *p*· of C. S.

procreate
s 140-30 but mortals would *p* man,

procreation
f 205-14 the necessity for recreation or *p*·?

procured
a 37-18 Those who *p* the martyrdom of that righteous

procurers
r 481-22 These human verdicts are the *p* of all discord

procures
f 220-13 *p*· a summer residence with more ease than

procuring
ph 171-27 the *p* cause of all sin and disease
p 411-20 The *p*· cause and foundation of all sickness

prodigal
ap 575-15 taught by the mustard-seed and the *p* ?

produce
pr 7- 9 But does it *p* any lasting benefit?
m 58- 5
62-30
sp 86-11
89-32
90- 1
an 102-22
s 148-23
154-20
161- 9
ph 166- 2
175-10
179-28
183- 8
190- 4
f 202-32
211- 4
211-15
212-18
212-22
230-17
230-20
233-21
244- 1
c 257- 5
259-30
b 304-13
304-13
335-25
p 370-19
377-18
377-31
385-30
386- 8
386- 9
393- 3
401-23
402-29
404-12
408-22
413- 2
413-10
420- 8
t 457-12
461-21
r 486-20
g 522-30
539- 9
544-14
551- 4
551- 6
551-28

produced
a 38- 7 *p* by man made doctrines,
53-19 the shock so often *p* by the truth,
sp 87-26
s 109-14
136-13
152-10
159-21
164-19
ph 179-13
185- 2
188-14
196- 7
ph 198-31 does not follow that exercise has *p* this
199-17
b 277-15
304-16
p 370-11
371- 6
373-20
380-18
389-28
392-12
401-16
401-21
421-22
422-23
g 532-18
551- 3

producer
p 377-14 showing mortal mind to be the *p*· of
g 544- 6 Mind, instead of matter, being the *p*·,
544-32 Error begins with corporeality as the *p*

produces
pr 7-17 *p*· material ecstasy and emotion.
sp 79- 8
80-28
s 108-31
144-19
148-18
155-18
159-30
ph 177- 1
177- 2
184- 6
184-10
f 208-15
220-18
229-26
231-12
239-24
b 270-27
276-29
276-32
277- 6
277- 6
277-20
277-20
p 370-15
374-30
379-23
380-24
386-25
390- 8
398-18
398-20
403-26
408-29
419-20
421-15
t 459-27
g 544-13
547-18
551- 3
551- 6
552- 1 if the egg *p*· the parent.
552- 3 Who or what *p* the parent of the egg?

producing
sp 81-22
ph 182- 8
190- 5
199- 7
f 249- 4
c 263-12
o 343-16
356-19
p 370- 9
373-30
401-11
403-17
415-25
g 550-25
gl 580- 7

product
cannot be the
b 339-10 and cannot be the *p*· of God
flower is a
sp 71-12 Thus you learn that the flower is a *p*· of mind,
not the
g 551- 7 the bird is not the *p*· of a beast.
of belief
r 490- 3 Will power is but a *p*· of belief,
of nothing
gl 580- 9 a *p*· of nothing as the mimicry of something;

s 108-15 as the *p*· of three multiplied by three
119- 7 they assume that matter is the *p*· of Spirit.

product
f 219- 7 and then say the p is correct.
b 290- 8 and the p must be mental
r 479- 8 Matter is neither self-existent nor a p of
g 508- 5 Mind's infinite idea, . . . is the p.

production
ph 183-18 action of Truth is the p of harmony.
g 508-21 The Mind or intelligence of p

productive
g 544- 4 In God's creation ideas became p,

products
b 274-21 These false beliefs and their p constitute the flesh.
290- 2 elements of discord and decay are not p of
p 374-26 Heat and cold are p of mortal mind.
421-31 the p of eight multiplied by five, and of

profane
s 139-30 the p or atheistic invalid
ph 175-13 It is p to fancy that the perfume of clover

profess
a 27-28 Why do those who p to follow Christ reject the
54-30 would not some, who now p to love him, reject

professed
a 37-16 When will Jesus' p followers learn to
p 436-16 the prisoner summoned two p friends,

profession
pr 15-28 Practice not p, understanding not belief,
a 23-11 more on the ground of demonstration than of p
s 141- 3 More than p is requisite for
158- 1 the p of medicine originated in idolatry
f 242-32 the proof which he gave instead of mere p

professional
f 236- 6 Is it not p reputation and emolument

professions
pr 8-15 P and audible prayers are like charity
f 233- 2 higher proofs rather than p of Christian power

Professor
s 163- 4 Dr. Benjamin Waterhouse, P in Harvard
163-13 Dr. Mason Good, a learned P in London,
163-19 P of the Institutes and Practice of Physic

proficiency
pref x-30 No intellectual p is requisite in the learner,

profit
pr 10- 6 If good enough to p by Jesus' cup

profitable
a 43-12 the most p to his students

profitably
pref ix-24 before a work on the subject could be p studied

profiteth
o 356-16 the flesh p nothing" — *John* 6 63

profound
sp 84-22 and the individual manifests p adoration
s 157-32 better for this spiritual and p pathology
b 320-26 a p idea of the divine power to heal
ap 572- 7 the most simple and p counsel of the
575-17 description of the city has a p meaning

progenitor
g 551- 8 matter is not the p of Mind

progenitors
ph 173- 5 progressed farther than his animal p
p 425- 1 or some of his p farther back

progeny
m 61- 8 improve our p, diminish crime,
g 532-10 Adam and his p were cursed, not blessed,
539- 1 the author of sin and sin's p

Progress
p 441-24 executed at the hands of our sheriff, P

progress
civilization and
m 57- 1 the cement of civilization and p
consistent with
m 65- 8 If consistent with p, they will be strong
deemed
s 158-10 This was deemed p
element of
f 233- 6 This is an element of p,
evidences of
s 158-24 Evidences of p and of spiritualization
human
ph 170-24 spiritual causation relates to human p
is born
b 296- 4 P is born of experience
is the law
f 233- 6 and p is the law of God,
labor and
f 236- 2 should stimulate clerical labor and p.
moral
a 22- 5 Vibrating . . . our moral p will be slow
not united by
sp 72-16 tares and the wheat, which are not united by p,
of information
g 549-21 changed with the p of information"
of truth
sp 94-17 The p of truth confirms its claims,
our
f 233-16 To ascertain our p, we must
p 426- 9 expectation speeds our p
painless
f 224- 9 There should be painless p,
periods of
g 511-18 infinite ideas, images, mark the periods of p
proof of
b 324- 5 purification of sense and self is a proof of p.
ready for
o 353-23 When we learn that . . we shall be ready for p,
revelation and
gl 591-24 *symbol of Truth, revelation and p.*
some
pref ix-17 To-day, though rejoicing in some p,
stage of
g 506-14 forming each successive stage of p.
takes off
c 256- 1 P takes off human shackles
this
pr 11-11 in order to compel this p
will finally destroy
r 492-11 Thus p will finally destroy all error,

---

pr 10-20 the advance guard of p has
m 68- 2 At present mortals p slowly
s 142-15 they shut the door on p,
r 435-25 How can I p most rapidly in the

progressed
ph 173- 4 p farther than his animal progenitors.

progressing
gl 583-23 material belief p and disappearing,

progression
b 291-12 Universal salvation rests on p and probation,

progressive
a 46-24 probationary and p state beyond the grave
f 240-19 If mortals are not p,

projected
s 126- 8 Human thought never p the least portion of

prolific
ph 180- 1 are both p sources of sickness
f 205-11
228- 7
p 409- 7
t 457-17
ap 563-21

prolong
sp 77-19 Of what advantage, . . to p the material
77-20 and so p the illusion
f 211-23 would serve only to p discord and illusion

prolonged
s 156-15 aggravation of symptoms from their p use,
f 212- 6 If the sensation can return, can be p,

prolonging
m 59-19 in p her health and smiles

promise
pr 14-19 Hence the hope of the p Jesus bestows
f 246-23
b 328-28
o 342-11
r 497-24
ap 558-12
562-25

promised
pref xi-13
an 101-13
s 123-22
150- 8
g 566- 5

promises
a 55-21 The p will be fulfilled.
p 373- 5 and be more alive to His p.

promising
m 61-14 places p children in the arms of gross parents,

promote
m 58-18 will not p the sweet interchange of confidence
ph 195-21 p the growth of mortal mind out of itself,
p 410-27 to p right thinking and doing,

promoters
ph 179-22 are the p of sickness and disease

promotes
m 59-17 p the welfare and happiness of your wife
an 103- 1 p affection and virtue in families
c 266-12 to accept what best p your growth.

promotive
p 420-23 is not p of health or happiness.

promptly
b 273-32 when it is opposed *p* and persistently by C. S

promptness
g 514-15 diligence, *p*·, and perseverance

promulgated
s 164- 6 therapeutic agents, ever yet *p*·,

prone
f 203-17 We are *p* to believe either in more than

pronounce
p 433-18 Judge Medicine then proceeds to *p*· the
439-30 the sentence which . Divine Love will *p*.

pronounces
pr 3-29 sharp censure our Master *p* on hypocrites

proof
added
b 295- 3 added *p* of the unreliability of
affording the
r 473-20 affording the *p*· of Christianity's truth
affords no
f 208- 1 error, which affords no *p* of God,
and demonstration
o 342- 2 hour has struck when *p* and demonstration,
another
s 122-15 The optical focus is another *p* of the
brings out the
s 157-30 brings out the *p*· that Life is
contains the
g 547- 3 contains the *p* of all here said of C S
divine
f 215-22 With its divine *p*, Science reverses the
final
a 45-23 beheld the final *p* of all that he had taught,
furnished the
b 317-23 to him Jesus furnished the *p* that
furnish the
a 51-11 that he might furnish the *p* of immortal life
great
a 25- 1 the great *p* of Truth and Love
hence the
p 402-28 Hence the *p* that hypnotism is not scientific,
highest
a 54-17 This was the highest *p* he could have offered
his
a 26-30 His *p* of Christianity was no form or
44-21 in his *p*· of man's truly derived power
immortal
r 485-17 C S sustains with immortal *p*
is essential
o 341-11 *P*· is essential to a due estimate of this subject
Jesus' last
a 43-11 Jesus' last *p*· was the highest,
no

s 142- 9
f 210- 5
b 271- 9
o 351-16
of harmony
b 340- 2 make life its own *p* of harmony and God
of healing
ap 569-13 rejoices in the *p* of healing,
of immortality
sp 81-15 Life, Love, Truth, is the only *p* of immortality
b 306-14 a rational *p* of immortality.
of its utility
gl 583-14 institution, which affords *p* of its utility
of progress
b 324- 5 purification of sense and self is a *p* of progress
of the supremacy
b 322- 2 in *p* of the supremacy of Mind
of the utility
o 355- 5 the *p*· of the utility of these methods;
once seen
s 109- 9 *p* once seen, no other conclusion can be reached
overwhelming
s 151-32 we have overwhelming *p*.
practical
o 343-19 this practical *p* is the only feasible evidence
presented the
a 54-14 he presented the *p*· that Life, Truth, and Love,
requisite
g 552- 9 even where the *p*· requisite . . . is undiscovered
Science of this
a 42-29 had taught his disciples the Science of this *p*.

proof
spiritual
g 505-24 giving the spiritual *p* of the universe

o 341-16 according to a divine given rule, and subjected to *p*·.
support of his
f 236-10 Christ's teachings in support of his *p*
this
s 147-20 This *p*· lifts you high above the
b 321-15 this *p*· was a staff upon which to lean.
321-25 God had lessened Moses' fear by this *p*
witness or
b 303-27 a witness or *p*· of His own nature

a 24-25
42-16
m 69- 4
s 123-24
153-23
f 207- 6
242-31
g 546-27
gl 592-12

proofs
any
o 354-13 neither give nor offer any *p*· that their
furnished
r 472-12 Jesus furnished *p*· of these statements
glorious
r 474- 1 his teachings and their glorious *p*,
higher
f 233- 2 makes its demands upon us for higher *p*
highest
a 49-28 to whom he had given the highest *p*· of

of immortality,
only *p*· of minor
requisite
a 25-21 giving the requisite *p*· of their own piety.
sublime
p 387-27 history of Christianity furnishes sublime *p*·
these
f 233- 3 These *p*· consist solely in the destruction of

a 41-14 *p* of Truth, Life, and Love, which Jesus gave
o 355- 6 *p* are better than mere verbal arguments
358-13 Otherwise it . . . could not present its *p*.
p 363-29 In the absence of other *p*·,

pro or con
s 120-25 Any conclusion *p*· *or c* deduced from
129- 9 the material fable, be the fable *p*· *or c*·,

propagate
g 551-30 In order to *p* its species,

propagated
b 272-27 from which are *p*· the dismal beliefs of

propagates
m 66-13 Love *p*· anew the higher joys of Spirit,

propagating
g 507-19 not . . because of any *p*· power of their own,
531-29 a *p*· property of their own?

propagation
m 61-24 Is not the *p*· of the human species a
61-31 ... species is requisite
s 142- 3
b 303- 6
g 545-23
557- 9

propensities
m 61-21 *p*· that must either be overcome or
an 104-20 Falsehood, revenge, malice, are animal *p*·
f 206- 6 and free the lower *p*·
p 405- 2 The heat of hatred inflames the brutal *p*·,
405- 5 C S. commands man to master the *p*·,

propensity
f 252-21 Animal in *p*·, deceitful in sentiment,
r 490- 5 Human will is an animal *p*·,
g 539-14 Whence does he obtain the *p*· or power to

proper
pr 4- 7 and follow his example, is our *p* debt to him
sp 91-23
94-25
s 112-29
ph 179- 1
f 222- 6
234-17
c 265- 7

proper
b 302-28 body presents no *p* likeness of divinity,
313- 3 the full and *p* translation of the Greek,
319-30 but we can by special and *p* capitalization
333-13 *p* name of our Master in the Greek was
p 383-29
424- 8
434-24
t 443-28
463-21
r 482- 6
g 502-12
506-19
517-20
538- 6
555-24

properly
pr 16-16 *p* reads, "Deliver us from the — *Matt* 6 13.
m 58- 7 should be concordant in order to blend *p*
sp 84-31 If . . thoroughly learned and *p* digested,
an 106- 9 Man is *p* self-governed only when he
s 128- 4
128-32
129- 4
130-15
b 333- 3
t 449-17
463- 6
463-13
r 482-10
g 501- 1
554- 5
557- 4

properties
s 119-25 as yeast changes the chemical *p* of meal
124-20 cohesion, and attraction are *p* of Mind
ph 177-19 indicated matter's *p*, qualities, and forms

property
m 63-19 *p*, and parental claims of the two sexes
s 153- 6 until there was not a single saline *p* left
g 510-28 and not a vitalizing *p* of matter
531-20 a propagating *p* of their own?

prophecy
s 118- 6
131-26
b 272- 4
o 343-21
g 534-12
ap 559- 3
gl 585- 9

prophesied
ap 561-32 John the Baptist *p* the coming of

prophesy
b 329- 5 *p* and involve the final destruction of all sin?

prophesying
g 531- 9 as if hope were ever *p* thus

prophesyings
r 499-19 Despise not *p*"—*I Thess* 5 20

Prophet
o 360-28 the Jews put to death the Galilean *P*,
r 497-18 as demonstrated by the Galilean *P*

prophet (*see also* **prophet's**)
a 28-29
sp 98- 4
122-19
p 363-12
g 540- 6
gl 593- 4

prophetic
s 109-25 *p* Scripture of Isaiah is renewedly fulfilled
f 226- 2 *p* of further steps towards the banishment of

prophetically
a 52-25 *p* said to his disciples,
ap 558-13 whose flames of Truth were *p* described by

prophet's
a 52-12 *p* foresight of the reception error would give

prophets
ancient
sp 84- 3 ancient *p* gained their foresight from
and apostles
s 126-29 and the lives of *p* and apostles
f 243-12 the ancient demonstrations of *p* and apostles
false
ap 567-28 The beast and the false *p* are
healing by the
s 139-25 nor annul the healing by the *p*,
Hebrew
sp 85-19 were foretold by the Hebrew *p*.
of Christian Science
p 383- 1 The Christian martyrs were *p* of C. S

prophets
of Jehovah
sp 83- 2 What the *p* of Jehovah did,
of old
b 270-14 *p* of old looked for something higher
primitive
f 214- 3 and that they came as sound to the primitive *p*.
seers and
sp 84- 9 men become seers and *p* involuntarily,
s 136-16
136-16
b 269-24
288-13
333-23
o 358-16

proportion
as humanity gains
c 258-22 in *p* as humanity gains the true conception
as ignorance
f 209- 3 in *p* as ignorance, *fear*, and
as matter
p 369- 5 In *p* as matter loses to human sense all
as mortals
b 329-32 in *p* as mortals give up error for Truth
p 409-25 in *p* as mortals realize the Science of man
as the belief
b 279-16 In *p* as the belief disappears that
as the false
m 69- 9 in *p* as the false and material disappears
as the force
g 534-32 in *p* as the force of mortal mind is less pungent
as the sin
p 391-16 will cease in *p* as the sin ceases
as this fact
r 467-11 in *p* as this fact becomes apparent,
as this is done
f 209-23 In *p* as this is done, man and the universe will
as we apprehend
s 140- 9 in *p* as we apprehend the divine nature
as we overcome
p 427-21 in *p* as we overcome sin
as you understand
f 217-22 in *p* as you understand the control
to his purity
b 337-16 In *p* to his purity is man perfect,
to his understanding
op 576-24 in *p* to his understanding of God
to its escape
s 128-20 only in *p* to its escape into the
to its wickedness
ap 569-11 nothingness of error is in *p* to its wickedness

p 403-29 in *p* to the truth or error which influences
to your belief
p 385-24 you will suffer in *p* to your belief and fear
to your disbelief
p 397-19 in exact *p* to your disbelief in physics,
to your honesty
t 449-14 in *p* to your honesty and fidelity,

propose
o 349- 8 We *p*· to follow the Master's example
r 492-18 "I *p* to fight it out on this line,

proposed
s 161-11 Massachusetts put her foot on a *p*·

propounded
s 145-32 Our Master's first article of faith *p*· to

propriety
t 443- 2 as to the *p*·, advantage, and consistency

propulsion
m 67-16 until an irresistible *p* precipitates his
p 373-30 Mortal Mind is producing the *p*

prospect
s 107-13 in the *p* of those days in which we must say,

prospective
g 527-28 lie . . asking a *p*· sinner to help Him.

prospects
s 130- 3 discouraged over its slight spiritual *p*
ph 191-19 no longer ask What are man's *p*

prosper
t 448-17 covereth his sins shall not *p* — *Prov.* 28 13.

prosperity
pref xii-15 October 29, 1889, in the height of its *p*·
m 66- 9 in the sunshine of joy and *p*
s 133-13 In national *p*, miracles attended the
t 446-30 Covering iniquity will prevent *p*

prostrates
s 119-19 whose lightning palsies or *p*·

prostration
sp 73-26 says. . . . You have nervous *p*,

protect
p 436-32 Claiming to *p* Mortal Man in right-doing,
t 461-18 if this be requisite to *p* others

protecting
p 387-28 the supporting influence and *p* power

protection
m 60-17 a *p* to woman, strength to man,
p 436-14 and are under the *p* of the Most High

protects
g 518-14 in return, the higher always *p* the lower.

protest
s 150-20
160-21
p 384-12
391-21
425-31

protested
s 159- 3 *p*· against inhaling the ether
p 432-22 *p* that the prisoner had abused him,

protests
pr 12-14 deep and conscientious *p* of Truth,
o 354- 1 Are the *p*· of C. S against the

protoplasm
b 279- 7 slime, or *p* never originated in the

protracted
t 446-17 or his demonstration is *p*,

proud
s 124-24 and said to the *p* wave,

provable
f 211- 9 Is it not *p*· that Mind is not *mortal*

prove
a 26-17 to *p*· what God is and what He does for man.
27- 2 intended to *p* beyond a question that the
49-21
m 59-14
sp 81- 1
81- 8
81-13

prove
an 104-29
s 108-14
132-12
138-25
146-22
ph 190-20
f 217- 8
b 278-26
315-19
315-22
316- 8
316-27
329-13
o 346-12
356- 6
p 368- 6
373-31
377- 9
380-21
380-24
383-24
383-26
384-14
400-21
428- 7
t 446-24
447-26
458-28
459-14
461-26
461-28
464-19
r 493-15
496-14
g 547- 6

proved
pref x-16 have *p*· the worth of her teachings
x-22 The divine Principle of healing is *p* in the
a 26-25
27-10
42- 1
42-21
44- 9
46-14
s 109- 9
111-32
112-24
125-31
138-26
139- 6
146- 1
149-15
159-20
ph 168-20
f 214-12
228-29
229- 2
c 264-23
b 300-10
307-14
314- 6
314-32
316-19
318-30
332-19
o 355-29
p 368-21
386-30
394-17
402-31
434-29
438- 8
t 461- 6
r 473-28
473-29
486-14
492- 8
492-13
493-29
g 514-27
ap 567-23
gl 581- 8

proverb
b 291-21 has been transformed into the popular *p*·.

proverbial
ph 179-24 It should not be *p*·, that so long as
p 385- 1 It is *p*· that Florence Nightingale

proves
ap 81-12 no more *p*· him to be so, than
s 108-16
113-27
135-25
ph 194-19
194-30

pupil
b 329-17 To be discouraged, is to resemble a *p* in addition,
p 393-28 lenses, muscles, the iris and *p*,
t 445- 9 capacities for good in your *p*.

pupils
pref ix-13 still in circulation among her first *p*;
f 235-15 uplifting thoughts . . . imparted to *p*,

pure
a 29-25
44-14
50-14
52- 5
54- 3
m 57-11
57-13
62- 2
63- 6
64- 4
s 117-14
147-29
ph 171- 8
f 223- 1
235-14 The *p* and uplifting thoughts of the teacher.
241-28
c 259-27
b 298-28
318-15
324- 6
329- 2
332-29
337-15
o 341- 9
360-25
p 383- 4
383- 6
391-31
409-23
r 467-15
477- 5
497-27
g 508-15
512-20
550-29
ap 567-21
571-32
gl 581- 5
582-17
589-21

purely
pr 14-13 Life and intelligence are *p*
s 113-15
149-24
ph 170-23
185- 6
g 510- 5

purer
a 37-12 and to permeate humanity with *p* ideals.
65-31 marriage will become *p* when the scum is gone
f 243-22 "of *p* eyes than to behold evil," — *Hab.* 1 13.
b 290-30
o 357- 4
p 407-15
410-17
g 553- 4

purgation
p 364-21 in return for the spiritual *p*

purgatives
p 408-15 supposition that . . by the use of *p* and

purgatory
sp 77-29 Spiritism consigns . . to a wretched *p*,

purge
s 142-22 to *p* the temples of their vain traffic

purification
a 35-19 Our baptism is a *p* from all error.
b 324- 4 *p* of sense and self is a proof of progress.
gl 581-23 BAPTISM *P* by Spirit,
595-15 holiness and *p* of thought and deed,

purified
a 22-22 Love means that we shall be tried and *p*.

purifies
s 162- 5 Truth, which invigorates and *p*

purify
t 452-15 unless in the attempt to *p* it.
r 492-10 will *p* and elevate character.
g 540-10 river-bed must be stirred in order to *p* the stream.

purifying
m 57-14 enlarging, *p*, and elevating it
ap 565-23 *p* even the gold of human character.
gl 586-14 affliction *p* and elevating man.

Puritan
o 359-20 From *P* parents, the discoverer of C. S

purity
and affection
pr 15-27 *p*, and affection are constant prayers.
a 36- 1 They, who know not *p* and affection
gl 584-26 *p* and peace, hope and faith.
and self-immolation
sp 99-19 health, *p*, and self-immolation,
chastity and
b 272-21 it is chastity and *p*, in contrast with the
goodness and
p 364- 1 a man of undoubted goodness and *p*,
his
a 31-19 are baptized with his *p*;
b 337-16 In proportion to his *p* is man perfect,
impart
p 371-29 Mind can impart *p* instead of impurity,
innocence and
gl 590-10 self-immolation, innocence and *p*;
peace, and
b 323- 8 peace, and *p*, which are the landmarks of
perfection and
a 52-10 ever-present rebuke of his perfection and *p*.
righteousness and
a 22-19
white-robed *p* will unite in one person
pr 7-21 with more devout self-abnegation and *p*
m 58- 8 Unselfish ambition, noble life-motives, and *p*,
s 116- 2 Wisdom, *p*, spiritual understanding,
f 241-27 the corner-stone of all spiritual building is *p*.
b 332-27 only *p* could reflect Truth and Love,

purporting
sp 80- 6 A communication *p* to come from

purpose
affection and
pr 8-29 the affection and *p* of the heart,
and motive
b 326-16 *p* and motive to live aright can be gained
changed the
p 432-29 a message from the Board of Health changed the *p*
Christ's
a 19- 1 Christ's *p* to reconcile man to God,
divine
sp 83-27 The latter is a revelation of divine *p*
fraudulent in
f 252-22 deceitful in sentiment, fraudulent in *p*,
good
f 252-24 where the good *p* waits!
highest
g 514-19 and keep pace with highest *p*.
holy
g 506-20 He opens the petals of a holy *p*
in healing
a 51-21 *p* in healing was not alone to restore health,
its
pref x-24 Its *p* is good, and its practice is safer
not the
o 345-31 not the *p* of C. S. to "educate the idea of God,
of generating
m 62- 1 can only be permitted for the *p* of generating
of healing
sp 95-10 for the *p* of healing them.
of his mission
a 50-28 disbelieving the *p* of his mission,
of keeping
p 413-17 only for the *p* of keeping the body clean,
of Love
gl 579-12 This patriarch illustrated the *p* of Love
of this allegory
g 537-19 the *p* of this allegory — this second account
wicked
t 451-30 either with a mistaken or a wicked *p*.
b 328-30 *p* of his great life-work extends through time
g 506-21 in order that the *p* may appear
540-21 The *p* of the Hebrew allegory,

purposed
s 138- 2 Jesus *p* founding his society, . . . on the God-power

purposes
pref xi-31 this institution chartered for medical *p*.
an 103-15 working out the *p* of good only
f 235- 1 Evil thoughts, lusts, and malicious *p*
p 404- 5 cherishing evil passions and malicious *p*,

purse
ph 135-29 lowering the . . . standard to accommodate the *p*
gl 593- 6 definition of

pursue
pr 9- 7 Do we *p* the old selfishness,
a 21-18 different routes to *p*
21-21 On the contrary, if my friends *p* my course,
f 239-30 The objects we *p* and the spirit we manifest
t 457-22 To *p* other vocations

pursues
ap 564-30 the serpent *p* with hatred the spiritual idea.

pursuing
ph 174-13 are *p* and will overtake the ages,

pursuit
s 161-18 life, liberty, and the *p* of happiness "
t 448-24 The reception or *p* of instructions opposite to

pursuits
a 52- 2 His *p* lay far apart from theirs.

push
a 106- 4 and to *p* vainly against the current

pushed
b 323-10 Then we *p* onward,
a 36-26 suddenly pardoned and *p* into heaven,

put
pr 3-31
15-22
a 20-30
29-20
31-30
48-23
m 56- •
60-14
62-15
67-26
s 151-25
161-11
164-26
164-26
ph 165- •
169-17
172-22
179-27 ready to *p* you into a sweat,
188- 1 This body is *p* off only as the

put
ph 200-15
f 221-10
223-22
230-21
230-25
242- 2
c 262- 8
265- 9
b 281-20
281-27
286-12
296- 9
307-12
318-11
318-12
321-21
323-13
o 360-28
p 409-24
409-24
425-12
430- 4
t 447-24
452-11
r 496-24
496-25
g 526-27
527- 1
531-16
534- 9
537- 1
ap 561-27
gl 582-21
584-23

puts
s 155-23
ph 182-21
185-14
p 399- 7
g 512-29
ap 566-13

putteth
o 360-26 Behold, He *p* no trust in — *see Job* 4 18.

putting
a 52-16
ph 193-30
c 262- 7
p 438-11
t 459-17
r 484-25

Q

quackery
s 163- 5 declared himself "sick of learned *q* "
ph 188- 1 and advertisements of *q* are
p 370-26 *Q* likewise fails at length to inspire the
395-21 It is mental *q* to make disease a reality
t 456- 4 is most dangerous *q*
458- 1 Mental *q* rests on the same platform
458- 2 on the same platform as all other *q*
458-16 Having seen so much suffering from *q*,

quail
p 394-30 Sickness, sin, and death must at length *q*

qualifications
t 449-21 moral and spiritual *q* requisite for healing,

qualified
pr 10- 8 Until we are thus divinely *q*

qualities
and effects
ph 177-20 cannot name the *q* and effects of what is
and forms
ph 177-19 indicated matter's properties, *q*, and forms
animal
b 298-26 not evolving animal *q* in their wings,
curative
s 156- 1 If drugs possess intelligent curative *q*,
essential
t 460- 8 on the divine Mind and Love s essential *q*
feminine
m 57- 4 Union of the masculine and feminine *q*
God's
gl 597-26 as applied to Mind or to one of God's *q*
its own
g 512-29 this so-called mind puts forth its own *q*,
masculine
m 57- 8 courage and strength through masculine *q*.
mental
an 104-21 by no means the mental *q* which heal the sick
native
m 57-12 The attraction between native *q* will be

qualities
of Mind
c 265- 2 not of the lowest, but of the highest *q* of Mind
opposite
b 286-28 (by the supposition of opposite *q*)
300-17 These opposite *q* are the tares and wheat,
possesses its
f 247-20 Being possesses its *q* before they
these
s 156- 2 these *q* must be mental
b 280-29 perpetuates these *q* in man,
which insure
t 449-15 *q* which insure success in this Science;

p 388-25 sin and sickness are not *q* of Soul,

quality
and quantity

every
f 215-23 Every *q* and condition of mortality is lost,
glorified
g 516-22 forever reflect, in glorified *q*,
mental
p 365-13 what mental *q* remains,
nature and
c 262- 9 We cannot fathom the nature and *q* of
not a single
r 475-20 has not a single *q* underived from Deity;
not one
an 103-22 This belief has not one *q* of Truth.

quality
of God
g 506- 5 Understanding is a q· of God,
of Mind
g 517- 8 The life-giving q· of Mind is Spirit,
of mind
b 279- 4 plainly describes faith, a q· of mind, as
or a quantity
p 388-16 a deficiency or an excess, a q· or a quantity
or condition
f 230- 3 to destroy a q or condition of Truth?
b 299- 4 his conception of an unseen q or condition,
quantity and
sp 93-24 It means quantity and q ,
refer only to
sp 93-26 modifying derivatives . refer only to q ,
third
p 422-15 meet and bring out a third q ,
sp 86-21
b 305-12
o 361-16
g 506- 5
gl 597-24

quantity
sp 93-24
s 155-32
b 294- 7
o 361-16
p 388-16
t 462-22
g 512-23
531- 4

quarrel
pref x-27 Only those q· with her method who
s 128-23 If one would not q with his fellow-man
t 457-14 In the legend of the shield, which led to a q·

queen
t 451- 7 Christianity, must be their q· of life.

quelling
p 335- 8 the spiritual demand, q the material,

quench
a 36- 6 sufficient suffering, to q the love of sin.
r 490-19 " Q not the Spirit " — I Thess 5 19

quenched
b 311- 5 spiritual sense had q· all earthly yearnings
r 486- 5 until every corporeal sense is q

quenching
b 329-25 maintains the claim of Truth by q error.

query
p 364-10 This q Jesus answered by

question
another
g 552- 2 Another q follows · Who or what produces
answered this
p 374-10 The author has answered this q·
answer the
s 132- 4 would fully answer the q·
answer this
f 223-20 The efforts of error to answer this q· by
arises
pref viii-18 the q· arises, Is there less sickness because of
asking no
f 222-31 " asking no q· for conscience sake " — I Cor 10 25.
beyond a
a 27- 2 intended to prove beyond a q· that the
evade the
f 230-24 These merely evade the q
hypothetical
g 551-32 The ancient and hypothetical q·,
important
t 462-24 That is the important q·.
Master's
p 363-19 the Master's q to Simon the Pharisee,
momentous
a 48-25 in the presence of his own momentous q·,
moral
p 419- 1 A moral q may hinder the recovery of the sick
of disease
p 406-13 and he should be as fearless on the q· of disease
of time
f 212- 3 It is only a q· of time when
Pilate's
a 48- 2 could have answered Pilate's q·.
renewal of the
s 137-11 and his renewal of the q·,
rose to the
p 417-23 rose to the q· of expelling C. S. from
settles the
o 361- 4 cancels the disagreement, and settles the q·.
solemn
p 364-16 Here is suggested a solemn q·,
startling
a 50-16 This was a startling q .
sublime
c 256-17 in comparison with the sublime q·,
then recurs
ph 181-24 the q· then recurs,
to be considered
ph 170-22 the one q· to be considered,
pref viii-12
m 69-25
s 120- 9
136- 9
136-10
144-30
ph 171-13
f 223-14
b 329- 9
p 364-16
r 465- 8
465-11
465-16
466- 7
467- 1
468- 8
468-16
468-25
469- 7
469-12
471-22
472-13
472-23
475- 5
477-19
478-14
482-13
483- 1
484- 6
484-28 Q. — Is materiality the concomitant of
487-13
488-14
493- 9
493-14
495-25
496-28
g 551-22

questioned
s 132-32 yet afterwards he seriously q· the signs of
136-32 or they would not have q· him so often
f 237- 3 On being q· about it she answered
b 308-32 Then Jacob q his deliverer,

questions
pr 9- 6 in the answer to these q·
sp 70-14
an 101-15
s 127- 1
b 284-19
288- 7
p 373- 1
r 465- 7
g 504- 6

quick
sp 86- 7 His q· apprehension of this mental call

quicken
o 341- 4 shall also q your mortal bodies — Rom 8 11
p 367-26 q· and increase the beneficial effects of
426-19 will q· into newness of life.

quickened
o 343-13 not be forever hidden . . . from the q· sense of
p 379-23 The q pulse, coated tongue, febrile heat,

quickener
ph 172-28 is sometimes the q· of manliness;

quickeneth
o 356-15 " It is the spirit that q·; " — John 6 63.

quickening
a 34-24 They needed this q·,

quickens
p 417- 6 q· or impedes the action of the system,
415-19 It either retards the circulation or q· it.

quickly
s 161-32 — Matt 5 25.
c 265-28
p 390-19
397-30
411- 6
411- 7
415-22
t 463-21

quiet
pr 8- 1 A wordy prayer may afford a q· sense of
15-16 In the q· sanctuary of earnest longings,

quiet
s 157-26 Narcotics *q* mortal mind,
f 224-26
220-26
254-24
p 415-12
ap 5?7- 1

quieted
a 47-22 and for a time *q* his remorse.

quietly
p 416- 7 in twenty minutes the sufferer is *q* asleep

quiets
s 143-17 and *q* pain with anodynes
t 445-19 *q* fear with Truth and Love,

quit
ph 192- 4 as we *q* our reliance upon that which is false

quite
a 36-21
s 129-26
133-30
ph 176-29
193- 2
f 221- 1 I knew a woman who when *q* a child
240-30 but makes its mundane flights *q* ethereal
b 269-32 is *q* as reasonable as the second,
p 362- 3 though he was *q* unlike Simon the disciple.
381-24 that you are *q* free from some ailment

quits
s 160-12 When this so-called mind *q* the body,

quitting
s 158-25 Drug-systems are *q* their hold on matter

quote
s 162-30 I kindly *q* from Dr. Benjamin Rush,

quoted
b 320-13 *q* as follows, from the original Hebrew
320-29 whereas this passage is continually *q*
332- 7 *q* with approbation from a classic poet.

quotes
o 359-20 that Scripture she so often *q* .

quotient
f 233-26 the *q* is not more unquestionable

quoting
ap 564-27 Jesus said, *q* a line from the Psalms,

R

rabbi
a 30-14 *R* and priest taught the Mosaic law,
43- 2 whereas priest and *r* affirmed God to be

rabbinical
a 23 12 *R* lore said " He that taketh one doctrine,
30-20 Christ Jesus came to rebuke *r* error
s 134- 1 have not cleansed their hands of *r* lore
p 362- 9 especially under the stern rules of *r* law,

rabbins
gl 596-12 The *r* believed that the stones in the

rabbis
a 49 26 priests and *r*, before whom he had
sp 94- 9 incensed the *r*, and they said
f 203- 9 The accusation of the *r*,
b 315- 4 the scholastic theology of the *r*.
o 349- 4 *r* of the present day ask concerning our
352-10 to the *r* the spiritual was the intangible

race
Adamic
g 523- 5 *mankind* represents the Adamic *r*,
Adam's
g 554-21 This he said of Judas, one of Adam's *r*.
elevating the
gl 583-15 and is found elevating the *r*,
human
(*see* human)
nobler
m 63-26 achievement of a nobler *r* for legislation,
our
ap 571-10 doing right and benefiting our *r*
sinning
o 345-25 and the sinning *r* of Adam

a 20-29
22-17
m 63-26
s 151-12
158-20
p 371-27
g 556-17

races
m 56-16 the social scourge of all *r*,
f 225-23 Men and women of all climes and *r*
g 551-10 argues that mortals spring from eggs and in *r*

radiance
pref vii- 3 ere cometh the full *r* of a risen day
f 240-14 the *r* of Spirit should dawn upon the
247-15 has a glory of its own, — the *r* of Soul
ap 561-26 The spiritual idea is clad with the *r* of

radiant
s 110- 5 as the *r* reality of God's creation,
f 240-11 *r* sun of virtue and truth coexists with being
g 538- 7 *R* with mercy and justice, the sword of Truth

radiata
g 556- 3 Vertebrata, articulata, mollusca, and *r*

radiate
p 367-23 but *r* and glow into noontide glory.

radiates
g 511- 2 subdivides and *r* their borrowed light,

radiation
g 556- 6 *r* of Spirit destroys forever all belief in

radical
a 24-17 a change as *r* as that which has come over
ph 167-30 Only through *r* reliance on Truth can
p 398-31 come to the rescue, to work a *r* cure
t 452-18 Right is *r*.

radically
t 458-30 by which mortals are *r* saved from sin

raging
t 459-18 into the hands of a blind man or a *r* maniac,

railroad
a 21-21 we have the same *r* guides,

raiment
ph 165- * *and the body than r ? — Matt.* 6 25
f 242-23 " They parted my *r* among them, — *John* 19 24
c 267-25 like the *r* of Christ
t 461- 2 without food and *r*,

rain
s 122-21
c 257-19
o 354-20
g 520-21
544- 5

rainbow
ap 558- 4 and a *r* was upon his head, — *Rev* 10 1

raindrops
b 288-17 the *r* of divinity refresh the earth

raise
a 27-13
34-21
47-24
51-31
s 137- 3
f 235-29
306- 2
314-15
329- 8
359-24
426-24
494- 3

a 27- 5
m 67-21
sp 76-12
s 132- 7
134-27
b 273-25
313-30
o 341- *
341- *
p 373- 7
424-12
428-31

raises
a 33-24
s 128-18
ph 189- 5
f 227-21
o 342-22

raising
a 43- 1 healing the sick, and *r* the dead.
m 61-26 the *r* of stock to increase your flocks and
b 316-29 casting out evils, *r* the dead,
o 341- 2 *r* up thousands from helplessness to stren
p 369- 9 *r* the dead, and walking over the wave
430- 3 healing the dying and *r* the dead

rallying
f 225-12 but there is a r· to truth's standard.

rams
s 135- 4 Ye mountains, that ye skipped like r·, — *Psal.* 114 : 6.

random
ph 175-16 If a r· thought, calling itself dyspepsia,

range
sp 84-17
c 258-26
g 503- 3
513-28
514- 4

rank
p 367-12 the arrogance of r· and display of scholarship,

ranks
p 437-30 r· above the lower Court of Error.

ransom
b 276- 4 "I have found a r·." — *Job* 33 : 24.

rapid
pref viii-22 r· multiplication and increased violence of
f 236-31 youth makes easy and r· strides towards Truth
g 533-22 the r· deterioration of the bone and flesh

rapidity
b 268- 2 thought has brought to light with great r·

rapidly
f 222-17
254- 4
p 373-11
430- 8
t 457-23
r 495-25
g 533-19

rapport
sp 78- 9 If the departed are in r· with mortality,
84-12 thought which is in r· with this Mind,

rapture
sp 76- 5 forgets all else and breathes aloud his r·
f 213-21 r· of his grandest symphonies was never heard

rarefaction
g 509-15 r· of thought as it ascends higher

rarefy
a 37-11 and r· the atmosphere of material sense

rarely
p 402-21 we r· remember that we govern our own bodies

rashly
t 444-19 and never to condemn r·.

rather
pr 9- 1
a 53-14
sp 71-15
88-27
s 111-23
140- 7
164-21
ph 181-11
f 212- 8
216-29
226-24
233- 2
235-32
236- 6
246-30
c 256-11
o 343-29
p 374-20
383-10
417- 7
t 445-26
r 473-24
491-31
g 524-11
528-29
554- 6
gl 581-25

ratio
sp 95- 8 and in that r· we know all human need
p 398-24 in the r· of one's spiritual growth.

rational
m 63-23
sp 80-27
s 129-26
b 284- 1
306-15

rationality
f 223-21 Spiritual r· and free thought accompany
b 268- 7 from which may be deduced all r·.

rationally
pref xi- 5 C. S. r· explains that all other
r 491-32 Who can r· say otherwise,

ray
f 250-12 like a r· of light which comes from the sun,
b 300-31 the r· of light which goes out from it.
o 361-17 a r· of light one with the sun,

rays
g 504-23 The r· of infinite Truth, . . . bring light
504-31 No solar r· nor planetary revolutions form the
546-24 spiritual facts of being, like r· of light,

reach
pref viii- 3
pr 4-22
6-14
16-21
a 21- 8
35-22
43-24
49-23
m 61-32
sp 84-17
85- 9
ph 170-14
194-23
f 234-31
235-15
241-25
246- 7
c 262-15
b 285-28
323-12
324-17
325-25
326- 6
p 363- 1
387- 5
415-11
423- 8
r 473-21
g 519-16
548- 9
ap 571-19
576-22

reached
pr 8-12
a 22-25
29-15
sp 77- 6
77-11
s 108-12
109-10
f 219-30
237- 8
b 270-10
279-19
279-26
o 353-15
353-19
p 381-25
r 484- 2
g 536-29
ap 560-15
568-27
576- 6

reaches
a 18-16
m 57- 5
sp 95-12
97-12
s 113- 4
ph 178-32
197-30
b 290-27
298-18
o 370-29
p 385-15
390-27
406-12
ap 559- 9

reaching
m 65- 9
b 324-32
p 366- 9
404-19
423-11
g 543- 2

react
b 283- 9 act, r·, and then come to a stop.

reaction
pr 7-12 gives occasion for r· unfavorable to
ph 186- 3 the false stimulus and r· of will-power
198-21 haply causes a vigorous r· upon itself,
p 417- 9 there will be no r· from over-exertion
419-10 knowing that there can be no r· in Truth.
423- 2 no death, no inaction, . . . nor r·."

reacts
t 449- 7 The wrong done another *r* most heavily

read
pref xii-21 she had never *r* this book throughout
sp 82- 1
82- 3
82- 4
82- 5
84-32
85-10
85-16
87-16
94-24
94-28 *r* mortal mind on a scientific basis,
s 109-13 searched the Scriptures and *r* little else,
121- 7 Chaldean Wisemen *r* in the stars the fate of
ph 179-24 so long as you *r* medical works
f 217-12 if we turn to the Scriptures, what do we *r* ?
233-11
b 291-20
328-30
p 364-14
382-29
423- 8
437-32
g 525-23
535-29
540- 5 In Isaiah we *r* "I make peace, — *Isa* 45 7
ap 559- 2
559-26
572-19
573-32
575-11
gl 598- 3
598-11

reader
s 115- 6
f 233- 9
o 360-13
p 422- 5
g 521-13
547- 6
ap 574-25

readers
ph 195-27 specimens of depravity, fill our young *r* with
f 235- 7 and the *r* in churches
p 430-13 I here present to my *r* an allegory

readeth
ap 558- * *Blessed is he that r, and — Rev* 1 3

readily
m 60-30 happiness would be more *r* attained
sp 72-32
86-28
s 138-26
143-23
f 236-26
p 369-25
377-24
411- 7
414- 5
418-16
420- 5
t 462- 2
r 489- 6

reading
pr 16-17
m 56- 2
sp 83-31
95- 2
f 235-10
b 272-16
p 387-29
t 446- 6
r 481-32

readings
s 139-18 different *r* in the Old Testament,
o 361-30 hence the many *r* given the Scriptures,

readjust
p 392- 7 to *r* the balance for God

reads
pr 16-16 the original properly *r* ,
sp 80- 7 communication purporting to come from *r*
b 338-15 and it *r* , *a dam*, or obstruction
o 361-19 Scripture *r* "I or in Him we live, — *Acts* 17 28

ready
pr 8-23
a 24-21
27-19
49-20
54- 8 Who is *r* to follow his teaching and
m 64-15 *r* aid her sympathy and charity would afford
s 131-16 but the churches seem not *r* to receive it,
131-25 until the hearts of men are made *r* for it
ph 170-24 The age seems *r* to approach this subject,
176-30 are quite as *r* to yield to Truth as
179-27
f 223-15
224-13
238- 3
o 347- 2
353-23
p 410- 2
420-16
425-30
t 458-11
458-15
r 494-26
ap 563-25
570-23
gl 597- 9

reaffirms
sp 89-12 *r* the Scriptural word concerning a man,

real

and continuous
p 397-12 by believing them to be *r* and continuous.

and eternal
sp 71- 1
f 208-21
b 280-30
296-12
301-13
307- 5
331-21
o 360- 1
r 468 12
g 538-22
gl 594-10

and God-given
g 528-23 and calling them *r* and God-given,

and good
pref viii-10 physics teach that both are *r* and good,
gl 583-21 divine Principle of all that is *r* and good,

and harmonious
p 419- 7 God and His ideas alone are *r* and harmonious

and ideal
b 332-31 Into the *r* and ideal man the

and immortal
b 276-15 Harmony in man is as *r* and immortal as in

and tangible
b 269-17 These ideas are perfectly *r* and tangible to

and the unreal
o 360-21 swinging between the *r* and the unreal

and unimpeachable
p 414-29 perfection is *r* and unimpeachable,

and unreal
g 505-22 demarcation between the *r* and unreal

are styled the
f 213- 1 movements of mortal belief, are styled the *r*.

attraction
an 102- 9 There is but one *r* attraction,

being
(*see* being)

cause
p 402-32 a belief without a *r* cause
t 463- 1 and deals with the *r* cause of disease

Christianly scientific
o 353- 1 The Christianly scientific *r* is the

cross
a 50-30 The *r* cross, was the world's hatred of

desires
pr 10- 4 will leave our *r* desires to be rewarded by Him

error is not
o 353-23 When we learn that error is not *r*,

eternal and
b 300-14 temporal and unreal never touch the eternal and *r*
r 494-27 The other is the eternal and *r* evidence,

good and

p 379- 6 *r* jurisdiction of the world is in Mind,

Life
a 51-16 He knew that *r* Life is God,
b 282- 3 The *r* Life, or Mind, and its opposite,
328- 5 God is good and the only *r* Life.

Life is
p 428- 3 Life is *r*, and death is the illusion

man
(*see* man)

real

Mind
sp 91-30 whereas the r Mind cannot be evil
b 295-27 the exact opposite of r Mind, or Spirit

nature
sp 93-18 Whatever contradicts the r nature of the

objects
sp 96-29 r objects will be apprehended mentally

opposite of the
b 277-25 the opposite of the r is not divine,
337-28 the opposite of the r or the spiritual and eternal

origin
b 287- 1 They are without a r origin or existence

or unreal
g 524-24 Is this addition to His creation r or unreal?

outlaw
an 105- 9 mortal mind, evil, which is the r outlaw,

prelude
g 502- 2 living and r prelude of the older Scriptures

realm of the
b 268- 4 rising towards the realm of the r,
277-24 The realm of the r is Spirit
303- 4 which people the realm of the r
337-26 as they exist in the spiritual realm of the r.

Science
s 122- 2 often reverses the r Science of being,
b 273- 8 They differ from r Science because they

sense
b 295-14 the r sense of being, perfect and forever intact,

senses
f 214-30 and there are no other r senses
b 284-28 only r senses of man are spiritual,
r 488-28 If it were possible for the r senses of man to

sickness is not
p 394- 2 to understand that sickness is not r

status
s 120-19 or to exhibit the r status of man.

substance
r 468-22 Spirit, . is the only r substance

tangible and
b 279-11 tangible and r to immortal consciousness,

tone
s 126-13 the human mind never produced a r tone

Truth is
b 288- 1 The statement that *Truth is r*
p 368- 4 the fact that Truth is r and error is unreal

universe
b 289-19 to the . r universe there is no death-process.

unreal and the
g 538-10 the material and spiritual,—the unreal and the r.

unrealities seem
r 472-28 that unrealities seem r to human, erring belief,

wishes
pr 13-18 overwhelming our r wishes with a torrent of

real
pr 7-29 [illegible]
m 61- 2
69- 9
sp 70- 3
92-25
92-29
an 102- 2
103-21
s 114-17
131- 2
131- 3
144- 8
ph 172-11
173-24
176-25
186-17
186-24
186-25
186-26
f 204- 5
207-31
209-20
210-20
214-28
215-15
229- 6
230- 1
239-19
244- 3
250- 7 mortal existence has no r entity,
b 269-31 I combat . that matter . is as r as Mind,
270- 7
270- 7
276-10
277-11
278- 9
286-15
287-21

real
b 238-32 [illegible]
292-16
292-29
292-32
294-10
297-13
298-11
298-19
302- 9
302-12
305-10
306-22
311- 6
317-19
317-32
318-24 treats disease as though disease were r,
329-27
330-25
335-29
339-13
o 347-30
350-29
351-18
352-14
352-21
353- 2
353- 9
353-18
357-25
360- 3
360-14
p 368-10
379-32
386-18
391-15
394- 6
395-24
397-16
399-28
404- 8
404-20
406-14
417-22
r 466-15
470-13
470-15
472- 7
473- 3
474-16
474-22
474-26
478-26
480-23
490- 1
490-17

old r e, deposit funds,
. . . e must look deep into r
. . . id is not a factor in the r of being
. . . aterial personality is not r;
. . . s supposed r has no divine authority,
. . . ey are not the eternal r of Mind.
. . . hosts are not r,
. . . reveals the grand r of His allness.
. . . he r of being, its normal action
. . . it if sin and suffering are r of being
c 264-20 Spirit and its formations are the only r of being

of divine Science
b 298- 2 the r of divine Science.

of eternal existence
p 387-19 adhering to the r of eternal existence

of Spirit
b 325- 5 is being ushered into the undying r of

spiritual
g 513-27 His thoughts are spiritual r.
gl 581-13 Science showing that the spiritual r

472-27
481- 2
486-10
487-21
489-11
492- 4
g 502- 5
505-27

realization
b 276-12 The r that all inharmony is unreal
300-20 through the r of God as ever present
g 514-30 A r of this grand verity was a source of strength
ap 575-32 *westward, to the grand r of the*

realize
a 55-17
55-19
f 204-21
204-22
c 264-16
b 315-18
323-19
p 386- 1
387- 8
409-25
412-24
417- 9
420-25
428-19
t 447-21

realized
a 47-32 Jesus r the utter error of a belief in
ph 167-31 Only through . can scientific healing power be r
172-13 yet this can be r only as the
p 392-25 Admitting only such conclusions as you wish r

realizing
ph 194-26 and r Tennyson's description

really
pr 3-22
9-26
a 34-10
39-26
m 64-31
sp 87-11
s 116- 9
119- 3
151-26
ph 169-26
173- 4 or determine when man is r *man*
f 203-10
210-19
213-17
230-23
b 272-24
272-30
274- 8
275-12
283-21
300-18
301-10
321-17
328- 9
340-13
o 347- 6
348- 7
p 371- 8
402-16
t 413- 7
r 478-30
484-18
ap 561-28

realm
mental
sp 82-22 nor are they in the mental r in which we dwell.
g 514-11 the king of the mental r.
of God
r 481- 6 into the holiest," — the r of God — *Heb.* 10 19.
of harmony
s 138- 6 a firm foundation in the r of harmony
of Love
a 20-27 It commands sure entrance into the r of Love.
of Mind
g 514- 7 Mind, . . . dwells in the r of Mind.
of mysticism
sp 80-18 never . . . into the r of mysticism.
of reality
a 34-25 rise again in the spiritual r of reality.
of the physical
s 111- 9 though departing from the r of the physical,
of the real
b 279- 4 rising towards the r of the real,
277-24 The r of the real is Spirit.

realm
of the real
b 303- 3 which people the r of the real
337-26 as they exist in the spiritual r of the real.
physical
p 427-25 in the physical r, so-called, as well as
unsearchable
c 264- 9 in the unsearchable r of Mind?

r 480-13 Material sense has its r apart from Science
gl 590- 2 r of unerring, eternal, and omnipotent Mind,

realms
s 128-18 giving mortals access to broader and higher r
g 557- 6 *the birth-throes in the lower r of nature,*

realness
o 347- 5 has no origin, existence, nor r.

reap
a 41- 9
ph 179-30
f 238-18
p 405-18
t 462-12
g 537-14

reapeth
f 210-24 and r the whirlwind.

reappear
sp 75- 3 The so-called dead, in order to r
81-19 *seemeth to wither and the flower to fade, they r.*
ph 189-13 or doubt that the sun will r.
f 212- 7 why cannot the limb r?
230-28 though it is liable to r;
p 436- 5 to r however at the trial
t 453-11 but with some individuals . . . constantly r.

reappearance
a 27-10 by his r after the crucifixion
43- 4 his material disappearance . . . and his r,
sp 98- 5 r of the Christianity which heals the sick

reappeared
g 509- 5 Our Master r to his students,

reappearing
a 35-13 to receive more of his r
45-28 r of Jesus was not the return of a spirit.
55-22 The time for the r of the divine *healing*
s 132-21 unconscious of the r of the spiritual idea,
b 271- 2 chain of scientific being r in all ages,

reason
befool
p 440- 6 how to make sleep befool r
convince
g 522-23 convince r and coincide with revelation
domain of
sp 80-17 from the domain of r into the realm of
human
s 117-25 relates solely to human r;
117-26 human r dimly reflects and
ph 173-26 Human r and religion come slowly to the
misguided
f 220- 8 Instinct is better than misguided r,
no
an 105-19 "I see no r why metaphysics
of its hope
r 487-23 from which to explain the r of its hope
sensuous
s 111- 4 he will, or sensuous r of the human mind,
that very
p 376-17 it cannot, for that very r, suffer with a fever
understand the
p 397-18 Declare that you are not hurt and understand the r

ph 181-11 for that r, you employ matter rather than Mind.
199-11 by r of its demand for and
199-12 by r of the blacksmith's faith in
b 327- 4 by r of this is being ushered into the
327-29 *R* is the most active human faculty
r 467-23 We r imperfectly from effect to cause,
494-19 *R*, rightly directed, serves to correct the

reasonable
b 270- 1 quite as r as the second,
325-23 which is your r service." — *Rom.* 12 1

reasonably
an 105-14 courts r pass sentence, according to the motive.
g 537-19 No one can r doubt that the

reasoned
b 306-31 The Sadducees r falsely
o 356- 9 Jesus r on this subject practically.

reasoning
s 124-12 a blind conclusion from material r
129- 3 the r of an accurately stated syllogism
b 279-26 belief contradicts alike revelation and right r
p 389-15 This false r is rebuked in Scripture
t 452- 4 Incorrect r leads to practical error
r 467-25 a priori r shows material existence to be
467-29 R from cause to effect
492- 3 For right r there should be but one fact

reassurance
r 494- 4 and he did this for tired humanity's r.

reassure
p 384- 5 Let us r ourselves with the law of Love
411-28 Silently r them as to their

reassures
p 420-18 The fact that . . r depressed hope.

Rebecca
ap 566-13 R the Jewess in the story of Ivanhoe,

rebel
s 160-19 Can muscles, bones, blood, and nerves r

rebellion
p 391- 8 rise in r against them

rebuilt
ap 576-17 as the temple to be temporarily r

rebuke
ever-present
a 53-10 ever-present r of his perfection and purity
his
pr 6-31 left this record "His r is fearful"
merited
pr 9- 3 author has been most grateful for merited r
strong
a 23-14 receives a strong r in the Scripture,
useful
p 382-10 receive a useful r from Jesus' precept,
virtue is a
t 449-28 Only virtue is a r to vice

pr 8-32
a 30-20
30-28
f 233-30
238-16
b 315- 5
t 443-21
452-13

rebuked
pr 6-23
a 35- 2
51-27
53- 6
m 67-31
sp 85-20
s 121-19
b 309- 5
p 363-14
389-15
392- 5
r 471-27
g 509-30
gl 581-16
597- 6

rebukes
a 23-19 which r sin of every kind
b 291- 8 r mortal belief, and asks
o 350-29 Soul r sense, and Truth destroys error
ap 571-27 Thus he r the conceit of sin,

rebuking
a 48-22 thus r resentment or animal courage
ph 174-18 r in their course all error
p 364-11 r self righteousness and declaring
gl 580-17 r and destroying error,
580-20 a higher sense of Truth r mortal belief,
594-15 love r error, reproof of sensualism

recall
sp 88- 2 In our day-dreams we can r
s 122-23 which every thinker can r for himself

recalling

receding
g 536- 7 human concepts advancing and r,

receive
pr 1- * believe that ye r them. — Mark 11 24
3-10 in order to r His blessing,
3-24
8-23
10- 2
10-22
10-26
10-27
10-30
15-32
a 22-15
22-19
29-11
35-12
36-22
s 131-16
132- 6
ph 163-25
b 283-27
284-16
333 22
339-11 sinner can r no encouragement from the
p 382-10 r a useful rebuke from Jesus' precept,
382-22 "Whosoever shall not r the — Luke 18 17.
420-15 when they are in a fit mood to r it,
t 444- 1 and they r no help from them.
444- 7 If Christian Scientists ever fail to r aid
r 471-10 these so-called senses r no intimation of
483-26 it ought to r aid, not opposition,
488- 5 therefore you r the blessing of Truth
g 542-21 Sin will r its full penalty,

received
pr 3-23
a 39- 2
46-30
54- 6
sp 88-30
s 107- *
131-18
132-17
ph 193-23
o 342-15
348-31
349-21
p 372-31
g 555-11
gl 598- 6

receives
a 23-14
ph 192-31
t 455-17
r 474-11
g 556-25

receiving
s 156-25 and r occasional visits from me,
p 439- 1 r pay from them

recent
p 402-23 mesmerism — or hypnotism, to use the r term
g 549-13 According to r lore,

recently
an 101-30 animal magnetism, r called hypnotism,

reception
a 41-22 Jesus foresaw the r C S would have
52-12 foresight of the r error would give him
s 107- 5 for the r of this final revelation of
115- 1 the one great obstacle to the r of
t 448-23 r or pursuit of instructions opposite to
r 474- 4 The r accorded to Truth in the

receptive
a 34-16 preach Christ, to the poor, — the r thought,
46-10 It is revealed to the r heart,
b 323-20 they will be r of divine Science,
324- 1 renders thought r of the advanced idea
p 380- 1 may rest at length on some r thought,
382-14 is more r of spiritual power
395-20 nurse should be r to Truth
420-16 are ready to become r to the new idea

receptiveness
f 236-23 their freedom from wrong and their r of

recesses
hidden in the dark r of mortal thought,

r for beauty is to have less illusion
The Bible contains the r for all healing.

can never be r according to the

begin by r God as the divine Principle
g 539- 4 Error begins by r life as separate from

reclaims
o 342-21 C S awakens the sinner, r the infidel,

reclined
p 362-13 he r on a couch

472-27
481- 2
486-10
487-21
489-11
492- 4
g 502- 5
505-27

realization

b 276-12 The *r* that all inharmony is unreal
300-20 through the *r* of God as ever present
g 514-30 A *r* of this grand verity was a source of strength
ap 575-32 westward, to the grand *r* of the

realize

a 55-17
55-19
f 204-21
205-22
c 264-16
b 315-18
323-19
p 386- 1
387- 8
400-25
412-24
417- 9
420-25
429-19
t 447-21

realized

a 47-32 Jesus *r* the utter error of a belief in
ph 167-31 Only through . . . can scientific healing power be *r*
172-13 yet this can be *r* only as the
p 392-25 Admitting only such conclusions as you wish *r*

realizing

ph 194-26 and *r* Tennyson's description

really

pr 3-22
9-26
a 34-10
39-26
m 64-31
sp 87-14
s 116- 9
119- 3
151-26
ph 169-26
173- 4
f 203-10
210-19
213-17
230-23
b 272-24
272-30
274- 8
275-12
283-21
300-18
301-10
321-17
329- 9
340-13
o 347- 6
348- 7
p 371- 8
402-16
t 443- 7
r 479-30
484-18
ap 561-28

realm

mental
sp 82-22 nor are they in the mental *r* in which we dwell.
g 514-11 the king of the mental *r*.

of God
r 481- 6 into the holiest," — the *r* of God — *Heb* 10 19

of harmony
s 138- 8 a firm foundation in the *r* of harmony

of Love
a 29-27 It commands sure entrance into the *r* of Love.

of Mind
g 514- 7 Mind, . . . dwells in the *r* of Mind.

of mysticism
sp 80 18 never . . . into the *r* of mysticism.

of reality
a 34-25 rise again in the spiritual *r* of reality,

of the physical
s 111- 9 though departing *from the r of the physical,*

of the real
b 278- 4 rising towards the *r* of the real,
277-24 The *r* of the real is Spirit.

realit[illegible]
of t[illegible]

reap[illegible]

reap[illegible]

ph
f

p
t 4

reappe[illegible]
a

sp

reappear[illegible]
g

reappear[illegible]
a 35-1
45-
55-22
s 132-21
b 271- 2

reason

and conscien[illegible]
an 106- 9
and demonstr[illegible]
s 109-21 di[illegible]
and revelation
s 110-15 *r*
o 347-27 mu[illegible]
befool
p 440- 6 how
convince
p 522-23 convi[illegible]
domain of
sp 80-17 from th[illegible]
human
s 117-25 relates
117-26 human *r*
ph 173-26 Human *r*
misguided
f 220- 8 Instinct i[illegible]
no
an 105-19 "I see no *r*
of its hope
r 457-23 from which
sensuous
s 111- 4 he will, or
that very
p 376-17 it cannot, for
understand the
p 397-18 Declare that
the *r*

ph 181-11 for that *r*, your
199-11 by *r* of its den[illegible]
199-12 by *r* of the blac[illegible]
b 325- 4 by *r* of this is [illegible]
327-29 *R* is the most act[illegible]
r 467-23 We *r* imperfectly
494-19 *R*, rightly direct[illegible]

reasonable

b 270- 1 quite as *r* as the [illegible]
325-23 which is your *r* serv[illegible]

reasonably

an 105-14 courts *r* pass senten[illegible]
g 537-19 No one can *r* doubt

reasoned

b 306-31 The Sadducees *r* fal[illegible]
o 356- 9 Jesus *r* on this subject

recover
pr 12-29
a 38-12
s 144-16
1 5-3
ph 166-23
b 285-10
328-25
o 353-28
p 362-*
373-10
377-19

recovered
s 152-19 and be r accordingly.
f 223-16 she r strength and flesh rapidly

recovering
pref xi-20 And r of sight to the blind, — *Luke* 4 18.
s 156-16 to give up the medicine while she was r.

recovery
facilitate
p 421-10 showing him that it was to facilitate r.
impute their
f 219-27 and impute their r to change of air
of invalids
s 145-8 The struggle for the r of invalids goes on,
of the sick
pr 12-22 custom of praying for the r of the sick
f 218-17 Why pray for the r of the sick, if
p 372-31 this will be a hindrance to the r of the sick
419-1 A moral question may hinder the r of the sick

ph 185-27 but the r is not permanent
193-24 Since his r I have been informed that
p 376-4 the latent fear and the despair of r
396-7 a discouraging remark about r,

recreate
g 514-2 and afterwards r persons or things
547-19 theory, endues matter with power to r

recreation
f 205-14 Where then is the necessity for r or

rectified
f 230-20 blunders which must afterwards be r by man?
240-21 until all wrong work is effaced or r
t 460-13 is material, till such thought is r by Spirit.

rectitude
p 403-21 The most Christian state is one of r

recuperative
f 252-4 and of the r energies of Truth
p 394-7 is the only real r power.
t 447-14 The r action of the system,

recur
s 114-20 must sometimes r to the old and imperfect,

recurring
c 260-25 by the thoughts ever r to one's self,

recurs
ph 181-24 the question then r,
f 217-18 that condition never r,

red
b 338-13 signifying the r *color of the ground*,
ap 562-30 and behold a great r dragon, — *Rev* 12 3
563-8 The great r dragon symbolizes a lie,
565-2 and becomes the great r dragon,
567-21 is pure delusion, the r dragon,
gl 580-1 "dust to dust," r sandstone,

Red Dragon
gl 593-7 definition of

redeem
o 354-21 God will r that weakness,

redeemed
a 26-8 till all are r through divine Love
f 202-11 r through the merits of Christ,
p 364-7 *they might be r from sensuality and sin*

redeeming
g 552-23 the r power, from the ills they occasion,

redeems
a 19-9 r man from the law of matter,

redemption
s 151-7 something beyond itself for its r and healing
c 255-* *to wit, the r of our body — Rom* 8 23
t 464-12 working for the r of mankind

redolent
g 516-12 Love, r with unselfishness,

Red Sea
f 226-30 the *R S* and the wilderness,
ap 566-2 were guided triumphantly through the *R S*,

reduce
m 61-22 must either be overcome or r him to a
ph 180-31 To r inflammation, dissolve a tumor,
b 335-5 would r God to dependency on matter,

reduce
p 374-3 counter-irritants, and depletion never r
r 490-17 r to practice the real man's divine Principle,
g 517-7 mental attempt to r Deity to corporeality.

reduced
sp 91-11
s 146-31
ph 173-8
r 471-30
ap 572-5

reduces
p 378-20 which r self-inflicted sufferings

reducing
g 540-8 r it to its common denominator,
ap 561-18 r to human perception and

re-echoes
sp 88-26 Eloquence r the strains of Truth and Love.

reed
m 66-7 a broken r, which pierces the heart.

reeds
b 269-27 r shaken by the wind, not houses built on the

reefs
sp 87-21 of the corals, of its sharp r, of the tall ships

refer
sp 93-26 r only to quality, not to God
r 465-12 They r to one absolute God
g 508-18 and does not necessarily r either to

reference
f 235-8 as direct r to their morals as to their learning
b 334-29 a r to the human sense of Jesus crucified
ap 560-4 has r to the present age
gl 588-22 if used with r to Spirit, or Deity

referred
ph 175-22
f 232-22
b 272-11
333-28
o 346-4
g 523-32
540-6

referring
a 31-25 *R to the materiality of the age,*
s 132-2 instead of r to his doctrine,
gl 585-3 Jesus said, r to spiritual perception,
596-8 *R* to it, he said to the Athenians

refers
an 103-2 Paul r to the personification of evil as
s 128-4 r only to the laws of God
ph 172-21 to which the apostle r when he says
b 313-10 passage in the same chapter, which r to
ap 563-29 Its sting is spoken of by Paul, when he r to

refined
p 383-18 could not be borne by the r

refinement
ph 175-28 but they never indulged in the r of

reflect
a 52-25
sp 71-9
91-16
f 215-10
240-6
b 303-8
324-9
331-2
332-28
t 446-25
r 477-24
g 505-28
506-3
507-20
516-22
516-28
518-22
gl 588 16

reflected
pr 3-12 The Divine Being must be r by man,
17-7 *And Love is r in love,*
c 258-19
b 305-5
306-10
331-6
331-7
331-21
336-7
336-14
336-20
man,
r 467-18 God as not in man but as r by man
479-9 An image of mortal thought, r on the retina,
496-4 omnipotent Mind is r

[recogni]tion

a 29-25 the full *r*· that being is Spirit.
50-19 If his full *r*· of eternal Life had
m 59- 2 without a full *r*· of its enduring obligations

honest
p 372-30 the honest *r*· of benefits received,

of being
ap 573-24 such a *r*· of being is, and has been, possible

of divine Science
b 322-10 before this *r*· of divine Science can come

of harmony
ap 576-24 possesses this *r*· of harmony consciously

of infinite Love
p 366-18 and has not that *r*· of infinite Love

of life
r 495-18 the *r*· of life harmonious — as Life eternally is

of Spirit
sp 76-32
90-28

of Truth
t 450-11 open to the approach and *r*· of Truth

ph 173-26 to the *r*· of spiritual facts,
b 287-30 yield to Truth, — to the *r*· of Spirit

recognizable
b 294-25 Man's genuine selfhood is *r*· only in

recognize
pr 13-27 hence men *r*· themselves as merely physical,
a 55-18 when man shall *r*· the Science of Christ
sp 93- 1 to *r*· Soul as substantial
an 104-29 courts *r*· evidence to prove the motive
s 133-27
ph 183-20
f 228-17
c 264-26
264-28
b 284-12
284-13
316- 7
p 441-16
t 451-21
461-23
g 508-20
531-14

recognized
a 31-10
sp 76- 6
90-12
s 157- 4
ph 168-24
184- 5
f 215-31
252-13
b 278- 5
r 468-30
480- 2
gl 592- 9

recognizes
pr 9-22 and *r*· only the divine control of Spirit,
ph 188-14 in sleep, in which every one *r*· his
o 361-12 *r*· that Jesus Christ is not God,

recognizing
f 249- 7 *r*· no mortal nor material power as able to
p 379- 7 *r*· all causation as vested in divine Mind.
416- 5 removed by *r*· the truth of being
g 530-10 *r*· God, the Father and Mother of all, as able

recollect
b 323-14 We must *r*· that Truth is demonstrable when
p 389- 7 *R*· that it is not nerves, not matter,

recollected
sp 86-26 peculiarities of expression, *r*· sentences,

recollection
pr 7-30 with the *r*· that we have prayed over it

recommend
s 157-22 why did Jesus not employ them and *r*·
p 441-20 We further *r*· that Materia Medica

recommended

recompense
sp 96- 1 spiritual *r*· of the persecuted is assured
p 405-32 as a *r*· for ignorance.

recompensing
g 501- 9 *r*· human want and woe with spiritual gain.

reconcile
a 19- 2 to *r*· man to God, not God to man.
19- 5 Even Christ cannot *r*· Truth to error,
s 163-31 to *r*· the fixed and repulsive antipathies

reconciled
a 45-11 we were *r*· to God by the — *Rom.* 5 10
45-12 being *r*·, we shall be saved by his — *Rom.* 5 10.
s 110-15 reason and revelation were *r*·,

reconciles
a 18-13 The atonement of Christ *r*· man to God,

reconciling
a 19- 6 Jesus aided in *r*· man to God

reconstruct
f 238-29 To *r*· timid justice and place the
t 422-19 serve to *r*· the body.

reconstruction

divine
s 139-21 and material sense stole into the divine *r*·,

first
g 522- 3 The Science of the first *r*· proves the
522- 5 The first *r*· assigns all might and government to
528-18 This is the first *r*· of magnetism.

have no
a 31- 9 We have no *r*· of his calling any man by the
47-30 except St. John, of whose death we have no *r*·
g 505- 3 have no *r*· in the first chapter of Genesis
538-18 have no *r*· in the Elohistic introduction of Genesis,

historic
a 27-23 but only eleven left a desirable historic *r*·.

inspired
g 521- 4 Here the inspired *r*· closes its narrative

introduces the
g 544- 1 introduces the *r*· of a material creation

its own
g 505- 2 Mind makes its own *r*·,

of creation
g 504- 9 are not yet included in the *r*· of creation.
521-15 turn our gaze to the spiritual *r*· of creation,
526- 3 scientific *r*· of creation declares that God made

of Jesus
a 46-27 ascension, which closed the earthly *r*· of Jesus,

of man
g 531-31 the scientifically Christian *r*· of man

of sin
g 525-27 the Scriptural *r*· of sin and death

of spiritual creation
gl 590-22 the *r*· of spiritual creation

second
g 522- 8 The second *r*· chronicles man as mutable
522-12 second *r*· unmistakably gives the history of

this
pr 6-30 left this *r*· : "His rebuke is fearful"
g 545-21 The translators of this *r*· of

f 224-11 In the *r*· of nineteen centuries,
246-17 Never *r*· ages
g 513-11 In the *r*·, time is not yet measured by
528- 2 *r*· declares that God has already created
gl 598-10 In the *r*· of Jesus' supposed death,

recorded
sp 85-15
an 101- 5
s 158- 1
b 272-25
o 350- 6
358-17
p 400-32
411-13
441-30
g 521-29
537-23
544-19
ap 577-21

recorder's
gl 590-25 is disappearing from the *r*· thought.

records
a 37- 5 History is full of *r*· of suffering.
s 163-22 said: "Consulting the *r*· of our science,
p 402- 5 well-authenticated *r*· of the cure.
437-17 the terrible *r*· of your Court of Error,
g 522-14 It *r*· pantheism, opposed to the
525-26 as to the *r*· of truth,

recounting
s 133- 1 *r*· his works instead of referring to

recourse
b 324-28 they would struggle for *r*· to the spiritual
t 443-17 by *r*· to material means for healing

recover
pr 12-29
a 38-12
s 144-16
155- 3
ph 166-23
b 296-10
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s 152-19 and he r accordingly
f 222-16 she r strength and flesh rapidly

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f 219-27 and impute their r to change of air
of invalids
s 145- 8 The struggle for the r of invalids goes on,
of the sick
pr 12-22 custom of praying for the r of the sick
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p 372-31 this will be a hindrance to the r of the sick
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c 260-25 by the thoughts ever r to one's self,

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ph 181-24 the question then r,
f 217-18 that condition never r,

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b 338-13 signifying the r *color of the ground*,
ap 562-30 and behold a great r dragon, — *Rev* 12 3
563- 8 The great r dragon symbolizes a lie,
565- 2 and becomes the great r dragon,
567-21 is pure delusion, the r dragon,
gl 580- 1 "dust to dust," r sandstone,

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o 354-21 God will r that weakness,

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a 26- 8 till all are r through divine Love
f 202-11 r through the merits of Christ,
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g 552-23 the r power, from the ills they occasion,

redeems
a 19- 9 r man from the law of matter,

redemption
s 151- 7 something beyond itself for its r and healing
c 255- * *to wit, the r of our body* — *Rom* 8 23
t 464-12 working for the r of mankind

redolent
g 516-12 Love, r with unselfishness,

Red Sea
f 226-30 the R S and the wilderness,
ap 566- 2 were guided triumphantly through the R S,

reduce
m 61-22 must either be overcome or r him to a
ph 180-31 To r inflammation, dissolve a tumor,
b 335- 5 would r God to dependency on matter,

reduce
p 374- 3 counter-irritants, and depletion never r
r 480-17 r to practice the real man's divine Principle,
g 517- 7 mental attempt to r Deity to corporeality.

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p 398-20 which r self-inflicted sufferings

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ap 561-18 r to human perception and

re-echoes
sp 88-26 Eloquence r the strains of Truth and Love

reed
m 66- 7 a broken r, which pierces the heart.

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b 269-27 r shaken by the wind, not houses built on the

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sp 93-26 r only to quality, not to God
r 465-12 They r to one absolute God
g 508-18 and does not necessarily r either to

reference
f 235- 8 as direct r to their morals as to their learning
b 334-29 a r to the human sense of Jesus crucified
ap 560- 4 has r to the present age
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ph 175-22
f 232-22
b 272-11
333-28
o 346- 4
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540- 6

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s 132- 2 instead of r to his doctrine,
gl 585- 3 Jesus said, r to spiritual perception,
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an 103- 2
s 128- 4
ph 172-21
b 313-10
ap 563-29

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p 383-18 could not be borne by the r

refinement
ph 175-28 but they never indulged in the r of

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a 52-25
sp 71- 9
91-16
f 215-10
240- 6
b 303- 8
324- 9
331- 2
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331- 6
331- 7
331-21
336- 7
336-14
336-20
r 467-18 God as not in man but as r by man.
479- 9 An image of mortal thought, r on the retin
496- 4 omnipotent Mind is r

refresh
a 32-26 he withdrew . . . to *r* his heart with
b 288-17 the raindrops of divinity *r* the earth

refreshed
p 387-11 *r* by the assurances of immortality,

refuge
a 44-5 gave Jesus a *r* from his foes,
sp 83-8 Mortals must find *r* in Truth in order to
p 394-25 Are material means the only *r* from fatal
t 444-11 "God is our *r* and strength, — *Psal* 46 1.

refuse
o 344-25 Why should one *r* to investigate this method

refused
o 350-16 The Master often *r* to explain his words,

refuses
f 241-4 he who *r* obedience to God, is chastened
p 441-15 Our law *r* to recognize Man as sick

refutation
p 396-14 *r* of the testimony of material sense
396-16 The *r* becomes arduous, not because

refuted
a 18-12 *r* all opponents with his healing power.

refutes
s 120-24 and *r* materialistic logic.

regain
f 247-3 I have seen age *r* two of the elements it had
r 486-7 To die, that he may *r* these senses?

regained
r 476-15 never had a which may subsequently be *r*.

regard
pref x-7
pr 9-12
14-1
a 24-13
24-20
39-11
an 100-13
s 119-11
b 307-30
312-8
p 364-25
376-23
433-10
g 548-28

regarded
m 65-12 life should be more metaphysically *r*
an 100-3 he *r* this so-called force, which he said could be
s 119-23
154-5
158-7
b 313-16
o 345-1
p 363-9
364-2
ap 573-17

regarding
sp 79-6
s 122-29
122-30
ph 183-32
f 252-5
b 277-29
296-8
300-2
o 355-15
p 403-24
423-20
432-13
t 461-25

regardless
pr 1-4 *R* of what another may say or think

regards
p 423-16 He *r* the ailment as weakened or strengthened
434-16 *r* the prisoner with the utmost tenderness

regenerate
b 296-8 and *r* material sense and self.

regenerated
p 442-8 Then the prisoner rose up *r*, strong, free.

p 370-6 The body improves under the same *r*
370-7 If health is not made manifest under this *r*,

regions
f 240-2 Arctic *r*, sunny tropics, giant hills,

registered
t 457-1 and *r* the revealed Truth

registers
t 449-12 *r* his healing ability and fitness to teach.

regret
o 346-1 I *r* that such criticism confounds *man* with

regretted
p 405-26 If sin is not *r* and is not lessening, then

regular
pref x-18 abandoned as hopeless by *r* medical
ph 176-22 treated by a *r* practitioner,

regularly
p 437-26 proceedings of a *r* constituted court.

regulate
ph 184-3 Truth makes no laws to *r* sickness,
185-10 discussed . . to *r* life and health

regulates
p 413-7 Mind *r* the condition of the stomach,
420-19 It *r* the system

regulations
m 56-14 subject to such moral *r* as will
p 389-20 cannot annul these *r* by an opposite law

rehearses
ph 188-23 Error *r* error.

reign
and rule
f 208-22 the *r* and rule of universal harmony,
of discord
s 122-2 and so creates a *r* of discord,
of harmony
f 208-21 the *r* of Spirit, the kingdom of heaven,
gl 587-25 HEAVEN. Harmony, the *r* of Spirit,
over man
g 529-31 He begins his *r* over man somewhat mildly,

pref vii-21 "the Lord shall *r* forever" — *Exod* 15 18.
f 248-30 kingdom of heaven — *r* within us,
b 288-14 will cease, and spiritual harmony *r*.
r 476-30 Truth and Love *r* in the real man,

reigns
f 205-27 into opposite channels where selfishness *r*.
b 318-4 Mind and immortality, in which Spirit *r*
g 536-8 The divine understanding *r*, is *all*,

reins
p 422-29 Not holding the *r* of government

reinstate
g 529-9 *r* reality, usher in Science and

reiterate
f 236-9 who *r* Christ's teachings

reject
a 27-28 Why do those who profess to follow Christ *r*
54-31 would not some, who now profess to love him, *r* him?
m 62-31 mortals believe in material laws and *r* the
s 148-18 Anatomy and theology *r* the divine Principle

rejected
a 20-16 "Despised and *r* of men," — *Isa* 53 3.
52-13 "Despised and *r* of men," — *Isa*. 53 3.
s 136-10
139-26
150-24
f 233-24
b 316-25
o 343-21
361-27

rejecting
b 280-31 and *r* the Science of being
o 357-6 not by accepting, but by *r* a lie

rejection
a 20-15 [the *r* of error]
s 132-24 Anticipating this *r* of idealism,
137-11 In his *r* of the answer already given

rejects
s 111-16 *r* the incidental or inverted im

rejoice
pr 15-25 Christians *r* in secret beau
a 22-23 whereby we *r* in immort
m 64-21 Then shall Soul *r* in its
s 151-13 they would *r* with us,
f 249-8 Let us *r* that we are
o 354-28 I *r* in the appre

503- 3
504- 1
510-10
516- 5
516-10
517-17
524-23
543-26
550-15
ap 562- 9
gl 599- 4

reflecting
an 102-14
s 125-16
ph 179-10
f 247-17
b 300-21
337- 2
346- 4
r 463-24
489-17
g 503-16
515-23 *r* goodness and power.

reflection
and demonstration
f 241-19 the *r* and demonstration of divine Love,
God's
s 126- 6 when man beholds himself God's *r*.
r 471-17 Man is, and forever has been, God's *r*.
g 527- 4 Man is God's *r*, needing no cultivation,
governing the
b 303- 5 the Principle governing the *r*.
His
f 242-12
b 306- 9
314- 7
r 466- 1
idea or
r 470-22 idea or *r*, man, remains perfect
gl 581- 8 ARK Safety, the idea, or *r*, of Truth,
image or
pr 13-23 ignorant of man as God's image or *r*
f 204-20 without the nature of the image or *r*
b 300- 5 His infinite image or *r*, man
likeness and
g 516- 8 we shall see this true likeness and *r*
mirrored
g 515-25 Your mirrored *r* is your own image
observation and
s 163- 9 founded on long observation and *r*,
of God
s 121-29
ph 200-18
c 259- 8
b 296- 3
300-11
333-21
r 475-18
g 502-12
516- 3
555-16
of his Maker
b 305-27 Because man is the *r* of his Maker,
of Soul
f 243-31 Man is the *r* of Soul
of Spirit
b 303- 7 Multiplication . is the *r* of Spirit.
r 477-20 Identity is the *r* of Spirit,
g 506- 4 matter, not being the *r* of Spirit,
523-12 instead of the *r* of Spirit
of the Ego-God
b 281-11 The Ego-man is the *r* of the Ego-God,
of the Infinite
b 313-17 the royal *r* of the infinite,
or likeness
b 337- 6 It is not the *r* or likeness of Spirit,
scientific
sp 70- 9 In this scientific *r* the Ego and the
spiritual
b 305-22 as opposed to the Science of spiritual *r*.
r 480- 5 If there is no spiritual *r*, then there remains
the right
b 299-25 which cannot destroy the right *r*.
this
c 258-12 this *r* is the true idea of God.
b 301-13 This *r* seems to mortal sense transcendental,
your
g 515-26 If you lift a weight, your *r* does this also.

s 126- 8
f 244-21
c 253-18
b 301- 6
302-32

reflection
b 303- 1
305- 9
305-15
337-20
r 477-20
g 503-21
515-30
516- 1
516- 2
524-23
528- 2

reflections
b 280- 5 only *r* of good can come
336-15 man's consciousness and individuality are *r* of
g 513-12 the motions and *r* of deific power
517-24 there is no limit to infinitude or to its *r*

reflects
a 18- 2
sp 70- 8
90-32
94- 3
s 117-26
120- 5
f 240-11
247-22
250-13
253- 1
c 258-11
259- 2
266-27
b 281-16
286-20
300-28
300-32
301-11
301-12
303-10
305- 7
305-10
305-14
306-19

p 393-17 In Science man *r* God's government
t 458-23
r 475-16
475-22
478-27
479-27
g 502-28
507-15
516-20
525- 4
ap 577- 7
588-16

reflex
c 259-16 mortals have never beheld in man the *r* image

reform
pr 5- 3 is but one step towards *r*
a 19-13
35-30
35-31
s 139-11
151-13
b 285-26
327- 1
327-24
p 404-17
g 537-31

in to *r*.

e crime

reformatory
s 129-28 in its *r* mission among mortals

reformed
sp 78-30 sorrowing are comforted, and the sinning are *r*
o 343-27 healed the sick and *r* the sinner
355-31 by the sinners who are *r*.
p 363-25 Had she repented and *r*,
t 447-22 A sinner is not *r* merely by

reforming
p 404-26 Healing the sick and *r* the sinner

reforms
pr 1- 1 The prayer that *r* the sinner and heals
6- 4 this divine Principle alone *r* the sinner
a 19-23 the practical repentance, which *r* the heart
m 65-21 over this as over many other *r*.
s 139- 9 *R* have commonly been attended with

refraining
b 322-23 *r* from it only through fear of

503- 3
504- 1
510-10
516- 5
516-10
517-17
524-23
543-26
550-15
ap 562- 9
gl 599- 4

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an 102-14
s 125-16
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f 247-17
b 300-21
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r 468-24
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reflection

and demonstration
f 241-19 the r and demonstration of divine Love,

God's
s 126- 6 when man beholds himself God's r,
r 471-17 Man is, and forever has been, God's r.
g 527- 4 Man is God's r, needing no cultivation,

governing the
b 303- 5 the Principle governing the r.

His
f 242-12 no other reality . . than good, God and His r,
b 306- 9 If . . parted for a moment from His r,
314- 7 inseparable as God and His r
r 466- 1 His r is man and the universe

idea or
r 470-22 idea or r, man, remains perfect.
gl 581- 8 ARK Safety, the idea, or r, of Truth,

image or
pr 13-28 ignorant of man as God's image or r
f 204-26 without the nature of the image or r
b 300- 5 His infinite image of r, man.

likeness and
g 516- 8 we shall see this true likeness and r

mirrored
g 515-25 Your mirrored r is your own image

observation and
s 163- 9 founded on long observation and r,

of God
s 121-29 the r of God, is thus brought nearer the
ph 200-18 if man is the image, r, of God,
c 259- 8
b 295- 3
300-11
333-21
r 475-18
g 502-12
516- 3
555-16

of his Maker
b 305-27 Because man is the r of his Maker,

of Soul
f 249-31 Man is the r of Soul

of Spirit
. . . pirit

b 281-11 The Ego-man is the r of the Ego-God,

of the infinite
b 313-17 the royal r of the infinite,

or likeness
b 337- 6 it is not the r or likeness of Spirit,

scientific
sp 70- 9 In this scientific r the Ego and the

spiritual
b 305-22 as opposed to the Science of spiritual r,
r 480- 5 If there is no spiritual r, then there remains

the right
b 299-25 which cannot destroy the right r.

this
c 258-12 this r is the true idea of God
b 301-13 This r seems to mortal sense transcendental,

your
g 515-26 If you lift a weight, your r does this also

s 126- 6 even as man sees his r in a glass
f 244-21 If . . there is no full r of the infinite Mind.
c 259-18 true likeness cannot be lost in divine r.
b 301- 6 what C. S. means by the word r
302-32 is but the r of the creative power of

reflection
b 303- 1
305- 9
305-15
337-20
r 477-20
g 503-21
515-30
516- 1
516- 2
524-23
528- 2

reflections
b 280- 5 only r of good can come
336-15 man's consciousness and individuality are r of
g 513-12 the motions and r of deific power
517-24 there is no limit to infinitude or to its r

reflects
a 18- 2 whereby man r divine Truth, Life, and Love
sp 70- 8
90-32
94- 3
s 117-26
120- 5
f 240-11
247-22
250-13
253- 1
c 258-11
259- 2
266-27
b 281-16
286-20
300-28
300-32
301-11
301-12
303-10
305- 7
305-10
305-14
306-19
p 393-17 . . . God's government.
t 458-23
r 475-16
475-22
478-27
479-27
g 502-28
507-15
516-20
525- 4
ap 577- 7
588-16

reflex
c 259-16 mortals have never beheld in man the r image

reform
pr 5- 3 is but one step towards r . . . and thought
a 19-18
35-30
35-31
s 139-11
151-13
b 285-26
327- 1
327-24
p 404-17
g 537-31

reformatory
s 129-28 in its r mission among mortals

reformed
sp 78-30 sorrowing are comforted, and the sinning are r.
o 343-27 healed the sick and r the sinner
355-31 by the sinners who are r.
p 363-25 Had she repented and r,
t 447-22 A sinner is not r merely by

reforming
p 404-26 Healing the sick and r the sinner

reforms
pr 1- 1 . . . the sinner and heals
6- 4
a 19-23
m 65-21
s 139- 9

refraining
b 322-23 r from it only through fear of

p 377-5 that he should *r* always in ever-present Love
g 523-25 should *r* that evil, . . . contradicts itself
ap 568-20 Therefore *r*, ye heavens, — *Rev.* 12 : 12.

rejoices
pref ix-4 and *r* in the draught.
ap 569-13 *r* in the proof of healing,

rejoicing
pref ix-16 To-day, though *r* in some progress,
a 29-6 they will have the crown of *r*.
40-22 *r* to enter into fellowship with him
s 140-11 but *r* in the affluence of our God.
c 266-2 are good, "*r* the heart." — *Psal.* 19 8
o 342-24 and they answer with *r*.
r 479-4 could the Scriptural *r* be uttered by any mother,
ap 562-17 These are the stars in the crown of *r*.

relapse
p 419-8 If your patient from any cause suffers a *r*,
419-12 Neither . . . has the power to cause disease or a *r*.
419-23 A *r* cannot in reality occur in mortals
419-31 If it is found necessary to treat against *r*,

relapses
b 277-5 non-intelligent *r* into its own unreality.

related
s 152-14 It is *r* that Sir Humphry Davy once
p 362-1 *r* in the seventh chapter of Luke's Gospel
g 556-31 It is *r* that a father plunged his

relates
s 117-24
127-15
128-27
ph 170-23
b 286-1
290-14
g 515-19

relating
s 123-6
127-13
ph 168-19
p 381-23
433-5

relation
exact
s 113-13 showing mathematically their exact *r* to
little
b 297-30 has little *r* to the actual or divine.
marriage
m 58-29 the chance for ill-nature in the marriage *r*,
of God
f 206-15 In the scientific *r* of God to man,
b 332-2 *r* of God to man and the universe.
of man
sp 94-7 and of the *r* of man to God,
s 114-25 It shows the scientific *r* of man to God,
seeming
s 119-30 C S reverses the seeming *r* of Soul and body
to God
ph 196-17 They have no *r* to God wherewith to
f 215-26 in origin, in existence, and in his *r* to God
231-23 the divine Science of being in man's *r* to God,
b 316-6 to find Christ, the real man and his *r* to God,

f 205-32 When we fully understand our *r* to the Divine,

relations
m 68-13
s 123-1
f 209-17
t 460-4
r 470-32

relationship
m 59-29 sacredness of this *r* is losing its influence,
ph 185-18 Such theories have no *r* to C. S.,
b 332-5 His tender *r* to His spiritual creation.

relative
pref xi-30 a law *r* to colleges having been passed,
ph 198-10
f 232-3
233-28
o 355-14
p 396-6

relaxes
s 162-8 dissolves tumors, *r* rigid muscles,

release
p 431-19 into close confinement until I should *r* him.

released
p 363-17 who were *r* from their obligations

relentless
p 407-6 Man's enslavement to the most *r* masters

reliable
s 120-16 nor can the material senses bear *r* testimony
b 322-25 nor a *r* religionist.

reliance
s 145-14 or *r* on some other minor curative.
ph 167-30 Only through radical *r* on Truth
170-1 it robs man of *r* on God,
179-29 sowing the seeds of *r* on matter,
192-4 only as we quit our *r* upon that which
f 203-14 destroys *r* on aught but God,

relief
p 371-13 looks for *r* in all ways except the right one
374-4 the truth of being, . . will bring *r*.
421-30 material application for its *r*.
t 443-19 other systems they fancy will afford *r*.

relies
sp 79-11 *Spiritualism r upon human beliefs*
b 277-19 Error *r* upon a reversal of this order,
r 487-30 This faith *r* upon an understood Principle

relieve
a 18-9 but not to do it for them nor to *r* them of a
s 143-15 takes the less to *r* the greater
157-26
p 373-23
384-3
398-17
415-11
t 464-16
r 483-3

relieved
a 25-23 by no means *r* others from giving the
s 156-23 and was *r* by taking them.
f 221-23 *r* her stomach, and she ate

religion
and medicine
s 107-11 Through C. S, *r* and medicine are inspired with
t 444-14 towards differing forms of *r* and medicine,
any
sp 98-23 has not been considered a part of any *r*,
being and
a 55-1 any other sense of being and *r* than theirs?
Christ's
o 355-17 declines to admit that Christ's *r* has
essential
a 27-29 the essential *r* he came to establish
fatal to
pr 7-32 Hypocrisy is fatal to *r*.
his
s 136-3 He taught his followers that his *r* had a
history of
a 37-10 one stage with another in the history of *r*.
Judaic
gl 597-3 The Judaic *r* consisted mostly of rites
motives and
ap 560-22 Abuse of the motives and *r* of St Paul
nature of
a 28-28 is to mistake the very nature of *r*.
of Love
s 138-15 His sublime summary points to the *r* of Love.
ordinary
s 139-29 opposed to C S., as they are to ordinary *r*,
perfunctory
b 316-14 this spiritual idea and perfunctory *r*,
popular
o 355-17 The other, popular *r*, declines to admit that
pure
m 64-4 "Pure *r* and undefiled — *Jas* 1 · 27
reason and
ph 173-26 Human reason and *r* come slowly to the
revealed
g 557-24 revealed *r* proclaims the Science of Mind
ritualistic
s 141-2 the theological and ritualistic *r* of the ages
scientific
s 141-27 The adoption of scientific *r* and
superficial
gl 597-13 false foundations . . . of superficial *r*,
system of
a 26-31 proof of Christianity was no form or system of *r*
systems of
m 67-30 Systems of *r* and medicine treat of
s 146-4 Because our systems of *r* are governed
their
a 52-30 as self-contradictory as their *r*
o 343-28 and reformed the sinner by their *r*.
tribal
s 133-21 the limited form of a national or tribal *r*.
true
pr 5-23 Such an error would impede true *r*.
m 68-2 understanding . . . will be the basis of true *r*.
undefiled
ap 571-32 He enthrones pure and undefiled *r*,

pr 4-32 and clothe *r* in human forms.

religion
a 20-26 The truth is the centre of all r·.
54-23 whose r· was something more than a name.
s 140-12 R· will then be of the heart and not of the
146-11 and r· becomes Christlike
b 326-29 whose r· he had not understood,
351- 1 r· which sprang from half hidden Israelitish
354-14 proofs that their Master's r· can

religionist
b 322-25 neither a temperate man nor a reliable r·

religionists
f 224-12 Centuries ago r· were ready to

religions
sp 83-13 and here Science takes issue with popular r·
s 143- 6 *but modern r· generally omit all but one of*
f 232-14 r· which contradict its Principle are false.

religious
a 36-30
53-13
sp 88-21
s 132-18
133-23
139-12
ph 166-12
c 267-12
b 306-17
340-27
o 359-22
r 496-28
497- 1

relinquish
ph 177- 2 it must r· all its errors, sicknesses, and sins
f 243- 1 r· all theories based on sense-testimony,
251-22 leads the human mind to r· all error,
b 322-13 that finite belief may be prepared to r· its
o 357- 9 If mankind would r· the belief that

relinquished
b 314- 3 had r· the belief of substance-matter,

relinquishes
g 547-28 r· a material, sensual, and mortal theory of

relinquishing
pr 13-21 this will prevent us from r· the

relinquishment
pr 7- 6 r· of error deprives material sense of its
p 426-23 The r· of all faith in death

reluctance
p 420- 9 cannot produce this unnatural r·

reluctant
t 450-16 many are r· to acknowledge that they

reluctantly
r 466-17 the point you will most r· admit,

rely
s 143- 9 if the sick cannot r· on God for help
144- 3 let us r· upon Mind,
f 202-28 and yet we r· on a drug to heal disease, as if
g 549-22 false systems, which r· upon physics

remain
m 62-17
s 110-23
112-13
ph 167-15
f 208-23
b 290- 7
329-15
p 376- 4
404-13
425-30
431- 1
g 513-20
557- 1

remained
s 147-28 This rule r· to be discovered in C. S.
f 245-10 In this mental state she r· young
b 317-30 r· a fleshly reality, so long as
317-31 so long as the Master r· an inhabitant of
r 471- 4 r· unchanged in its eternal history

remaineth
b 288-18 "There r· therefore a rest — *Heb.* 4: 9.

remaining
r 470-22 the divine Principle of man r· perfect,
gl 586-24 meeting no response, but still r· love

remains
sp 87- 8 their mental environment r· to be discerned,
98-20
s 153- 2
164-14
164-24
f 212-13
238-19
b 289-23
b 302- 7
311-12
o 348-19
p 365-13
393- 3
death
398-32
t 464-10
r 470-23
480- 6
481-11
486-21
487-10

remanded
p 433-27 The prisoner is then r· to his cell

remands
g 532-12 condemns material man and r· him to dust

remark
p 396- 7 Never startle with a discouraging r· about
g 523-14 It may be worth while here to r· that,

remarked
s 149-17 A physician of the old school r·

remarking
p 438- 1 r· that the Bible was better authority than

remedial
an 101-23 convince her that it is not a r· agent,

remedies
pref viii-18 by doctors using material r·,
s 152-32 which demand different r·,
156-13 her former physician had prescribed these r·,
ph 181- 1 more potent than all lower r·,
p 398-16 r·, sometimes not containing a particle of
427-27 when all such r· have failed?
t 453-13 from the use of material r·

remedy
divine
b 326- 7 and find the divine r· for every ill,
efficient
p 376-21 the efficient r· is to destroy the
for every woe
f 236-19 availability of good as the r· for every woe
God's
s 143- 1 Truth is God's r· for error of every kind,
knowing the
t 455-12 if, knowing the r·, you fail to use the
man's
r 486- 6 What is man's r·?
material
p 427-26 what material r· has man when
of Truth
s 140- 1 demands the r· of Truth more than
perfect
p 394- 4 the universal and perfect r·.
permanent
f 217-25 The scientific and permanent r· for fatigue is
m 63-21
s 151- 5
156-30
ph 165-19
184- 8
f 208-16
229-31
238-20
248-25
p 385-20
423-16
424-14
t 461-24
g 534-13
552-22

remember
pr 3-32 put the finger on the lips and r· our blessings.
a 28-22
m 59-21
66- 8
66-17
67-20
sp 93- 2
ph 165-18
f 201- 4
209-20
223- 9
240-24
b 302-14
p 372- 1
385-11

[remember]er
- [4]01-23
- 402-21
- 414-28
- 423- 5
- *t* 445-31
- 454-31
- *r* 476-23
- *g* 557- 3
- *ap* 566-12
- 573-32

remembered
- *s* 130-23 author has often *r* our Master's love for
- 146-21 *r* not, even when its elevating effects

remembrance
- *p* 407- 2 but there is a very sharp *r* of it,

remind
- *s* 161-19 *r* one of the words of the

reminded
- *pr* 3- 2 without being *r* of His province.

reminders
- *p* 411-10 and needed the arguments of truth for *r*.

remit
- *a* 36- 6 To *r* the penalty due for sin,

remits
- *pr* 11- 5 A magistrate sometimes *r* the penalty,

remorse
- *a* 47-22 and for a time quieted his *r*.
- *gl* 586-13 FIRE. Fear, *r*, lust, hatred;
- 588- 1 HELL. Mortal belief, error, lust, *r*,

remote
- *ph* 178- 8 The *r* cause or belief of disease
- *f* 230-31 the *r*, predisposing, and the exciting cause
- 247- 1 The acute belief of . . . comes on at a *r* period,
- *p* 393- 6 ignorant that the predisposing, *r*, and

remoteness
- *ap* 576- 5 which to us seems hidden in the mist of *r*,

remotest
- *ap* 559-10 to the globe's *r* bound.

removal
- *ph* 168- 4 the *r* of a single weight from either scale
- *f* 219-19 the destruction of the belief will be the *r* of
- *o* 358-27 in the *r* of disease
- *p* 367- 5 pitiful patience with his fears and the *r*

remove
- *a* 40- 1
- 44-17
- *an* 101-28
- *ph* 173-28
- 183-13
- *p* 373-20
- 377-20
- 377-22
- 377-23
- 378- 9
- 382- 9
- 400-20
- 401-25
- 403-10
- 404-14
- 415-14
- 415-24
- 421- 8
- 424-21
- *t* 447-25
- *g* 542-23
- *ap* 569-27

removed
- *pr* 1- 8
- *a* 53- 5
- *ph* 197-14
- *f* 229- 9
- 230-30
- *o* 370- 4
- *p* 370-12
- 371-10
- 374- 5
- 400- 6
- 416- 5
- *g* 557-17

removes
- *a* 40- 9 Science *r* the penalty only by
- *sp* 79-12 C. S. *r* these beliefs and hypotheses
- 80-17 Science never *r* phenomena from the
- *b* 290-21 Christ, Truth, *r* all ignorance and sin.

removes
- *b* 323-22
- *p* 370-16
- 398-28
- *t* 463-13
- *r* 493-23

removing
- *a* 40- 9 only by first *r* the sin
- *ph* 186- 1 only by *r* the influence on him of this mind,
- *p* 411-32 If you succeed in wholly *r* the fear,
- 421-14 by *r* the belief that this chemicalization

rename
- *b* 309-16 until the Messiah should *r* them.

renamed
- *b* 309-21 to be *r* in C. S. and led to deny

render
- *s* 148-29 to *r* help in time of physical need
- *ph* 183- 2 but the so-called laws of matter would *r*
- *p* 415-14 only *r* mortal mind temporarily less fearful,
- 433- 6 conclusion is, that laws of nature *r*
- 440-12 but no warping of justice can *r*
- 440-24 and then *r* obedience to these laws
- *t* 445-15 You *r* the divine law of healing obscure
- 447- 8 ignorant attempts to do good may *r* you

rendered
- *a* 19-30
- 20- 1
- *s* 146- 6
- *b* 271-11
- 313- 3
- *p* 375-17
- 381- 1
- 383- 4
- 423-21
- *r* 466-23
- 474-12

rendering
- *f* 219-23 not *r* to God the honor due to Him

renders
- *f* 218-12 What *r* both sin and sickness difficult of cure
- *b* 324- 1 *r* thought receptive of the advanced idea.
- *o* 360- 6 materiality *r* these ideals imperfect
- *p* 422-27 and *r* them fatal at certain points,
- 435-23 for no demand, human or divine, *r* it just
- *t* 455-22 *r* any abuse of the mission an impossibility
- 461-22 *r* your case less curable,
- *g* 540-17 Science *r* "unto Cæsar the — *Matt.* 22:21

rends
- *f* 226-20 Science *r* asunder these fetters,

renew
- *m* 59-21 may *r* the old trysting-times.
- *p* 426-14 Man should *r* his energies and endeavors,

[ren]ewal
- *m* 57-13 bringing sweet seasons of *r*
- *s* 137-12 and his *r* of the question,
- *f* 241-14 transformation of the body by the *r* of Spirit.
- *gl* 582- 9 *R* of affections, self-offering,

[ren]ewed
- *s* 137- 9 This *r* inquiry meant
- 162-20 the structure has been *r*,
- *g* 556-11 belief dies to live again in *r* forms,

[ren]ewedly
- *s* 109-25 Scripture of Isaiah is *r* fulfilled

[ren]ewing
- *a* 49-20 transformed by the *r* of the infinite Spirit.

[ren]ounce
- *t* 451- 4 must *r* aggression, oppression and the pride of

[ren]owned
- *b* 333- 7 Joshua, the *r* Hebrew leader.

[illegible]
- *f* 242-26 one web of consistency without seam or *r*.
- *p* 398- 5 spirit [error] cried, and *r* him — *Mark* 9:26.
- It *r* the veil of the temple

[illegible]
- man will *r* with the key of divine Science

[illegible]
- as its President, *r* the College

[illegible]
- At this request Death *r* to the spot

[illegible]
- Better is the frugal intellectual *r*

[illegible]
- Earth has no *r* for the persecutions

repeat
- *pr* 5- 8 Temptation bids us *r* the offence.
- 6-10 supposition . . we shall be free to *r* the offence
- 11-14 leaves the offender free to *r* the offence,
- *f* 243-12 in order to confirm and *r* the

repeat
r 487-12 and it will r the wonder
g 520- 6 can r only an infinitesimal part of what exists

repeated
s 126-12 seems to have reversed it and r it materially;
134- 1 To-day the cry of bygone ages is r,
136-20 This ghostly fancy was r by Herod
137- 8
f 207-28
240-20
243-14
r 474- 5
g 516-27
557- 1

repeating
pref xi-17 and r itself, coming now
a 43-10
sp 86- 6
s 135-17
t 452-24
g 527-26

repeats
a 28-28 Error r itself.
36-30 Religious history r itself in the suffering of
sp 80-10 r weekly the assertion that
b 301- 2 r the color, form, and action of the

repel
p 363- 6 Did he r her adoration?

repelled
t 449-23 which is attracted or r according to

repent
a 19-21 if the sinner continues to pray and r,
b 339-14 Only those, who r of sin and forsake the
g 522-32 Does the Principle of divine law change or r?

repentance
a 19-17
19 23
35- 1
s 140-24
p 363-30
364-26
367-15
gl 589- 4
598 20

repentant
p 404-13 If the evil is over in the r mortal mind,

repented
p 363-25 Had she r and reformed,

repents
b 339-24 Always right, its divine Principle never r,

repetition
pr 2-31 Asking God to *be* God is a vain r
sp 73-13 its fruit, — the r of evil
s 157-11 with such r of thought-attenuations,

repetitions
pr 10- 9 millions of vain r will never
13- 9 "vain r," such as the heathen — *Matt* 6 7

replace
p 428-20 r them with the life which is spiritual,
r 495-23 r mortality with immortality,

replaced
r 489- 6 would be r as readily as the lobster's claw,

replaces
s 123-14 and r the objects of material sense with

replenish
g 511- 4 "multiply and r the earth" — *Gen* 1 28
517-26 multiply, and r the earth, — *Gen* 1 28

replied
s 136-11 They r, "Some say that thou art — *Matt* 16 14
137-16 Simon r for his brethren,
p 363-19 Simon r, "He to whom he — *Luke* 7 43
411-15 r that his name was Legion
g 554- 1 It can only be r, that C S reveals

replies
m 69-22 If the father r, "God creates man through man,"
o 360- 4 other artist r "You wrong my experience
p 411 7 r more readily when his name is spoken,
432-18 and Governor Mortality r in the affirmative
g 554-16 Error r, "God made you"

repliest
ph 181- 4 "Who art thou that r to Spirit?

reply
a 45-26
s 131-31
132- 1
132- 4
136-17
137-17

reply
f 243-16 The clay cannot r to the potter
r 489-21 affirmative r would contradict the Scriptur
g 545-28 Truth has but one r to all error,

report
a 24-12
an 100-14
101-12
101-19
s 137-14
ph 193-29
194- 9
f 211- 2
b 284-31
298- 8
p 432-21

reported
an 100-16 r to the government as follows:
p 438-10 in which Mortal Man was r to reside,
439-31 to whatever locality is r to be haunted by

reports
s 122-13
f 218- 9
218-10
p 389- 8
409-13
g 551- 2

repose
s 128-14 and requires less r
f 218- 8 more than hours of r in unconsciousness.

reposed
s 160- 7 Unsupported by the faith r in it,
ph 169-14 The faith r in these things should find

represent

represented

294-20 r the error that life and intelligence are in
p 376-24 r man as healthy instead of diseased,
g 540-22 r error as assuming a divine character,

represents
sp 92-13 This r the serpent in the act of commending
s 140- 5 The Bible r Him as saying:
ph 177-16 which r the erroneous theory of
c 259- 4 r infinite Mind, the sum of all substance.

…– 8 partly because they were willing to be *r*.
…-14 *r* whole, like as the other."— *Matt* 12 : 13.
435-34 be *r* to the liberty of which

restores
s 124-30 and so *r* them to their rightful home
162- 8 … bones to soundness
f 212-28
p 390- 9
423-13
r 486-16

restoreth
ap 578- 8 [LOVE] *r* my soul — *Psal.* 23 : 3

restoring
o 347-13 *r* an essential element of Christianity,
347-20 Science of Christianity which is *r* it,
p 375-19 while *r* him physically through divine Love.

restrain
an 105- 4 in order to *r* crime, to prevent deeds

restricted
an 105- 8 to admit that the power of human law is *r* to

restricting
s 161-12 tyrannical law, *r* the practice of medicine

rests
sp 80-30
s 123-27
155-13
157- 8
ph 185-18
f 218- 7
233-16
248- 3
b 283-12
291-12
296-25
p 414-20
t 446-20
453- 7
457-29
458- 1
460- 6
r 492-26
g 514-13
519-25
555-23
gl 583-13

result (noun)
affect a
g 553-31 how belief can affect a *r* which
favorable
p 423- 5 diminishes the tendency towards a favorable *r*.
glorious
f 202-13 For this glorious *r* C. S. lights the
good
o 352-31 To accomplish a good *r*, it is
impute this
ph 187-11 and then impute this *r* to another
of education
ph 176-26 All disease is the *r* of education,
of inharmony
f 233-32 sickness, which is solely the *r* of inharmony
of sin
pr 6-11 To cause suffering as the *r* of sin,
of teaching
o 348-30 but this I do aver, that, as a *r* of teaching C. S.,
opposite
p 385-30 opposite belief would produce the opposite *r*.
precipitate the
p 436-19 to precipitate the *r*
same
s 128-30 must always bring the same *r*.
this
ph 198-31 does not follow that . . . produced this *r*
p 391-13 No law of God hinders this *r*.
t 449-31 and unless this *r* follows,
watch the
s 156-18 to give her unmedicated pellets and watch the *r*
p 411-29 Watch the *r* of this simple rule of C. S.,

s 160-32
ph 170- 5
178- 5
199- 7
f 219-10
243-21
b 271-14
309- 7
328- 6
o 342- 5
p 365-23
386- 7
386-21
387-23

result
p 393-19 as the *r* of a law of any kind,
r 485-17
485-21
486-12
488- 1
g 505-26

result (verb)
ph 183-16
b 277- 7
304-14
306- 3
p 384-27
435- 9

resulted
b 269- 4 have *r* from the philosophy of the serpent.
o 342-32 even if their treatment *r* in the death of

resulting
sp 81-26 the inharmony *r* from material sense
f 204- 9 *r* in a third person (mortal man)
p 383-31 another medical mistake, *r* from
g 551-31 the *r* germ is doomed to the same routine.
gl 591-10 MATTER. . . . life *r* in death, and death in

results
are sure
t 459-25 the *r* are sure if the Science is understood.
bad
b 329-16 Until one is able to prevent bad *r*,
better
p 389-11 the better *r* of Mind's opposite evidence
bodily
f 245-23 The bodily *r* of her belief that she was young
p 392-26 conclusions as you wish realized in bodily *r*,
certain
t 459-30 treats disease with more certain *r* than
r 484-18 Certain *r*, supposed to proceed from drugs,
evil
f 230-13 so as to bring about certain evil *r*,
favorable
ph 177-27 are expecting favorable *r*,
glorious
ap 568- 7 warfare in Science, and the glorious *r* of
grand
t 448-23 the grand *r* of Truth and Love.
harmonious
c 259-31 that they may produce harmonious *r*.
higher
c 260-16 and to bring out better and higher *r*,
its
p 425- 3 induces this conclusion and its *r*.
medical
s 155-18 and produces all medical *r*,
of belief
ph 184- 6 Belief produces the *r* of belief,
of false opinions
p 403-17 producing on mortal body the *r* of false opinions,
of sin
g 535-14 It unveils the *r* of sin
produces the very
p 379-24 produces the very *r* she dreads.
produce the very
s 154-20 and they produce the very *r* which
their
f 218-31 the moral and physical are as one in their *r*.
p 393- 6 ignorant . of its own actions, and of their *r*,
unlike
sp 86-12 Opposites . . . produce unlike *r*.

pref viii-29 … study, in
xi- 4
xi- 9
pr 11-21
an 101-12
f 231-12
b 272-20
289-21 … lef in
325- 8
p 384-13
404-17
408-26
g 532-28
gl 580-25

resume
p 373-25 disabled organ will *r* its healthy functions.

resurrected
b 295-31 further teaches that . . . his immortal soul is *r*

resurrection
after his
a 46-14 after his *r* he proved to the physical senses
b 317-22 after his *r* from the grave,
after the
a 24-32 After the *r*, even the unbelieving Thomas
45-22 They who earliest saw Jesus after the *r*

resurrection
and the life
a 31-16 makes Jesus "the r and the life" — *John* 11 25
b 292- 7 to us "the r and the life" — *John* 11 25.
his
a 34-20 His r was also their resurrection
b 292-31 In his r and ascension, Jesus showed that
315- 1 Jesus proved them wrong by his r,
r 497-21 the crucifixion of Jesus and his r
their
a 34-20 His resurrection was also their r

a 42-15
m 56- *
64-19
69-28
f 232-30
b 291-25
296- 1
305-31
g 503- 2
gl 593- 9

resuscitate
a 44-14 to r wasted energies
p 365-29 patient's spiritual power to r himself.

retained
pref xii-18 She r her charter, and as its President,
s 132 15 r their materialistic beliefs about God
f 247- 8 One man at sixty had r his full set of
gl 598-25 r when the Science of being is understood,

retains
sp 73-24 belief that spirit r the sensations

retard
b 283- 5 and there is no inertia to r or check its

retards
p 415-17 It either r the circulation or quickens it,

retchings
ph 193- 8 All that he ate, . . . produced violent r

retina
s 122-16 On the eye's r, sky and tree-tops apparently
f 214-27 when a wound on the r may
p 400-25 in optics we see painted on the r the image
r 479- 9 An image of mortal thought, reflected on the r,

retracing
a 20-22 saves r and traversing anew the path

retreat
f 247-32 to r from the belief of pain or pleasure
p 378-16 often causes the beast to r in terror
405-31 causes mortals to r from their error

retrograde
sp 74-29 In C S there is never a r step,
p 412-19 An improved belief cannot r.

retrograding
g 527-29 Is the Supreme Being r,

retrogression
a 22- 5 selfishness and sensuality causing constant r,

Retrospection and Introspection
pref viii-24 In the author's work, *R* and *I*,

return
in
pr 6- 8 and woe comes in r for what is done.
a 36-29 in r for our efforts at well doing
p 364-21 in r for the spiritual purgation which
g 518-14 in r, the higher always protects the lower.
meet no
m 57-23 even though it meet no r
never a
sp 74-30 never a r to positions outgrown
not the
a 45-28 reappearing of Jesus was not the r of a spirit.
of sight
f 247- 6 A woman of eighty-five, . had a r of sight
results in a
g 553-28 results in a r to the original species
their
sp 74- 4 and their r to a material condition,

pr 2- 6
3-28
a 24-25
sp 73- 5
73-19
74-18
76-14
76-15
77-31
82-10

return
sp 89-10 The former limits of her belief r
ph 190-16
f 212- 6
214-12
b 278-26
284- 9
287- 5
p 399-14
416- 4
441-29
r 471- 2
g 535-26
535-28
536-29
545-30

547-21 and afterwards must either r to Mind or

returned
sp 94-21 but one r to give God thanks,
s 132- 1 Jesus r an affirmative reply,
159- 8 and a verdict was r that

returning
a 20-17 r blessing for cursing,
m 57-14 sweet seasons of renewal like the r spring.
g 522-17 dust r to dust.

returns
sp 74-12
f 241-17
b 277- 4
295-32
p 373-32
433-16
g 543- 3

Reuben
gl 593-12 definition of

reveal
a 26-16
47-16
sp 85- 7
s 110- 4
122- 6
f 233-22
239-21
b 292- 5
299-29
r 485- 1
g 517-23
520-13

revealed
pr 8-18
14- 8
a 24-11
44-26
46-10
46-23
m 66-12
sp 81-17
98-17
s 131-21
137-23
ph 174-20
f 241-25
b 275-20
300-31
301-15
321- 7
322- 9
338-32
t 457- 1
r 483-20
g 511-12
557-24
gl 593-23
597-11

revealing
pr 14-26 Life divine, r spiritual understanding
b 332-21 r the divine Principle, Love,

reveals
pr 10-12
a 36- 4
an 104-14
s 109- 4
120-21
127-16
147-30
ph 169-18
172-12
191-24
f 209-13
213-17
244- 4
250-30
c 260-13

272-32
273-20
278- 1
288-27
296-12
302-19
310-14
327- 3
328-12
r 406-12
467-17
477-11
480-12
483-18
490- 7
491-21
g 510-29
519-10
534- 7
554- 1
557-11
ap 562- 8
576-23
577-31
gl 596-14

Revelation

s 139-24
ap 559- 2
559-32
572-19
574- 5
575-27
576- 8
577-29

revelation

all
s 141-10 All r (such is the popular thought!) must
and demonstration
a 45-18 the r and demonstration of life in God,
and progress
gl 591-23 MORNING . . . r and progress
another
ap 573-14 another r, even the declaration from heaven,
Bible
g 537-22 Subsequent Bible r is coordinate with
Christ's
sp 98-19 Christ's r of Truth, of Life, and of Love,
coincide with
g 522-24 coincide with r in declaring this
divine
s 109-21 through divine r, reason, and demonstration
ap 561-20 In divine r, . . . the spiritual idea is
final
s 107- 5 for the reception of this final r of
fresh
t 460-24 When the Science of Mind was a fresh r to
logic and
sp 93-10 Divine logic and r coincide
nature and
b 276-29 Nature and r inform us that
no higher
s 121- 9 Though no higher r than the horoscope was
of divine purpose
sp 83-26 The latter is a r of divine purpose
of divine Science
b 330-18 or to the r of divine Science
ap 559- 3 contain the r of divine Science,
of Immanuel
s 107- 7 points to the r of Immanuel

gl 589- 5 Inspiration, the r of Science,
of Truth
a 29-22 brought forth her child by the r of Truth,
s 109-22 The r of Truth in the understanding
g 504-11 it is the r of Truth and of spiritual ideas
reason and
s 110-15 reason and r were reconciled,
o 347-27 must yield to reason and r
scientific
s 110-13 In following these leadings of scientific r,
this
s 108-13 allowing the evidence of this r to
g 529- 8 this r will destroy the *dream* of
ap 575- 4 this r will destroy forever the
Truth is a
s 117-28 Truth is a r

sp 93-13 or that we have misinterpreted r.
s 123-19 The r consists of two parts.

revelation
b 279-25 this belief contradicts alike r and
g 504-14 Was not this a r instead of

revelations
sp 70- 4 r of C. S. unlock the treasures of Truth

Revelator (*see also* John *and* St. John)
beheld
ap 561- 8 The R beheld the spiritual idea
lifts the veil
ap 563-15 R lifts the veil from this embodiment of
speaks of Jesus
ap 564-13 The R speaks of Jesus as the Lamb of God
tells us
sp 91- 1 R tells us of "a new heaven — *Rev* 21 1
was familiar
ap 576-15 R was familiar with Jesus' use of this word,

b 334-24
ap 561-10
561-25
562- 5
563-18
565-19
568-11
571-22
572-23
573- 3
574- 3

revellings
an 106-24 r and such like: — *Gal.* 5 21.

revenge
conquer
p 405- 7 to conquer . . . r with charity,
hatred, and

sin's
a 48-14 exalting ordeal of sin's r on its destroyer?

an 104-20 sensuality, falsehood, r, malice,
s 115-23
ph 188- 9
f 241-10
b 289-10
327- 8
p 419- 2
gl 588- 2
595- 3

revere
b 294-17 to r false testimony,

reverence
p 364- 3 Her r was unfeigned,
gl 597- 1 in token of r and submission

Reverend Theology
p 435- 5 R T would console conscious Mortal Mind,

reversal
s 120- 8
122- 7
c 267-23
b 277-19

reverse
m 62-28 the order of wisdom would be r.
ph 185-24 which is the r of ethical and
189-21 The r is the case with all the
f 212-15 R the process, take away this so-called mind
212-32 mortal belief, which would r the
c 261- 1 Now r this action
262-11 We must r our feeble flutterings
p 392-24 R the case. Stand porter at the door of
397-17 Now r the process
408-26 R the belief, and the results would be
437-18 Supreme Court of Spirit r this decision.
442-18 but the r of error is true
t 447-17 sin or sickness — the r of harmony

reversed
s 113-11 Even if r, these propositions will
126-12 and so seems to have r it
140-28 mournfully true that the older Scripture is r
b 312- 3 r by the spiritual facts of being
319- 4 error r as subserving the facts
p 442-18 in which truth cannot be r,

reverses
s 111-14 Divine metaphysics r perverted and
116- 5 Science so r the evidence before the
119-28 As astronomy r the human perception
119-29 r the seeming relation of Soul and body
120- 7 Science r the false testimony of the
122- 1 often r the real Science of being,
123- 7 which r the order of Science
f 215-22 Science r the evidence of material sense.

326-25
329-23
300- 3
p 371-14
382-32
384- 7
390- 9
396-22
405-25
409-27
410 27
436-34
442- 4
t 444- 9
444-20
448-29
452-25
452-29
motive.

r

g

ap

right-doing
a 37-13 Consciousness of *r* brings its own reward,
p 436-33 Claiming to protect Mortal Man in *r*,
t 448-29 nothing short of *r* has any claim to the name

righteous
a 22-27
30-23
37-19
41- 4
s 132-30
f 206-13
231-11
p 439-26
t 444-18

righteously
f 254-11 and seek Truth *r*, He directs our path.

righteousness
and purity
a 28-18 Even his *r* and purity did not hinder men from
fulfil all
m 56- 4 it becometh us to fulfil all *r*" —*Matt* 3 15
garment of

loved
b 313-18 "loved *r* and hated iniquity" —*Heb.* 1 9.
paths of
ap 578- 9 leadeth me in the paths of *r* —*Psal.* 23 3
reign of
gl 585-19 EUPHRATES . . the reign of *r*

a 54- 5
ph 190-28
f 203- 5
b 291-17
323- 7
p 365-14

righteousness'
a 28-25 To suppose that persecution for *r* sake

rightful
s 124-30 and so restores them to their *r* home
156-31 and Mind takes its *r* and supreme place.
b 281-23 without actual origin or *r* existence
p 365-32 The poor suffering heart needs its *r* nutriment,

rightfully
p 364- 2 *r* regarded as the best man that ever

rightly
sp 96- 2
an 105-14
106-10
s 122- 4
ph 183-21
f 231- 3
238- 1
c 262-28

rightly
b 280-25
338- 1
r 472-11
494-19
g 502-11

rightness
an 104-14 which indicates the *r* of all divine action,

rights
and life
p 438-17 against the *r* and life of man.
divine
f 253-10 the understanding of your divine *r*,
p 384-31 before the divine *r* of intelligence,
God-given
p 381- 2 Ignorant of our God-given *r*,
human
a 48-29 against human *r* and divine Love,
s 134-12 and so it came about that human *r*
f 226-14 God has built a higher platform of human *r*,
inalienable
an 106- 8 God has endowed man with inalienable *r*,
s 161-17 certain inalienable *r*, among which are
f 227- 9 unaware of man's inalienable *r*
less
m 63-16 marvel why usage should accord woman less *r*
liberty and
p 435-17 Mortal Man's liberty and *r*.
man's
an 106-12 Man's *r* are invaded when the
of humanity
a 54-32 Would they not deny him even the *r* of humanity,
of intelligence
sp 79-27 contending for the *r* of intelligence
of man
s 144-19
f 225-31
226- 9
227- 1
227-14
of mind
t 453-32 He does not trespass on the *r* of mind
of woman
gl 587- 3 The *r* of woman acknowledged
supposed
o 348-22 defending the supposed *r* of disease,

m 63-13 unfair differences between the *r* of the two
s 157- 7 never shares its *r* with inanimate matter.
p 440-31 the *r* of which he has been deprived.

Rights of Man
p 438- 1 certain extracts on the *R of M*,

rigid
s 160-24 If muscles can cease to act and become *r*
162- 8 dissolves tumors, relaxes *r* muscles,
f 221- 5 decided that her diet should be more *r*,

ripe
the great red dragon, . . . *r* for destruction

hatred, revenge *r* into action,
ought to *r* into health and immortality,

ripening
b 296- 4 It is the *r* of mortal man,

riper
sp 97-16 the *r* it becomes for destruction.
f 248- 5 Men and women of *r* years and larger lessons

rise
pr 16-20
a 18-17
24-12
34-24
35- 7
sp 73-20
77-26
87-30
ph 167- 3
192-26
193-17
f 242-13
c 261-28
262-12
b 289- 2
290- 5
p 365- 9
373-21
390-32
391- 8
391-30
393-12
394-15
406-21
419-29

rise
t 444- 3 all must r superior to materiality,
r 483- 3 the sun appears to r and set,
g 531-11 will sometime r above all material
ap 565-25 to r to the zenith of demonstration,

risen
pref vii- 4
a 53-30
sp 74- 8
b 324-27
p 379-14
t 449-13
g 534- 4

rises
s 153-12
f 246- 8
c 256- 3
262-24
b 297-15
t 448-12
g 525- 9
557-12
ap 568-28

rising
m 62-16 more for the health of the r generation
s 123-13 Divine Science, r above physical theories,
ph 172- 7 grades the human species as r from
174- 9 r above material standpoints,
f 246- 7
c 258-14
b 268- 3
p 385- 7
t 449-11
g 508-24
511-27

risk
pr 13-19 incur less r of overwhelming our real wishes
s 156-20 for one day, and r the effects
ap 571- 9 and so r human displeasure for the sake of

risked
s 159-17 and not have r such treatment

risks
t 452-23 take no r in the policy of error.

rite
a 34- 3 Then why ascribe this inspiration to a dead r,

rites
a 32-11 used on convivial occasions and in Jewish r,
gl 597- 3 consisted mostly of r and ceremonies

ritualism
a 33- 1 closed forever Jesus' r
f 234- 2 even as r and creed hamper spirituality
t 458-21 r and creed are summoned to give place
r 466-25 idolatry and r are the outcome of

ritualistic
a 20- 6 r priest and hypocritical Pharisee
20-10 but he established no r worship
s 135-28 nor a special gift from a r Jehovah,
141- 2 theological and r religion of the ages

rituals
s 133-32 Creeds and r have not cleansed their hands of
140-19 Judaic and other r are but types and

river
f 241-17
gl 585-16
587- 3
588- 5
593- 1
593-14

river-bed
g 540-10 The muddy r must be stirred

road
pr 11-26 in the only practical r to holiness
a 22- 2 to find and follow the right r
b 326- 8 must not try to climb . by some other r.

roams
g 514-11 Free and fearless it r in the forest

roar
ap 570-20 He can neither drown your voice with its r,

roareth
ap 559-11 "as when a lion r" — *Rev* 10 3

rob
ph 187-10
f 214-23
244-10
251-31
252-19

robbed
b 304-24 If time or accident r them of material
p 431-30 testifies . . . I am r of my good looks

robbing
f 234-15 r both themselves and others

robe
ap 569-12 He that touches the hem of Christ's r

robes
c 267-25 r of Spirit are "white and — *Luke* 9 29
ap 572- 1 *washed their r white in obedience and*

robs
s 134-18
ph 169-32
f 216-10
b 275-26
323-25

robust
ph 197-27 will never grow r until

rock
Christ Jesus
f 235-26 may be planted on the r Christ Jesus,
divine
b 297-28 no mortal testimony is founded on the divine r
of ages
p 380- 5 Truth is the r of ages,
upon the
r 484- 5 for it is built upon the r, Christ
upon this
s 137-30 thou art Peter, and upon this r — *Matt* 16 18
s 133-10
138- 8
b 269-28
g 516-16
gl 593-18

rocked
m 62- 9 fed, r, tossed, or talked to,

rock-ribbed
a 44-32 There were r walls in the way,

rocks
sp 87-20 the emeralds within its r,
g 511-24 r and mountains stand for solid and grand ideas

rod
b 321- 9 led by wisdom to cast down his r,
ap 565- 7 rule all nations with a r of — *Rev.* 12 5
578-12 [LOVE'S] r and [LOVE'S] staff — *Psal* 23 4

Roland, Madame
s 161-20 the words of the famous Madame R,

roll
g 548-11 only as the clouds of corporeal sense r away

rolled
a 45- 1 a great stone must be r from the
45-17 Christ hath r away the stone from the

rolling
ph 174-28 r it under the tongue as a sweet morsel

rolls
g 557-19 Divine Science r back the clouds of error

Roman
a 32- 9 does not commemorate a R soldier's oath,
f 224-18 less material than the R scourge,
238- 9 the R Catholic girl said,

Romans
g 534-18 Paul says in his epistle to the R

Rome
a 29-13 wrote to the authorities at R
32- 3 In ancient R a soldier was required to
ph 196-15 to beware, not of R, Satan, nor of God, but of sin
c 255- 8 cultured scholars in R and in Greece,
b 324-26 and even in imperial R
339-20 As the mythology of pagan R has yielded to

room
b 339- 7 there is no r for His unlikeness
o 346-29 to make r for spiritual understanding
p 424-11 there is no r for imperfection in perfection

root
a 27-18 at the r of material knowledge,
b 303-16 at the r of the illusion
o 341- 7 Scriptures, which grow . . . from one grand r,

rooted
f 225-27 r out through the action of the divine Mind.

roots
o 352-22 thus watering the very r of childish timidity,

rope
ph 199-25 to walk the r over Niagara's abyss

rose
a 35-18
43-21
46-16
46-27
ph 175- 9

213–19
b 316–18
p 437–23
442– 8
g 500– 6
541–14
gl 596–27

rose-cold
ph 175– 8 cerebro-spinal meningitis, hay-fever, and r?

rotation
s 121–17 The earth's diurnal r is invisible to the

rotations
f 240–15 The r and revolutions of the universe

rough
pref vii–24 and to cut the r granite.

round
b 277–17 throughout the entire r of nature.
p 408– 7 the entire r of the material senses,

roused
a 46–32 *they were r to an enlarged understanding*
s 134– 9 so r the hatred of the opponents of

rousing
o 358–26 through r within the sick a belief that
gl 583–15 r the dormant understanding from

routed
ph 175–18 it would have been r by their independence

routes
a 21–18 We have . . . different r to pursue.

routine
sp 96– 7 interruptions of the general material r
s 143–21 you continue in the old r.
g 551–31 the resulting germ is doomed to the same r.

Roux
an 101– 9 among whom were R, Bouillaud, and Cloquet,

royal

M

p 382– 8 bathing and r to alter the secretions

Rubicon
ph 172–10 if . . death is the R of spirituality?

rudiments
t 462–15 and advance from the r laid down

ruin
f 203–20 When the material body has gone to r,

rule (noun)
and demonstration
b 290– 3 If the Principle, r, and demonstration of
clearly interprets
ap 568–32 r clearly interprets God as divine Principle,
confirm this
ph 199–23 Exceptions only confirm this r, proving that
definite
s 147–26 he left no definite r for demonstrating this
denies the
b 329–19 denies the r of the problem because he fails
fixed
f 233–26 divided according to a fixed r,

given
o 341–16 demonstrated according to a divine given r,
God's
pr 3–10 we have only to avail ourselves of God's r
higher
s 162–28 to demonstrate the higher r
his
r 473–22 *test its unerring Science according to his r,*
in Christian Science
ap 568–32 Self-abnegation . . is a r in C S
no opposite
t 457–30 and there must and can be no opposite r

C S.

rule
of divine Science
ph 184–24 demonstrated this as a r of divine Science
of healing
r 496–17 to demonstrate, . . . the r of healing,
of health
b 437–29 the r of health and holiness in C S,
of inversion
b 282–31 The r of inversion infers from error its
of perpetual harmony
p 381–28 and abide by the r of perpetual harmony,
positive
s 109–15 to discovering a positive r.
proves the
s 113–27 proves the r by inversion
reign and
f 208–22 the reign and r of universal harmony,
simple
s 121–24 the simple r that the greater controls the lesser
p 411–30 the result of this simple r of C S,
418–22 inspired by this simple r of Truth,
system and
g 547– 6 not one departs from the stated system and r

pr 3– 6
s 147–28
149–11
f 216–24
b 274–24
t 447–10
g 546–32

rule (verb)
s 148–26
155–11
164–22
ph 196–20
198–26
320–15
g 510–14
510–14
511– 8
535– 9
ap 565– 7
565–16

ruled
a 55–13 although it is again r out of the synagogue
p 391–11 r out by the might of Mind,

Ruler
f 203–18 Supreme R or in some power less
gl 590–19 Its higher signification is Supreme R.

ruler
f 239–11
p 437– 1
438– 9
ap 569– 7
gl 590–17

ruler's
p 398–10 To the synagogue r daughter,

rulers
p 323–17 shall be made r over many;

rules
divine
s 147– 7 I demonstrated the divine r of C S
t 462– 3 any student, who adheres to the divine r
divine Principle and
t 456– 6 Strict adherence to the divine Principle and r
first
t 456–32 it gave the first r for demonstrating this
fixed
s 113– 2 there must be fixed r for the demonstration of
of health
ph 169–11 faith in r of health or in drugs begets
197–24 With r of health in the head
of Science
s 162–17 Working out the r of Science in practice,
sacred
s 147– 4 and the sacred r for its present application
spiritual
s 112–18 and with this infinitude come spiritual r,
stern
p 362– 9 under the stern r of rabbinical law,
these
s 147–12 since Jesus practised these r

s 111–13
147–18
147–31
o 344–16
p 400–23
431– 3
443–27
456– 4
459–32
462–14

ruling
m 64-9 ceremonies, r out primitive Christianity
s 141-22 did not . . . understand this r of the Christ,
143-30 *this r of the schools leaves them to*
f 205-24 whereas a belief in many r minds hinders

rulings
an 105-17 and no longer apply legal r wholly to

ruminates
p 430-19 patient feels ill, r, and the trial commences

run
a 20-29 and let us r with patience — *Heb* 12 1
f 218-28 shall r, and not be weary, — *Isa* 40 31
250-1 We r into error when we
254-3 can "r, and not be weary, — *Isa* 40 31
g 514-7 Mind's infinite ideas r and disport themselves

runneth
ap 578-15 my cup r over. — *Psal.* 23 5

running
pr 5-12 and it will be full "and r over." — *Luke* 6 38
an 106-5 against the current r heavenward

runs
s 154-28 Such a mother r to her little one,

ruptures
g 541-17 r the life and brotherhood of man

Rush, Dr. Benjamin
s 162-30 I kindly quote from Dr Benjamin R,

rush
ph 168-10 When sick . . . you r after drugs,

rushes
b 327-15 r forth to clamor with midnight and tempest.
p 373-27 When the blood r madly through the veins

rust
f 241-5 moth and r doth corrupt" — *Matt* 6 19

S

sabachthani
a 51-1 "*Eloi, Eloi, lama s?*" — *Mark* 15 34

Sabbath
a 20-12 observe the S, make long prayers, and yet

sackcloth
ap 574-25 for it will lift the s from your eyes,

sacrament
a 32-6 English word s is derived from it.
32-20 if the s is continued to the use of bread and
34-10 If all who ever partook of the s

sacramentum
a 32-5 The Latin word for this oath was s,

sacred
a 37-20
s 118-8
147-4
ph 183-26
f 232-26
b 328-27
r 483-13
g 547-23
548-4
ap 575-7

sacredly
f 236-4 S, in the interests of humanity,

sacredness
m 59-29 divorce shows that the s of this relationship is

sacrifice
great
pr 16-1 A great s of material things
human
a 54-13 the inspiration of Jesus' intense human s
lifelong
a 53-23 the lifelong s which goodness makes for
living
b 325-22 Present your bodies a living s, — *Rom* 12 1
one
a 23-3 One s, however great, is insufficient to

pr 11-24
a 25-3
26-22
36-24
t 459-5
gl 590-10
593-23

sacrificed
s 146-9 health and harmony have been s

sacrifices
a 23-2 Wisdom and Love may require many s of self
49-11 his mighty works, his toils, privations, s,

sacrificing
p 440-7 before s mortals to their false gods

sacrilegious
o 344-8 Is it s to assume that God's likeness is

sad
a 32-30 a s supper taken at the close of day,
40-28 It is s that the phrase *divine service*
ph 182-27 come from some s incident, or else
o 342-6 the s effects on the sick of denying Truth.

saddening
ph 199-22 thus swept his lyre with s strains

Sadducees
s 117-30 the leaven of the Pharisees and of the S,
b 305-31 The S reasoned falsely about the

sadly
a 42-14 who s followed him to the foot of the cross
b 328-15 has s disappeared from Christian history
t 451-10 or be turned s awry.

safe
an 105-24
s 155-31
164-7
p 376-28
384-20
t 463-10
g 514-27
532-7

safely
m 67-8 Can you steer s amid the storm?"
f 201-7 We cannot build s on false foundations

safer
pref x-24 its practice is s and more potent

safety
a 39-21 a future-world salvation, or s,
m 67-10 *the dauntless seaman is not sure of his s;*
r 494-19 and seek s in divine Science
gl 581-8 ARK. S, the idea, or reflection, of Truth,

safety-valve
pr 6-22 to misunderstand Love and to make prayer the s

safety-valves
p 425-4 so long as you believe them to be s or

sage
g 556-14 C. S may absorb the attention of s and

said
pr 4-11
6-24
6-25
6-28
8-32
11-4
16-9
a 23-12
27-14
30-14
31-4
32-16
33-16
34-19
38-28
43-6
46-13
49-3
49-23
50-21
51-24
52-25
52-32
54-26
m 58-24
64-4
sp 70-
77-1
79-19
85-12
85-20
85-28
88-29
93-3
93-5
93-9
94-9
94-26
95-6
an 100-4
104-9
s 109-28
124-23
127-14

said

s 131-19 ... "I thank Thee — *Luke* 10 : 21
133- 4
135-21
136-31
138-27
148- 2
156-19
159- 4
163- 7
163-14
163-21
164- 4
164-14
ph 169- 6
170-16
6. 25
183- 7
193- 3
193- 5
193-14
193-30
195- 4
197- 8
197-11
197-12
200-13
f 204-27
211-19
213- 3
213- 4
220- 1
223- 2
227-17
230-10
230-32
241-21
252- 1
c 262-17
b 271-20
272-16
286- 9
289-23
304- 5
305-16
309-23
313- 5
314-14 spoke of reproducing his body, and s,
315- 1 and s "Whosoever liveth — *John* 11 26
319-27
320- 1
320- 8
320-12
320-15
321-26
325-21
328-18
o 343- 4
345-10
346- 6
347- 3
350-18
358-24
p 364-12
364-23
364-29
367-18
386-26
390- 1
398- 2
398-11
398-12
398-14
411- 1
438-19
439-19
t 463-32
r 473-26
478-27
481-18
487-25
492-18
494-31
g 529-15
529-17
529-19
530- 8
530-13
532-14
532-15
533- 5
533- 8
534- 8
535- 6
535-19
536-30

said

g ... and s "I have gotten a man from — *Gen* 4 : 1
gl

saint

c 266-20 and the s his own heaven by doing right

sainted

s 136-26 doubted if . . . controlled by the s preacher

[illegible]ntly

o 359-24 from the lips of her s mother,

[illegible]ts

r 5-14 *S* and sinners get their full award,

r 1- * *believe that those things which he s — Mark* 11 : 23
1- * ... — *Mark* 11 23
f 250- 7
252-31
b 277- 3
287-19
k 499- *
g 503-13
505-17
540-19
p 575-22
gl 579- *
580-19
584-20

a 23-25
f 222-31
b 338-29
p 396- 4
g 535-22
p 571- 9
578- 9

salary

2- 9 was in no peril from s or popularity
2-11 If the soft palm, upturned to a lordly s,

- 6 until there was not a single s property left

-14 His s face blanches with fear,

[illegible]ess

-10 all s and debility had disappeared.

[illegible] Skin

-26 witness . . . testifies, — I am *S S*.

- 7 The s had "lost his savour," — *Matt* 5 13
-19 "Ye are the s of the earth" — *Matt* 5 13
-21 watch, work, and pray that this s lose not its
-28 because you have partaken of s fish,

-22 that this salt lose not its s,

[illegible]us

-24 Does his assertion prove the use . . . a s habit,

-18 more s in prolonging her health
- 9 Sorrow is s.
-27 Socrates considered patience s under such
-23 s causes sometimes incur these effects
-31 The pains of sense are s, if they
- 6 to the s action of truth,

- 8 and no scent s the nostrils.

[illegible]n

[illegible]gth

-14 Now is come s, and strength, — *Rev*. 12 10

19 behold, *now* is the day of s," — *II Cor* 6 2
8 behold, *now* is the day of s," — *II Cor* 6 2

[illegible]ce that

-22 now is the time in which to experience that s

error

25 this s from all error, physical and mental,

6 a full s from sin, sickness, and death.
6 offering full s from sin, sickness, and death.

[illegible] world

20 a future-world s, or safety,

salvation
of us all
a 51-19 consummate example was for the s of us all,
our
a 30-31 must work out our s in the way Jesus taught.
own
pr 3-11 enables us to work out our own s
a 22-11 "Work out your own s," — Phil 2 12
23-25 how to work out one's "own s, — Phil 2 12
sp 99-5 "Work out your own s — Phil 2 12
p 426-16 the necessity of working out his own s.
442-26 "work out your own s — Phil 2 12
t 443-11 to work out their own s according to
seek
b 285-25 to seek s through pardon
Soul and
f 210-16 a better understanding of Soul and s
universal
b 291-12 Universal s rests on progression
way of
pref vii-8 plain to benighted understanding the way of s
b 316-2 he became the way of s to all who
a 45-9
s 146-15
150-26
ph 166-9
f 230-8
gl 593-20

Samaritan
sp 85-12 The S woman said "Come, see — John 4 29
s 133-3 that of the S woman, who said,

same
pr 2-32 "the s yesterday, and to-day, — Heb 13 8
12-28
a 21-21
45-29
49-13
51-15
sp 75-18
78-7
82-13
85-18
s 108-28
112-20
122-29
128-30
135-11
142-14
ph 186-22
188-20
f 210-17
229-12
237-21
243-10
245-7
249-18
c 267-13
267-16
b 283-6
283-14
287-13
313-9
320-11
321-24
331-29
336-29
o 346-31
359-5
p 370-6
370-12
370-17
379-2
383-14
386-17
395-10
404-27
404-28
406-3
414-8
415-19
416-13
422-23
427-16
t 455-29
457-22
458-1
458-9
r 474-17
486-15
489-22
g 518-16
525-25
546-4
551-31
ap 559-2
566-19
gl 598-5
598-7

Samson
s 124-4 a blind belief, a S shorn of his strength

sanative
pr 12-21 apparently either poisonous or s

sanction
an 106-16 Let this age, . s only such methods as are
s 146-23 Divine Science derives its s from the Bible,
p 382-4 having only human approval for their s.

sanctioned
s 125-11 which human belief created and s.
ph 171-2 paganism and lust are so s by society

sanctity
m 62-3 the period of gestation have the s of virginity

sanctuary
pr 15-3 The closet typifies the s of Spirit,
15-17 In the quiet s of earnest longings,
f 232-26 In the sacred s of Truth are voices of

sandal
p 363-2 costly and fragrant oil, — s oil perhaps,

sandals
a 28-23 to unloose the s of thy Master's feet!

sands
sp 87-23 the bodies which he buried in its s:

sandstone
gl 580-1 red s, nothingness,

6 she cherished s hopes that C. S

the foundations of error would be s

thus s the foundations of

5 serpent, called the devil, and S, — Rev. 12 9

3 good and evil, God and S.
her
4 he said that S had bound her,
d
" whom S hath bound," — Luke 13 16

another illusive personification, named S.

This view of S is confirmed by the name

'Get thee behind me, S." — Matt 16 23
not of Rome, S, nor of God, but of sin
f we consider S as a being coequal in power
he hosts of heaven against the power of sin, S.

no need of sun or s,

must lose all s in error and sin
Man's wisdom finds no s in sin,

not complete nor s expositions of Truth.

Do we pursue the old selfishness s with
s if he can only imagine himself drifting
or that the band of Love is s with
The patient sufferer tries to be s when he
and are s with good words instead of
they generally know it and are s.

said

s 131-19
133- 4
135-21
136-31
138-27
148- 2
156-19
159- 4
163- 7
163-14
163-21
164- 4
164-14
ph 169- 6
170-16
6 · 25
183- 7 however much is s to the contrary,
193- 3 I met his physician, who s that the patient
193- 5
193-14
193-30
195- 4
197- 8
197-11
197-12
200-13
f 204-27
211-19
213- 3
213- 4
220- 1
223- 2
227-17
238-10
239-32
241-21
252- 1
c 262-17
b 271-20
272-16
286- 9
289-28
304- 5
305-16
308-23
313- 5
314-14
315- 1
319-27
320- 1
320- 8
320-12
320-15
321-26
325-21
328-18
o 343- 4
345-10
346- 6
347- 3
350-18
358-24
p 364-12
364-23
364-29
367-18
386-26
390- 1
398- 2
398-11
398-12
398-14
411- 1
438-19
439-19
t 463-32
r 473-26
478-27
481-18
487-25
492-18
494-31
g 529-15
529-17
529-19
530- 8
530-13
532-14
532-15
533- 5
533- 8
534- 8
535- 6
535-19
536-30

said

g 529-24 and s "I have gotten a man from" — Gen 4 1

gl

saint

c 266-20 and the s his own heaven by doing right

sainted

s 136-26 doubted if . . . controlled by the s preacher

saintly

o 359-24 from the lips of her s mother,

saints

pr 5-14 S and sinners get their full award,

saith

pr 1- * *believe that those things which he s* — *Mark* 11 23
1- * *he shall have whatsoever he s.* — *Mark* 11. 23.
f 250- 7 has no real entity, but s "It is I"
252-31 Spirit, bearing opposite testimony, s
b 277- 3
287-19
k 499- *
g 503-13
505-17
540-19
ap 575-22
pl 579- *
580-19
584-20

sake

a 23-25
f 222-31
b 338-29
p 396- 4
g 535-22
ap 571- 9
578- 9

salary

a 42- 9 was in no peril from s or popularity
s 142-11 If the soft palm, upturned to a lordly s,

saline

s 153- 6 until there was not a single s property left

sallow

p 433-14 His s face blanches with fear,

sallowness

p 442-10 all s and debility had disappeared.

Sallow Skin

p 431-26 witness . . testifies — I am S S

salt

s 153- 7 The s had "lost his savour." — *Matt* 5 13
p 367-19 "Ye are the s of the earth" — *Matt* 5 13
367-21 watch, work, and pray that this s lose not its
385-28 because you have partaken of s fish,

-22 that this salt lose not its s,

-24 Does his assertion prove the use . . . a s habit.

-18 more s in prolonging her health
- 9 Sorrow is s.
-27 Socrates considered patience s under such
-23 s causes sometimes incur these effects
-31 The pains of sense are s, if they
- 6 to the s action of truth,

- 8 and no scent s the nostrils

-14 Now is come s, and strength, — *Rev* 12 10
— *II Cor* 6 2
— *II Cor* 6 2

experience that s

al and mental,

6 a full s from sin, sickness, and death
- 6 offering full s from sin, sickness, and death

20 a future-world s, or safety,

salvation

of us all
- *a* 51-19 consummate example was for the *s* of us all,

our
- *a* 30-31 must work out our *s* in the way Jesus taught

own
- *pr* 3-11 enables us to work out our own *s*.
- *a* 22-11 " Work out your own *s*," — *Phil* 2 12
- 23-26 how to work out one's " own *s*, — *Phil* 2 12
- *sp* 93- 6 " Work out your own *s* — *Phil* 2 12
- *p* 426-16 the necessity of working out his own *s*.
- 442-26 " work out your own *s* — *Phil* 2 12
- *t* 443-11 to work out their own *s* according to

seek
- *b* 285-25 to seek *s* through pardon

Soul and
- *f* 210-16 a better understanding of Soul and *s*

universal
- *b* 291-12 Universal *s* rests on progression

way of
- *pref* vii- 8 plain to benighted understanding the way of *s*
- *b* 316- 2 he became the way of *s* to all who

- *a* 45- 9
- *s* 146-15
- 150-26
- *ph* 166- 9
- *f* 230- 8
- *gl* 593-20

Samaritan
- *sp* 85-12 The *S* woman said " Come, see — *John* 4 29
- *s* 133- 3 that of the *S* woman, who said,

same
- *pr* 2-32
- 12-28
- *a* 21-21
- 45-29
- 48-13
- 51-15
- *sp* 75-18
- 78- 7
- 82-13
- 85-18
- *s* 108-28
- 112-20
- 122-23
- 128-30
- 135-11
- 142-14
- *ph* 186-22
- 188-20
- *f* 210-17
- 229-12
- 237-21
- 243-10
- 245- 7
- 249-18
- *c* 267-13
- 267-16
- *b* 283- 6
- 283-14
- 287-13
- 313- 9
- 320-11
- 321-24
- 331-29
- 336-29
- *o* 346-31
- 359- 5
- *p* 370- 6
- 370-12
- 370-17
- 379- 2
- 383-14
- 386-17
- 395-10
- 404-27
- 404-28
- 406- 3
- 414- 8
- 415-19
- 416-13
- 422-23
- 427-16
- *t* 455-29
- 457-22
- 458- 1
- 458- 9
- *r* 474-17
- 486-15
- 489-22
- *g* 518-16

same
- *g* 525-25
- 546- 4
- 551-31
- *ap* 559- 2
- 566-19
- *gl* 598- 5
- 598- 7

Samson
- *s* 124- 4 a blind belief, a *S* shorn of his strength

sanative
- *pr* 12-21 apparently either poisonous or *s*.

sanction
- *an* 106-16 Let this age, . . *s* only such methods as are
- *s* 146-23 Divine Science derives its *s* from the Bible,
- *p* 382- 4 having only human approval for their *s*.

sanctioned
- *s* 125-11 which human belief created and *s*.
- *ph* 171- 2 paganism and lust are so *s* by society

sanctity
- *m* 62- 3 the period of gestation have the *s* of virginity.

sanctuary
- *pr* 15- 3 The closet typifies the *s* of Spirit,
- 15-17 In the quiet *s* of earnest longings,
- *f* 232-26 In the sacred *s* of Truth are voices of

sandal
- *p* 363- 2 costly and fragrant oil, — *s* oil perhaps,

sandals
- *a* 28-23 to unloose the *s* of thy Master's feet!

sands
- *sp* 87-23 the bodies which he buried in its *s*:

sandstone

red *s*, nothingness,

she cherished *s* hopes that C S.

[illegible]

the foundations of error would be *s*

thus *s* the foundations of

s [illegible] at the right hand of the Father

serpent, called the devil, and *S*, — *Rev.* 12 9

good and evil, God and *S*.

her

he said that *S* had bound her,

" whom *S* hath bound," — *Luke* 13 16

another illusive personification, named *S*.

This view of *S* is confirmed by the name

no need of sun or *s*,

satisfaction
- *b* 296-17 must lose all *s* in error and sin
- 322-14 Man's wisdom finds no *s* in sin,

satisfactory
- *pref* ix-15 not complete nor *s* expositions of Truth

satisfied
- *pr* 9- 8 Do we pursue the old selfishness, *s* with
- *a* 21-30 *s* if he can only imagine himself drifting
- 36-27 or that the hand of Love is *s* with
- *ph* 180- 5 The patient sufferer tries to be *s* when he
- 181-22 and are *s* with good words instead of effects
- 181-28 they generally know it and are *s*.

satisfy
m 60-32 Higher enjoyments alone can s· the cravings
ph 181-26 in order to s· the sick that you are
f 230-25 soothing syrups to s· mortal belief,
c 257-26 to still the desires, to s the aspirations?

Saul
b 326-23 S· of Tarsus beheld the way — the Christ, or

save
pr 2-13
12- 1
a 22- 8
23- 2
24- 3
36-12
women
42-13
49- 8
49-17
49-30
sp 95- 1
to s.
s 136- 8
149- 1
164-24
ph 166-11
174- 6
196- 4
f 226-26
b 299- 5
314-30
p 377- 6
436-17
439-11
t 447-11

saved
a 23-29
38- 6
45-12
49-29
sp 98- 8
s 133- 8
164-15
f 221-14
b 328- 3
o 346- 8
346-11
p 369-31
426-18
t 458-30
r 497-16
ap 577-22

saves
pr 11- 7
a 20-22
s 143-16
152- 5
b 328- 7

saving
b 285-24 not as the s· Principle, or divine Love,
285-31 as the healing and s power

Saviour
a 29-19
55-11
b 285-23
317-25
326-14
p 364-18
r 477- 2
g 534- 4

Savonarola
a 40-13 Did the martyrdom of S make the

savor
b 269- 1 pantheistic, and s of Pandemonium,

savour
s 153- 7 The salt had "lost his s·," — Matt 5 13

saw
a 24-29
45-22
46- 2
46-29
s 137- 2
ph 184-32
193-13
193-29
f 226-22
226-29
227- 3
228-30

r 477- 3
g 503-26
506-24
508-11
511-10
512- 7
513-24
515- 2
518-24
525-23
536- 2
ap 558- 3
561- 5
561- 7
561-11
561-16
562- 1
569-29
572-20
572-25
576-10
576-19
gl 596- 7

Saxon
b 286-16 In the S and twenty other tongues
g 525- 8 In the S, mankind, a woman, any one,

say
pr 1- * I s· unto you, That whosoever shall s — Mark 11 23.
1- * Mark 11 24.
1- 4
6- 2
10-27
a 18- *
21- 2
33-30
38-13
40- 5
49- 5
50-22
m 63-18
64-12
sp 70- *
70- *
74-23
92-32
an 104-10
104-11
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105- 5
s 107-13
120-13
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160-16
161- 3
164- 9
ph 165- *
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175- 9
184-18
187-18
f 208- 5
210-25
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212-26
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218- 3
218- 9
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c 256-23
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say

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296-29
305-16
312- 9
312-12
324-31
329- 7
o 341- *
343- 1
343- 9
344- 7
352-12
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385-22
385-27
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391- 5
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399- 3
402- 3
402-16
402-20
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413-31
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434- 5
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448- 8
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543-19
544-21
548- 1
553-29
554-15
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555- 8
ap 568-25
gl 587-15

saying

his
b 271-17 Hence the universal application of his s .

keep my
sp 70- * *If a man keep my s , — John* 8 51
f 217-13 "If a man keep my s , — *John* 8 51
p 428- 8 "If a man keep my s , — *John* 8 51
429-31 "If a man keep my s , — *John* 8 51
438- 7 If a man keep my s , — *John* 8 51

of our Master
b 315- 3 That s of our Master,
p 382-21 This verifies the s of our Master·

Scriptural
s 131-17 according to the Scriptural s ,

this
a 50-24 But this s could not make it so
b 289-29 But by this s error, the lie, destroys itself

uncomprehended
a 42-30 to test his still uncomprehended s ,

a 28-19 did not hinder men from s
32-18
40-12
49-29
s 140- 5
164-28
ph 193-27
b 294-11
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saying

b 334-25
o 345-12
p 363-11
385-23
t 453- 5
r 485-31
496-26
g 512-17
527- 7
530-19
533-16
535-21
ap 568-13
574- 8

sayings

c 266-23 Mortals must follow Jesus' s·
b 276- 2 fulfils these s of Scripture,
333-32 By these s Jesus meant, not that the
o 350- 6 To understand all our Master's s
350- 7
361-15
p 429-27
g 539-32
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says

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pr 5-29
12 1
a 31-22
m 58-32

sp 79-23 unscientific practitioner s "You are ill
89-11 She s , "I am incapable of words that glow,
99- 6 "Work out your own . . s the apostle, — *Phil.* 2·12
s 113-14 De Quincey s mathematics has
115- 8 Job s "The ear trieth words, — *Job* 34·3
144-21
151-17
154-17
154-25
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ph 172-21
175-32
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375- 9
383- 5
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492-19
496-23
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552-14
557-17

scaffold

f 202-10 until disciplined by the prison and the s;

scale

ascending
ph 189-30 goes on in an ascending s by evolution,

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Christian

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16-18
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Science

Christian

s 150-11 mission of C S now, as in the time of
152-23 prepared her thought for the metaphysics of C S
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Christian

o 350- 5
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428-26
430-16
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Science

Christian

t 452-32
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456- 7 the only success of the students of C S.
456-12 Principle and method of demonstrating C S
456-14
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457- 7
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461- 4
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535-14
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of healing
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g 547- 7
of Life
pr 9-22 It involves the *S* of Life,
m 57- 3 cannot attain the *S* of Life
b 303-20 beatified understanding of the *S* of Life.
p 409-29 in ignorance of the *S* of Life,
r 489- 3 If the *S* of Life were understood,
of man
of Mind
m 62-32
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s 122- 8
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of Spirit
a 31-29 which would attend the *S* of Spirit,
b 270-21 and maintain the *S* of Spirit
of the Scriptures
b 319-28 and misstates the *S* of the Scriptures,
of this proof
a 42-29 taught his disciples the *S* of this proof
opposite of
r 471- 7 *error*, — the opposite of *S*,
order of
s 123- 7 which reverses the order of *S*
f 240-10 In the order of *S*, in which the Principle is
phenomenon of
gl 591-22 MIRACLE a phenomenon of *S*
practical
sp 98-18 stands a revealed and practical *S*
practises the
t 416-11 Whoever practises the *S* the author teaches,
prepared in
m 61-11 highway of our God may be prepared in *S*.
Principle and
a 39-31 the divine Principle and *S* of all healing
Principle of
sp 81-28 cannot destroy the divine Principle of *S*
s 120-20 the divine Principle of *S*, reversing the
b 272-32 reveals the natural, divine Principle of *S*
real
b 273- 9 They differ from real *S* because they
reality and in
b 293-11 In reality and in *S*, both strata, . . . are false
removes
a 40- 9 *S* removes the penalty only by
renders
g 540-17 *S* renders "unto Cæsar the — *Matt* 22 21.
rends asunder
f 226-20 *S* rends asunder these fetters,
revealed in
sp 81-17 the likeness of God as revealed in *S*

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f 250-30
c 260-13
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g 510-23
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gl 589- 6 Inspiration, the revelation of *S*, in which
reverses
s 120- 7 *S* reverses the false testimony of the
f 215-22 *S* reverses the evidence of
rules of
s 162-17 Working out the rules of *S* in practice,
separates the
f 207-18 *S* separates the tares and wheat
b 300-19 *S* separates the wheat from the tares,
servant of
s 146-11 material sense is made the servant of *S*
shows the cause
a 53-18 *S* shows the cause of the
signet upon
r 472- 6 God has set His signet upon *S*,
smatterers in
t 460-19 abused by mere smatterers in *S*, it becomes a
spirit of
s 145- 4 So . . imbued were they with the spirit of *S*,
Spiritual
s 127- 9 The terms Divine Science, Spiritual *S*,
spiritual sense and
b 294-18 destroyed . . through spiritual sense and *S*.
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ap 566- 9 Stately *S* pauses not, but moves before them,
suffering or
b 296- 7 suffering or *S* must destroy all illusions
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c 266- 3 Such is the sword of *S*, with which
test of
f 204-19 They can never stand the test of *S*.
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s 127- 1 author's application of the word *S*
127- 2 or questions her use of the word *S*,
o 341-13 Sneers at the application of the word *S*
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f 202-15
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461-12
463- 6
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g 548- 5
ap 577-30
Truth or
g 545- 4 This could not be the utterance of Truth or *S*,
truth, or
s 127- 6 entitled to a classification as truth, or *S*,
unerring
r 473-21 and to test its unerring *S* according to his rule,
unexplained by
s 121-15 man, . . . unexplained by *S*, is as the
unfolds the
b 296- 2 whereas *S* unfolds the eternal verity,
usher in
g 529- 9 usher in *S* and the glorious fact of
warfare in
ap 568- 6 typifies the divine method of warfare in *S*,
war with
f 252- 1 They are at war with *S*,

Scriptures

declare
g 526-16 and the S declare that He created all
539-16 S declare that God condemned this lie
ap 569-24 Here the S declare that evil is temporal,

imply
b 331-11 The S imply that God is All-in-all
g 550-22 If Life is God, as the S imply,

inform us
ph 183-11 S inform us that sin, or error, first caused
r 475- 8 S inform us that man is

interpret the
g 534- 6 enabled woman to be first to interpret the S

Key to the

o 354- 4 Why then do Christians try to obey the S

often appear
r 488-11 Hence the S often appear in our

older
g 502- 2 the living and real prelude of the older S

plainly declare
p 400-30 The S plainly declare the baneful influence of

reading the
r 481-32 When reading the S, the substitution of the

say
o 357-29 "Life in Himself," as the S say, — John 5 26

throughout the
o 358-18 as is recorded throughout the S

turn to the
f 217-11 yet if we turn to the S, what do we read?

were illumined
s 110-14 The S were illumined,

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b 271- 4
271-29
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o 341- 6
344- 6
358-10
361-31
p 410- 9
427-18
r 468-19
476-23
g 501- 1
ap 578- 1
gl 590-26

scrofula
p 424-28 To prevent or to cure s and other so-called

scrofulous
p 424-32 a humor in the blood, a s diathesis

scrubbing
p 413-18 without s the whole surface daily

sculptor
f 248-12 The s turns from the marble to his model
c 260- 3 no more , than the s can perfect his outlines from

sculptor's
b 299- 2 s thought when he carves his

sculptors
f 248-13 We are all s, working at various forms,
249-19 by vicious s and hideous forms

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m 65-31 marriage will become purer when the s is gone

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a 34-32 joyful meeting on the shore of the Galilean S!
f 226-30 the Red S and the wilderness,
ap 566- 2 were guided triumphantly through the Red S,
576- 1 and the Peaceful S of Harmony

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cast into the
pr 1- * and be thou cast into the s, — Mark 11 23

fish of the
(see fish)

sea

no more
g 536- 4 and there was no more s " — Rev 21 1.
ap 572-22 and there was no more s. — Rev. 21 1

O thou
s 135- 2 "What ailed thee, O thou s, — Psal 114 5.

surging
ap 569-18 They are in the surging s of error,

troubled
m 67-17 or sunshine gladdens the troubled s.

upon the
ap 558- 7 and he set his right foot upon the s, — Rev 10 2
559- 5 dominant power of which was upon the s,

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g 505-20 the mighty waves of the s " — Psal 93 4.

sp 87-20 s is ignorant of the gems within its caverns,
g 536- 6 the s, is represented as having passed away.
ap 568-21 of the earth and of the s! — Rev 12 12

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a 44- 1
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f 232-24 which s God's condemnation of sin,
p 363- 4 Breaking the s jar, she perfumed Jesus' feet

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o 354-17 who thereunto have set their s
ap 572-15 open the seven s of error with Truth,

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f 242-26 one web of consistency without s or rent.

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m 67- 9 the dauntless s is not sure of his safety,

seances
sp 86-18 apparitions brought out in dark s

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s 109-15 The s was sweet, calm, and buoyant with hope,
152-24 in her s for truth,
11 rush after drugs, s out the material so-called
1 he could not possibly elude their s.
12 s the Scriptures and read little else,
16 "a weary s for a viewless home "
the weary s after a divine theology,
12 it s "the joints and marrow," — Heb 4 12
11 "Canst thou by s find out God?" — Job 11. 7.
"Canst thou by s find out God?" — Job 11 7
6 S for the origin of man, who is the
23 the waters called He S — Gen 1 10
1 the waters called He S " — Gen 1 10
18 and fill the waters in the s, — Gen 1. 22
7 when I have a convenient s I will — Acts 24 25
20 "forth Mazzaroth in his s," — Job 38 32
p -28 blind faith removes bodily ailments for a s,

seasons
m 57-13 bringing sweet s of renewal like the
s 125-21 The s will come and go with changes of
g 509-11 let them be for signs, and for s, — Gen 1 14
509-25 the days and s of Mind's creation,

seat
f 239-23 Mortal mind is the acknowledged s of
b 285-19 finite conception of . . . body as the s of Mind

seats
s 122-12 as the s of pain and pleasure,

secluded
t 464- 8 they would understand why she is so s.

second
sp 77-12
87-13
87-14
91-27
s 115-25
118- 7
f 204-13
204-16
234-27
b 270- 1
290-14
314- 9
p 403- 9
433-22
t 456-30

second

g ... are mental, both primarily and s.

secondary
f 207-13 nor ... the law of Spirit s.
ap 559- 7 a s power was exercised upon visible error
562- 8 This idea reveals the universe as s

secrecy
s 118- 8 hidden in sacred s from the visible world?

secret
pr 8- 7 They hold s fellowship with sin
13-11
15- 1
15- 2
15- 7
15-23
15-25
an 102-20
b 317- 1
ap 559-14

secretion
s 160-11 the organic action and s of the viscera.
p 399- 8 not a s nor combination can operate, apart from

secretions
s 162- 7 It changes the s, expels humors,
162-13 S have been changed,
p 382- 9 Constant bathing and rubbing to alter the s
415-20 the s, the action of the lungs,

secretly
pr 13- 7 s yearning and openly striving for the

sect
f 236- 5 in the interests of humanity, not of s.

sectarian
s 139-13 wisely to stem the tide of s bitterness,

section
f 225-32 rights of man were vindicated in a single s

sections
s 122-11 certain s of matter, such as brain and

sects
a 28-27 because it is honored by s and societies,
f 224-11 s many but not enough Christianity
230- 2 The s, which endured the lash of their
t 444-22 If ecclesiastical s or medical schools

secure
m 56-14 such moral regulations as will s
60-31 would be more s in our keeping, if
f 238-23 Justice often comes too late to s a verdict.

secured
t 456- 6 has s the only success of the students of

securely
pr 11-26 that we may walk s in the

security
a 14-27 in disobedience to Him, we ought to feel no s,
f 232- 7 S for the claims of harmonious and

seditions
an 106-23 wrath, strife, s, heresies, — Gal. 5. 20

sedulous
ph 179-28 The s matron — studying her Jahr

see
pr 5-20
8-27
a 27- 4
38-29
45-27
sp 70- 6
71-10
71-14
85-12
86-15
86-22
92-11
an 103-19
s 132- 5
133-29

see

547-12 was able to s in the egg the earth's atmosphere,
549- 6
551-14
ap 571-24
572- 3
573- 4
573-22
gl 585-15
586- 6
588-26
590-14 Life. S chapter on Recapitulation, page 4..
593- 3 Principle. S chapter on Recapitulation, page 465.
594-18 Souls. S chapter on Recapitulation, page 466.
594-24 Spirits ... (S page 466.)
594-25 Substance. S chapter on Recapitulation, page 468.
fr 600- * let us s if the vine flourish, — Song 7. 12.

seed

and soil
f 212-18 They produce a rose through s and soil,

bearing
g 518- 6 every herb bearing s, — Gen. 1 29

dig up every
sp 79-10 and dig up every s of error's sowing

good
f 237-11 theories of parents often choke the good s
237-13 snatches away the good s before it

is in itself
g 507-13 whose s is in itself, — Gen. 1 : 11.
508- 2 But the s is in itself, only as the
511- 4 "whose s is in itself" — Gen. 1 11.

material
g 531-30 declares that the material s must decay

of error
g 535- 2 The seed of Truth and the s of error,

of matter
g 535- 3 the seed of Spirit and the s of matter,

of Spirit
g 535- 3 the s of Spirit and the seed of matter,

of the Church
a 37- 6 blood of the martyrs is the s of the Church"

of Truth
b 271- 1 s of Truth springs up and bears much fruit.
g 535- 1 The s of Truth and the seed of error,

seed

or soil
g 530-25 the plant grows, not because of *s* or soil, but

sowing the
ph 183- 9 without sowing the *s*

sown in the soil
m 66-12 *not from s sown in the soil of material hopes,*

was in itself
g 508-11 whose *s* was in itself, — *Gen* 1 12

within itself
ph 180- 9 This is the *s* within itself
g 508-14 The *s* within itself is the pure thought

yielding
g 507-12 the herb yielding *s*, — *Gen* 1 11
508-10 and herb yielding *s* after his kind, — *Gen* 1 12
518- 8 the fruit of a tree yielding *s*, — *Gen* 1 29

sp 74- 8
76-15
89-32
s 125-30
b 272- 7
o 361-28 until God prepares the soil for the *s*
g 508- 6 substance of a thought, a *s*, or a flower
534-10 between thy *s* and her *s*, — *Gen* 3 15

seedling
ph 190- 5 mortal says that an inanimate unconscious *s* is

seedlings
ph 188-26 according to the *s* of fear

seeds
ph 179-29 sowing the *s* of reliance on matter,
b 294- 5 carries within itself the *s* of all error.

seedtime
sp 96- 9 but summer and winter, *s* and harvest

seeing
a 54- 6
sp 86-20
b 320-16
p 397- 1
t 464- 1
r 487- 7
489-18
g 529-27
ap 572-27

seek
pr 5-31 and *s* the destruction of all evil works,
8- 5 their wickedness and then *s* to hide it
a 20-31
34-13
sp 70- *
70- *
s 142- 8
f 236- 7
238-20
254-11
b 285-25
285-23
286- 1
286- 3
323- 1
p 364-18
409 26
t 451-11
r 476-21
487- 1
494-19
g 519- 2
555-19

seeker
pref x-23 personal experience of any sincere *s* of Truth

seekers
pref xii-26 she commits these pages to honest *s* for Truth
p 364-20 Jesus told Simon that such *s* as he
ap 570-14 simple *s* for Truth, weary wanderers,

seeketh
g 538- 1 "*s* not her own" — *I Cor* 13 5

seeking
pr 10-14
sp 85-25
f 222-29
b 290- 8
327-28
p 367-10
t 464-10
g 518-18

seeks
s 124- 9 *s* to find life and intelligence in matter,
b 279-31 Pantheism, . . . *s* cause in effect,
280-14 it *s* to divide the one Spirit into persons
g 541- 4 Cain *s* Abel's life,

seem
sp 76-15
80-19
96-16
s 131- 1
131- 2
131- 2
131-16
ph 169-25
185-26
189-13
198- 5
f 211-13
216-24
231- 6
248- 4
b 282-21
284- 6
288-31
299-26
300- 6
307-12
327-18
o 343-21
353-27
p 406-14
422- 7
t 446- 6
r 470-15
472-28
491- 2
493-25
494-21
494-22
g 502- 3
506-25
546-18
556-21

seemed
a 46-20 after what *s* to be death
s 131-22 so it *s* good in Thy sight" — *Luke* 10 21
f 237- 2 She *s* not to notice it.
b 297-13 that disappears which before *s* real
314-17 To such . . the real man *s* a spectre,
314-19 and the body, . . . *s* to be substance,
315-29 (that is, as it *s* to mortal view),
g 547-14 speck of so-called embryonic life *s* a
555-29 which *s* to vanish in death

seemeth
sp 81-18 Though the grass *s* to wither
r 472-19 that which *s* to be and is not.

seeming
a 45-11
an 101-31
s 119-30
122- 3
164-18
ph 167-32
190-17
f 209- 6
c 266- 9
b 295- 2
o 352-30
p 368-27
382-24
390- 6
394- 2
t 452- 2
463-30
r 473- 2
g 545-26

seemingly
s 147-23 hitherto unattained and *s* dim
ap 563-20 *s* impede the offspring of the spiritual idea,

seems
m 64- 8
an 101-26
s 120- 1
121-18
123-12
126-11
134-32
157-24
ph 169-32
170-24
179-14
f 212- 4
250-21
251- 1
c 262-29
263-21
b 298-24
301- 7

seems

b 301-14
301-23
307-22
312- 6
351-17
o 353- 2
p 374- 6
375-28
384- 9
393- 4
410-15
411-18
417-20
t 447-17
459-24
r 474- 9 take,
480-21 which *s* to make men capable of wrong-doing
483-22 Because the Science of Mind *s* to bring into
g 501- 5 often *s* so smothered by the immediate context
507-31 divine idea *s* to fall to the level of
524-10 the true idea of God *s* almost lost.
ap 558-11 To mortal sense Science *s* at first obscure, abstract,
576- 5 which to us *s* hidden in the mist of remoteness,

seen

a 27- 4
37-14
46-11
sp 88-19
99-21
an 104- 5
s 109- 6
109- 9
116-12
139-23
ph 169- 4
176- 9
179- 8
193-19
f 211-15
212-10
217-16
233- 8
244- 8
247- 3
251-29 we
c 255-18
260-11
261- 9
265-21
b 268- *
268- *
279-18
300-29
300-30
310- 7
310-29
321- 2
321-12
323-28
325-19
330-13
334-13
o 354-18
358-31
359- 1
p 360-15
366-16
369-25
395-22
t 419-19
458-15
459- 3
r 468-21
477- 7
478-10
479-31
g 504-13
520- 7
524- 2
543-28
544-10
553-15
554- 2
ap 560-10
571-13
572-17
575-29

seer

ap 574-22 lifted the *s* to behold the great city,
gl 593- 4 PROPHET. A spiritual *s*;

seers

sp 84- 9 men become *s* and prophets involuntar
b 333-25 which baptized these *s* in the divine nat

sees

sp 86-29
86-30
86-31
90-17
s 126- 6
129-31
ph 180- 5
198-15
f 220-21
b 294- 9
p 371-12
401-14
t 415-32
r 467-28
485- 5
ap 563-17
563-18
571-11
gl 591-14

seeth

pr 13-11
15- 1
c 262-18
b 305-18
g 518-17

seething

m 67-14 on the *s* ocean of sorrow.

seize

s 119- 8 To *s* the first born of this dilemma

seized

t 464-14 *s* with pain so violent

seldom

g 550-28 is deemed monstrous and is *s* fruitful,

select

a 38- 3 and for a *s* number of followers.
r 494-12 for a *s* number or for a limited period

selected

f 235- 8 *s* with as direct reference to their morals

selects

t 455-20 God *s* for the highest service one who

self

and sense
a 20-30 put aside material *s* and sense,
human
f 254-19 But the human *s* must be evangelized.
ignorant of
ph 186-28 Mortal mind is ignorant of *s*,
mortality's
r 468- 4 sin is mortality's *s*, because it
one's
sp 88-18
90-24
c 260-25
b 322-32
o 345-13
t 448-31
449- 8
original
b 295-10 and then recover man's original *s*.
sacrifices of
a 23- 2 and Love may require many sacrifices of *s*
sense and
b 296- 9 and regenerate material sense and *s*.
324- 5 The purification of sense and *s*
sin and
b 334-17 while the spiritual *s*, or Christ,
ph 199- 8 Muscles are not *s*.
p 393- 4 The body seems to be *s*, only because

self-cognizant

r 479-11 It is not *s*, — cannot feel itself,

self-created
c 267-7 God is Father, eternal, *s*, infinite

self-defence
t 446-3 a community unprepared for *s*

self-denial
f 221-28 undisciplined by *s* and divine Science
t 462-17 *s*, sincerity, Christianity, and persistence

self-denials
a 39-8 We must have trials and *s*,

self-destroyed
f 224-8
b 293-23
o 346-21
p 363-8
437-14
r 476-6

self-destroying
gl 581-17 BABEL. *S* error,

self-destruction
element of
b 310-24 Sin is the element of *s*,
elements of
r 481-25 Sin has the elements of *s*.
no element of
b 311-8 which has no element of *s*
of all error
b 303-19 through the *s* of all error
of error
b 293-26 In reality, they show the *s* of error
point of
p 374-32 or increases it to the point of *s*
suffering and
gl 588-2 suffering and *s*, self-imposed agony,

s 109-26 If muscles can cease to act . . . they must be *s*.

f 207-16
b 309-27
o 346-13
p 388-23
393-20
t 457-13
r 470-13

self-evident

matter,

self-existence
b 331-20 and there is no other *s*.

self-expressed
f 213-10 God, good, is self-existent and *s*,

self-forgetfulness
pr 15-26 *S*, purity, and affection are constant prayers

self-governed
an 106-9 Man is properly *s* only when he
s 125-17 Reflecting God's government, man is *s*.

pr 1-6 watching, and working, combined with *s*,
a 23-5 The atonement requires constant *s*
sp 99-19 health, purity, and *s*,
gl 590-9 LAMB OF GOD The spiritual idea of Love; *s*;

selfish
a 36-19
51-29
m 58-13
s 109-16
ph 192-15
b 270-10
318-10
t 447-7

and sin
ph 176-14 *s* and sin, disease and death, will lose their
mountain of
m 61-10 and every mountain of *s* be brought low,
old
pr 9-7 Do we pursue the old *s*, satisfied with
tips the beam
f 205-28 *S* tips the beam of human existence towards

pr 9-11 If *s* has given place to kindness,
m 64-2
ph 175-19
f 201-9
205-27
b 330-30
p 407-7
410-24
t 462-27
gl 589-2

self-knowledge
t 462-20 Anatomy, . . . is mental s,

self-love
f 242-15 S is more opaque than a solid body.
242-18 self-will, self-justification, and s,

self-made
b 282-11 a belief in a s and temporary
294-26 Man is neither s nor made by mortals.
gl 584-22 saith. . . . a wicked mind, s or

self-respect
p 407- 3 inconceivably terrible to man's s.

self-same
b 317-22 as the s Jesus whom they had loved

self-satisfied
pr 7-21 A s ventilation of fervent sentiments

self-seeking
t 445-21 S, envy, passion, pride,

self-seen
p 411-19 Jesus caused the evil to be s

self-sentence
p 378- 6 will enable you to commute this s,

self-sustained

f 242-18 the adamant of error, — s,
gl 589- 2 envy, hatred, selfishness, s, lust.

semblance
ph 195-15 Whatever furnishes the s of an idea

semi-god
c 263-16 mis-creator, who believes he is a s.

semper paratus
t 458-15 S p is Truth's motto

send
f 206-19
b 287-12
p 430-31
t 455-29
g 545-14
ap 570-19

sender
s 158- 7 Apollo was also regarded as the s of disease,

sendeth
r 489-22 s not forth sweet waters and bitter.

sending
f 206-26 Instead of God s sickness and death,

sends
ph 191-32
194- 9
196-31
f 239-30
239-31
p 390-11
g 516-15
ap 568-29

sensation
basis of
ph 174-19 acting from the basis of s in matter,
belief that
gl 593- 1 *alias* the belief that s is in matter.
changes
r 491- 5 Change the belief, and the s changes.
devoid of
r 480- 9 whereas matter is devoid of s.
disappears
r 491- 6 Destroy the belief, and the s disappears
false
s 123-28 and not upon the judgment of false s.
has no
ph 166- 1
f 211-10
214-31
o 346-23
p 401-14
r 485- 4
489- 5
489-26
intelligence and
b 294-12 error, saying: "Matter has intelligence and
life and
b 278-12 That matter . . . has life and s, is one of th
289- 4 The belief that life and s are in the body
p 396-30 never giving the body life and s.
life, nor
s 127-22 have — as matter — no intelligence, life, nor
f 205-11 matter has no intelligence, life, nor s,
material
(*see* material)
material in
p 416-17 and this mind is material in s,
no
f 212-16 and the nerves have no s.
237- 4 "There is no s in matter."
b 284-30 no s nor report goes from material body to
nor life
s 108- 6 matter possesses neither s nor life;
of pain
f 212- 6 If the s of pain in the limb can return,
of sickness
f 211-13 The s of sickness and the impulse to sin
physical
pr 7-17 Physical s, . . . produces material ecstasy
supposed
s 120-25 deduced from supposed s in matter
world of
pr 13-31 the world of s is not cognizant of

sp 81- 4 as there is to show the sick that matter has s;
ph 169-28 the s would not appear if
188-18 The smile of the sleeper indicates the s
f 211-24 If it is true that nerves have s,
212-14 it proves s to be in the mortal mind,
218-26 to believe in matter as . . . having s or pow
243-24 matter has neither intelligence nor s.
b 295- 2 the s seeming to be in nerves
318-22 denies the error of s in matter,
p 370-30 change our basis from s to C. S.,
396-21 as if matter could have s.
408-30 that condition of the body which we call s
r 480- 8 belief that there is s in matter,
485-29 as much as nerves control s
488-22 Nerves have no more s, . . . than the
gl 586-20 a belief that matter has s.
591-11 s in the sensationless,

, and s,

sensations
sp 73-20
73-24
92- 6
f 211- 7
211- 7
p 372- 7

sense
allegorical
ap 575-16 Taken in its allegorical s,
and Soul
f 240-32 how to divide between s and Soul.
anthropomorphic
b 337- 1 but not in any anthropomorphic s.
captives [of
pref xi-19 deliverance to the captives [of s]. — *Luke* 4
certain
g 509- 7 presented to them the certain s of eternal Life
ap 569-14 in a sweet and certain s that God is Love.
changes the
b 319-28 A misplaced word changes the s
clear
b 325-20 Paul had a clear s of the demands of Truth
r 495-17 your clear s and calm trust,
common
p 365-12 and common s and common humanity are

sense
contradicting
gl 596-26 C. S., contradicting *s*., maketh the valley to bud
corporeal
pref viii- 5
m 56-11
sp 72- 2
77- 5
ph 167- 7
b 299-26
p 376-16
380- 9
r 483-15
486- 5
489-13
493- 2
494-20
495-21
g 533-31
548-11
ap 573-19
578- 2
gl 583- 6
correct
ap 560-18 without a correct *s* of its highest visible idea,
deadened
a 55- 2 from a deadened *s*. of the invisible God,
detach
c 261-21 Detach *s* from the body, or matter,
distorted
b 322-22 incurred through the pains of distorted *s*
divine
g 505-24 the divine *s*., giving the spiritual proof
ap 577- 1 human sense of Deity yields to the divine *s*,
diviner
b 285-29 to give place to a diviner *s*. of
p 369- 7 He enters into a diviner *s* of the facts,
ap 563- 2 while, to a diviner *s*, harmony is the real
dormant
b 327-31 awaken the man's dormant *s* of
enraptured
f 246-15 should dawn upon the enraptured *s*
erroneous
p 396-25 with which to combat their erroneous *s*.,
errors of
f 240-27 In trying to undo the errors of *s*
b 273-14 till the errors of *s* are eliminated
p 406-11 The Science of being unveils the errors of *s*,
every
f 208- 9 a law of mortal mind, wrong in every *s*,
false
s 109-26 this false *s* evolves, in belief, a
122-27 Temporal life is a false *s* of existence
ph 172-14 as the false *s* of being disappears
194-22 by the false *s* it imparts
196-13
f 205- 5
213-31
253-14
c 262-27
b 281-21
307-15
311-30
319- 1
325-32
335-23
p 389-26
411-22
t 460-15
r 485- 6
493-30
g 539- 1
540-21
545-22
ap 573-20
falsities of
sp 78- 4 They are the falsities of *s*,
finite
s 120- 1
124-12
f 208- 3
c 263-24
b 280-13
300- 3
fleshly
b 314- 3 waited until the mortal or fleshly *s* had
for soul
r 482- 1 substitution of the word *s* for *soul*
high
t 448-20 a high *s* of the moral and
higher
b 295-29
322-20
p 390-14
r 487- 1
gl 589-19

sense
human
(*see* **human**)
identical with
r 482-12 out of Science, soul is identical with *s*,
immanent
f 209-14 immanent *s* of Mind-power enhances the glory of
immortal
sp 72- 3 Principle of man speaks through immortal *s*
f 210-30 immortal *s* includes no evil nor pestilence.
210-31 immortal *s* has no error of sense,
216-14 to supply the truth of immortal *s*
imparting a
ap 567- 2 imparting a *s* of the ever-presence of
imperfect
c 258-25 Mortals have a very imperfect *s* of the
incorporeal
ap 577- 2 yields to the incorporeal *s* of God and man
inferior
gl 590-16 which has the inferior *s* of master, or ruler
instead of
b 302-23 this real man is governed by Soul instead of *s*.,
literal
a 32-24 This would have been foolish in a literal *s*,
lower
s 116-30 but not in the lower *s*.
gl 590-18 word *kurios* almost always has this lower *s*,
material
(*see* **material**)
misconceived
b 281-19 is a myth, a misconceived *s*
moral
t 451-32 tends to blast moral *s*, health, and
mortal
(*see* **mortal**)
must be immortal
p 433-29 sense of Life, God,—which *s* must be immortal,
my
a 40-10 This is my *s* of divine pardon,
no
f 210-31 it has no *s* of error, therefore it is
243-26 Love has no *s* of hatred.
no error of
f 210-31 immortal sense has no error of *s*,
no more
f 250-26 matter has no more *s* as a mortal man than
no other
f 206- 2 no other *s* of Life, and no consciousness of the
objects of
b 269-15 exchanges the objects of *s* for the ideas of
g 510- 4 than to dwell on the objects of *s*!
of being
(*see* **being**)
of Christian Science
ap 577-28 The writer's present feeble *s* of C S
of disease
b 270-27 If a *s* of disease produces suffering
p 421-26 If you would destroy the *s* of disease,
of ease
b 270-28 and a *s* of ease antidotes suffering,
of error
g 520-13 in which all *s* of error forever disappears
of evil
b 325- 3 He who . . loses all *s* of evil,
g 540-15 that Truth may annihilate all *s* of evil
offspring of
b 274- 5 the offspring of *s*, not of Soul, Spirit,
of good
b 311-13 Evil is destroyed by the *s* of good.
of health
m 69- 4 mortals gain the *s* of health only as
of infinitude
r 469-21 We bury the *s* of infinitude, when we admit
of Life
b 2?8-16 alternating between a *s*. of pleasure and pain,
322-19 until his physical *s* of pleasure yields to a
of sin
m 69- 5 only as they lose the *s*. of sin and disease,
b 311-12 It is a *s* of sin, and not a sinful soul,
r 481-31 it is the *s*. of sin which is lost, and not
of Soul
gl 582-15 a *s*. of Soul, which has spiritual bliss
of soul
b 319- 1 manifests mortality, a false *s*. of soul.
r 493-26 Any *s*. of soul in matter is not the
of substance
b 301- 7 but his *s*. of substance involves error
one
s 119-17 In one *s*. God is identical with nature,

senses

deceitful
p 335- 4 the testimony of the deceitful *s*,

educated
ph 195- 8 All that gives pleasure to our educated *s*

enslaving
f 227- 6 claims of the enslaving *s* must be denied

erring

five
ph 200-22 in other words the five *s*,
b 274- 4 knowledge gained from the five *s*
g 526-10 material hearing, sight, . termed the five *s*
532-31 through matter, the five *s*

his
a 52- 5 His *s* drank in the spiritual evidence of

human
s 116- 6 evidence before the corporeal human *s*,
t 461-10 from the standpoint of the human *s*

illusions of the
b 332-13 dispelling the illusions of the *s*,

illusive
ph 191-28 The illusive *s* may fancy affinities with

limited
b 337-21 incomprehensible to the limited *s*

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mortal
b 238-28 unlimited by the mortal *s*
p 390- 6 to the mortal *s*, there is seeming discord

of man
r 486-23 all the spiritual *s* of man, are eternal.
489-19 Who dares to say that the *s* of man can be

of Mind
r 489- 4 the *s* of Mind are never lost

of Soul
f 213-18 communicated through the *s* of Soul
214-29 Neither can interfere with the *s* of Soul,

of Spirit
b 274-12 The *s* of Spirit abide in Love,

personal
b 334-11 imperceptible to the so-called personal *s*,

physical
(*see* physical)

real
f 214-30 and there are no other real *s*
b 284-28 the only real *s* of man are spiritual,
r 488-28 If it were possible for the real *s* of man to be

represent
c 265-16 The *s* represent birth as untimely

Science and the
b 273-13 Hence the enmity between Science and the *s*,

so-called
s 122-10
ph 190-11
c 258-20
261-20
b 292-16
r 471- 9
488-18

Spirit's
f 214-32 Spirit's *s* are without pain,

spiritual

these
b 284-26 are beyond the cognizance of these *s*,
294- 2 These *s* indicate the common human belief,
r 486- 7 To die, that he may regain these *s*?

those very
ph 135- 9 gave him pain through those very *s*,

unseen to the
f 234-30 action of the human mind, unseen to the *s*.

visible to the
p 400-26 image which becomes visible to the *s*

a 38-28
52- 7
m 61- 2
an 101- 4
s 119-26
120-13
138-25
f 206-14
242-14
b 293-18
305-20

senses
b 312- 8 The *s* regard a corpse, not as man,
p 382-25 oblivion, in which the *s* had engulfed him,
384-29 all the evidence before the *s* can never

senses'
s 122- 7 The material *s* reversal of the

sense-testimony
f 249- 2 relinquish all theories based on *s*,

sensible
s 109- 7 not, . . seen to be supported by *s* evidence,
ph 173- 9 the *s* is required to be made manifest through
p 399-27 since matter is not *s*.

sensibly
pr 14- 1 If we are *s* with the body and regard
p 383-30 pounding the poor body, to make it *s* well

sensitive
a 54- 1 he would have been less *s* to those beliefs
p 423- 6 oftentimes affects a *s* patient more
g 555- 1 mortal mind is less pungent or *s*,

sensual
a 20-13
sp 73-30
f 221-32
226-26
241- 5
254-16
c 263-23
b 296-10
g 547-28
gl 583- 1
590-11

sensualism
a 36-16
m 65-14
c 260-22
260-24
b 272-23
337- 6
gl 589- 5 mortal embracing duplicity, repentance, *s*.
594-15 love rebuking error, reproof of *s*

sensualist's
f 241- 8 The *s* affections are as imaginary, whimsical,

sensuality

all
f 201-10 selfishness, false appetites, hatred, all *s*,

and sin
p 364- 7 might be redeemed from *s* and sin.

arising from
sp 94-20 betrayal, arising from *s*

palsies

sin and
sp 82-31 In a world of sin and *s* hastening to

sp 71-25 There is no *s* in Spirit
92-19 an outgrowth of human knowledge or *s*,
an 104-20 dishonesty, *s*, falsehood, revenge,
gl 581- 6 counteracting all evil, *s*, and mortality.
587-21 HAM (Noah's son). Corporeal belief, *s*,
589-14 *s*, envy, oppression; tyranny
593- 7 RED DRAGON. Fear, inflammation; *s*;
593-12 REUBEN (Jacob's son). Corporeality, *s*;

sensuous
s 111- 3 the will, or *s* reason of the human mind,
121- 3 inclinations of a *s* philosophy
131- 8 Hence the opposition of *s* man
ph 177-14 the body is a *s*, human concept
f 203-19 imprisoned in a *s* body
224- 7 *s* pleasure or pain is self-destroyed
o 353- 1 scientific real is the *s* unreal
t 454-30 superiority of spiritual power over *s*
gl 582-24 CANAAN (the son of Ham). A *s* belief;
592-26 PHARISEE. Corporeal and *s* belief,

sensuousness
pr 16-20 Only as we rise above all material *s* and
a 35- 8 enabled to rise somewhat from mortal *s*,
51-29 His spirituality separated him from *s*,

sent
a 18- 9
27- 1
27-22
49- 7
s 109-29
126-13
133- 1
ph 165- 9

sent
b 272– 1
272– 1
p 378–13
410– 9
433–28
g 537– 3
ap 561–30

sentence
awaiting the
p 433–29 awaiting the s which General Progress
civil
pr 7– 1 The only civil s which he had for error
divine
pr 11–19 not to annul the divine s
of death
p 433–19 proceeds to pronounce the solemn s of death
436– 3 for which Mortal Man is under s of death
436–33 that court pronounced a s of death for
of God
f 232–23 never tried to make of none effect the s of God,
this
sp 80– 9 the very periodical containing this s
unjust
p 381–29 man's moral right to annul an unjust s,

an 105– 3 Courts and juries judge and s mortals
105–15 courts reasonably pass s, according to the motive.
p 378– 4
381–29
391–24
405–13
440–17

sentenced
b 322–15
p 433–24
434–22
434–30
435–17
436–28

sentences
sp 86–26
f 225–17
o 341– 5
p 391–26
440–21

sentient
b 280–25
285– 1
r 487–23
g 528– 1
gl 587–11

sentiment
pr 7–16
s 161–15
ph 176– 1
f 252–21
p 403–21

sentiments
pr 7–22 A self-satisfied ventilation of fervent s
ph 195–28 with wrong tastes and s
f 248–12 exercise of the s — hope, faith, love
b 327–30 Let that inform the s and awaken the
g 531– 9 represent the higher moral s,

sentinel
a 49–18 faithful s of God at the highest post of

sentinels
f 225– 9 and will command their s not to let truth pass

separate
pr 6– 5 God is not s from the wisdom He bestows
14–25 Entirely s from the belief and dream of
a 21–17 We have s time-tables to consult.
42–19 belief that man has existence or mind s from
m 66–21 Husbands and wives should never s if
sp 74–32
an 103–12
105–11
s 136– 6
f 204– 7
234– 7
b 304– 8
309–26
p 415–32
424– 2
t 449–25
451– 4
r 466–27
477–19
480–14
491–25
g 522–10
g 535– 4 the wheat and tares which time will s,
539– 4 Error begins by reckoning life as s from Spirit,

separated
a 51–17 therefore he could no more be s from his
51–28
sp 72–16
91– 5
b 303–29
306–14
306–18
315– 4
o 341– 5
t 450–28
r 477–29
478–28
g 505– 8
ap 562–12

separately
m 58–25 "Two eat no more together than they eat s"
p 397–27 can never treat mortal mind and matter s,

separates
m 66–31 furnace s the gold from the dross
f 207–18 Science s the tares and wheat in time of
b 300–20 Science s the wheat from the tares,
t 456–13 s himself from the true conception of
g 506– 6 a quality which s C. S. from supposition
548– 3 C. S. s error from truth,

separation
m 59–31 S never should take place.
b 338–23 even the supposed s of man from God,
p 375– 4 belief that . . . pain must accompany the s

separator
gl 586– 7 FAN. S of fable from fact;

sepulchre
a 44– 8 His three days' work in the s
44–29 while he was hidden in the s,
45–15 failed to hide immortal Truth and Love in a s.
b 293– 8 appearing at the door of some s,
314–18 the body, which they laid in a s,
g 534– 4 and to behold at the s the risen Saviour,
gl 597–14 opened the s with divine Science.

sepulchres
pr 8– 9 "like unto whited s — Matt. 23: 27.

sequel
s 159–20 The s proved that this Lynn woman

series
2 because an individual may be one of a s,
4 God is *One*, — not one of a s, but
32 yet afterwards he s questioned the signs of the

sermon

sermons
ph 176–12 "s in stones, and good in everything"
o 345– 8 Christian s will heal the sick.

serpent
argument of the
b 289–21 The argument of the s in the allegory,
beguiled me
g 533–28 She says, "The s beguiled me, — Gen. 3: 13.
brazen
s 133–11 looked upon the brazen s,
changeth the
g 515– 9 power which changeth the s into a staff
coiled around
sp 92–11 a s coiled around the tree of knowledge
enters
g 529–22 s enters into the metaphor only as
fable of the
g 544–12 first suggestion . . . is in the fable of the s.
handle the
b 321–11 wisdom bade him come back and handle the s.
is perpetually
ap 564–28 The s is perpetually close upon the
is supposed
g 544–21 The s is supposed to say,
lying
g 529–21 Whence comes a talking, lying s
represents the
sp 92–13 This represents the s in the act of
so-called
b 307– 3 This pantheistic error, or so-called s,
strangle the
ap 563–16 and fail to strangle the s of sin

serpent
talking
g 529-25 the species described, — a talking *s*,
ap 564-31 allegorical, talking *s* typifies mortal mind,
testimony of the
g 538-15 The testimony of the *s* is significant of
typified by a
ap 564-26 are typified by a *s*, or animal subtlety

b 269- 5
321- 9
321-13
338-24
g 515- 5
529-13
529-17
530-13
533-31
534- 9
534-27
539-18
550-26
ap 563-18
564-30
567-15
567-18
570- 8
gl 594- 1

serpent-bites
b 328-20 hundreds . die there annually from *s*

serpentine
g 541-22 Here the *s* lie invents new forms
ap 563-27 The *s* form stands for subtlety,

serpents
b 328- 1 taught them how to handle *s* unharmed,
328-23 they shall take up *s*, — *Mark* 16 18
p 362- * *they shall take up s*, — *Mark* 16 18
gl 587-15 the *s* of error, which say,

servant
a 44- 3 good and faithful *s*," — *Matt* 25 23
s 119-32 is but the humble *s* of the restful Mind,
146-11 by which material sense is made the *s* of
p 404- 4 or the special *s* of any one of the
439-26 declaring Disease to be God's *s*

servants
f 201- * *the reproach of Thy s*, — *Psal* 89 50
216-16 it makes the nerves, . . . *s*,

serve
pr 14- 5 We cannot "*s* two masters" — *Matt* 6 24
a 37-11 *s* to cleanse and rarefy the atmosphere of
ph 167-11 We cannot *s* two masters
f 201- 5 "No man can *s* two masters" — *Matt* 6 24,
211-23 would *s* only to prolong discord and illusion
c 267-23 by reversal, errors *s* as waymarks to the
o 346-30 We cannot *s* both God and mammon
p 422-19 changes in mortal mind *s* to reconstruct

served
a 52- 4 He *s* God, they *s* mammon
r 497-21 his resurrection *s* to uplift faith

serves
m 57-27
b 325-25
t 453-22
r 494-20
q 582 11

service
a 31-32
40 28
sp 79-32
b 325-24
p 399 12
436-12
t 455-21

servitude
f 225-23 Legally to abolish unpaid *s* in the
226-22 wearing out years of *s* to an unreal master

sessions
an 101-10 which tested during several *s* the phenomena

set
pref xi-21 To *s* at liberty them that are
a 19-14
20-30
44- 8
s 108-32
126-22
137-17
141- 8
ph 178- 4
f 210- 6
211-20
222-30
247- 8
b 320- 9
o 345- 8
354-17
p 367-20
382-32
434- 1
r 472- 6
493- 3
k 499- *
g 511- 7
521-26
521-30
542-16
555-24
ap 558- 7
568-10
gl 579- *

sets
sp 83-18
90-25
s 114-27
c 260-14
r 495-13
g 542- 8
554-19

settle
b 288- 7 will *s* all questions through faith in

settles
o 361- 4 cancels the disagreement, and *s* the question.
p 433-15 a look of despair and death *s* upon it

seven
pref xii- 6
p 421-32
g 520-10
ap 559-13
562-10
562-31
572-15
574- 6
574- 7
574-18

sevenfold
g 542-16 vengeance shall be taken on him *s*. — *Gen* 4 15

seventeen
ph 194-24 at the age of *s* Kaspar was still a

seventh
a 21-30 he turns east on the *s*,
p 362- 1 in the *s* chapter of Luke's Gospel
g 519-22 on the *s* day God ended His work — *Gen* 2 2.
519-23 and He rested on the *s* day — *Gen*. 2 2

seventy

an 101-10 which tested during *s* sessions the phenomena
ph 193- 6 said the bone was carious for *s* inches
g 556-32 plunged . . into the water for *s* minutes,

severance
m 57-26 this *s* of fleshly ties serves to
s 122-24 To material sense, the *s* of the jugular vein

severe
ph 175-23 was not so *s* upon the gastric juices
f 251- 5 which becomes more *s* before it ends
p 407- 9 Every hour of delay makes the struggle more *s*
r 488- 4 When, . . . you are able to banish a *s* malady,

severed
b 295- 1 The belief that a *s* limb is aching

severely
f 238-21 because we suffer *s* from error
t 443- 9 at times *s* condemned by some

severest
s 162-19 in their *s* forms.
p 387-18 That man does not pay the *s* penalty who

sex
551 21 peculiarities of ancestry, belonging to either *s*,

57-10 Both *s* should be loving, pure, tender, and
63-13
63-20
65-10
340-28
532- 2

sexual
549- 3 takes place apart from *s* conditions.

sexuality
508-19 The word is not confined to *s*,

shackles
f 225- 2 What is it that binds man with iron *s*·
c 256- 1 Progress takes off human *s*·.

shade
ap 566-22 In *s*· and storm the frequent night,

shadow
and shelter
g 516-16 The great rock gives *s*· and shelter.
beneath the
a 36-14 in silent woe beneath the *s* of his cross
of death
ap 578-10 valley of the *s* of death, — *Psal.* 23 · 4
gl 596-21 valley of the *s*· of death, — *Psal.* 23 · 4.
within the
s 108-20 within the *s* of the death-valley,

f 233-16 Already the *s* of His right hand
c 257- 5 If . . . then Spirit, matter's unlikeness, must be *s*,
257- 5
b 299-29
331- 3
o 351-29
t 460-31

shadows
a 32-32 with *s* fast falling around;
s 140-20 are but types and *s* of true worship.
b 310-11 Day may decline and *s* fall,

shake
s 130-20 Laboring long to *s*· the adult's faith in matter

shaken
b 269-28 reeds *s*· by the wind, not houses built on the
297-28 Mortal testimony can be *s*.

Shakespeare
m 66- 1 Thou art right, immortal *S*·,

Shakespeare's
f 244-29 Even *S* poetry pictures age as infancy,

shallow
s 110-20 This book may be distorted by *s* criticism
c 257-11 This belief is *s* pantheism.

shallows
c 262-10 diving into the *s* of mortal belief.

sham
g 555-21 and call this *s* unity *man*,

shame
a 36-10
52-16
ph 183-10
g 532-18
533- 1

shape
f 246-29 Let us then *s* our views of existence
p 400-14 before it has taken tangible *s* in

shaped
sp 96-26 *s*· his course in accordance with divine Science
g 525-14 and God *s* man after His mind,
525-15 after God's mind *s* He him,
525-15 and He *s* them male and female.

shapen
g 540-29 and "*s* in iniquity," — *Psal* 51 5

shapes
t 458-26 The Christian Scientist wisely *s* his course,

share
a 54-25 and to *s* the glory of eternal life
m 57-21 but requires all mankind to *s* it
ap 559-28 because you must *s* the hemlock cup

shared
a 33-28 Have you *s* the blood of the New Covenant,
53-32 Had he *s*· the sinful beliefs of others,

shares
s 157- 6 never *s* its rights with inanimate matter
ph 194- 1 *s*· not its strength with matter

sharp
pr 3-29
sp 85-27
87-21
b 293-17
322-26
p 374-14
407- 1
t 459-17

sharper
a 50-29 *s*· than the thorns which pierced his flesh.

shearers
a 50- 2 as a sheep before her *s*· is dumb, — *Isa.* 53 : 7.

shed
a 25- 7 *s* upon "the accursed tree," — *see Gal.* 3 : 13.
30-16 by man shall his blood be *s*·." — *Gen.* 9 : 6.
p 379-14 when not a drop of his blood was *s*·.

sheddeth
a 30-15 "Whoso *s* man's blood, — *Gen.* 9 · 6.

sheep
a 50- 1 as a *s*· before her shearers is dumb, — *Isa* 53 7
t 464-27 and careth not for the *s*." — *John* 10. 13.
gl 594-12 definition of

sheep's
an 104- 6 and belied by wolves in *s* clothing
ap 567-29 These wolves in *s*· clothing are detected

sheer
s 144-18 but is *s* animal magnetism.

Shekinah
a 41- 2 into the *S* into which Jesus has passed

shells
g 552-18 They must peck open their *s*· with C. S.,

shelter
g 516-16 The great rock gives shadow and *s*·.

Shem
gl 594-14 definition of

shepherd
pref vii- 2 The wakeful *s*· beholds the first
ap 578- 5 [DIVINE LOVE] is my *s*; — *Psal* 23 1.

shepherd-boy
b 268-11 like the *s*· with his sling,

sheriff
p 436-18 But they brought with them Fear, the *s*,
441-23 executed at the hands of our *s*, Progress.

shield
p 403- 9 cannot, in a scientific diagnosis, *s* the
418- 1 to *s* them from the baneful effects of
t 457-14 In the legend of the *s*, which led to a quarrel

shift
ph 168- 1 a poor *s* for the weak and worldly,

shifts
g 513-10 and the scene *s* into light.

shine
pref vii-10 and *s* the guiding star of being
f 252-29 and *s*· with the resplendency of
g 518-20 immortality, and goodness, which *s*· through
546-24 like rays of light, *s* in the darkness,

shines
g 518-21 as the blossom *s*· through the bud.
ap 562-20 *s* "unto the perfect day" — *Prov.* 4 · 18.

shineth
b 325-31 like the light, "*s* in darkness, — *John* 1 : 5.

shining
f 247-29 *s* resplendent and eternal over age and decay
o 347-21 and is the light *s*· in darkness,
g 510-29 and this one *s*· by its own light
ap 566-24 A burning and a *s*· light!

ships
sp 87-21 the tall *s* that float on its bosom,

shipwreck
t 451-10 will either make *s*· of their faith or

shock
a 53-19 the *s*· so often produced by the truth,
53-20 this *s*· arises from the great distance between
p 421- 9 make known . . . your motive for this *s*·.

shocked
ap 570- 6 *s*· into another extreme mortal mood,

shockingly
o 360- 9 replies. . . . they are not so *s* transcendental.

shone
pref vii- 4 So *s* the pale star to the prophet-shepherds,

shook
p 442- 9 We noticed, as he *s*· hands with his counsel,

shore
a 34-32 joyful meeting on the *s*· of the Galilean Sea!
35- 6 Discerning Christ, Truth, anew on the *s* of
f 203-29 should disappear on the *s*· of time;

90- 3 loaves and fishes multiplied on the *s* of

50-17 that hour would be *s*· of its mighty blessing
24- 4 a Samson *s*· of his strength

19 29 It falls *s*· of the skies, but
. . . my *s* span of life one gala day
o 351-26 . . . able
p 363-15
t 419-29
ap 568-23
568-24 . . . stood
572-13

shortened
s 162-29 *s*· limbs have been elongated,

shorter
sp 77-17 will be of longer or *s* duration
g 530- 2 increases in falsehood and his days become *s* .

shortest
p 387-15 If printers and authors have the *s* span of

shortly
p 432-21 testifies . . I was called for, *s* after the

shoulders
p 363- 6 which hung loosely about her *s* ,

show
pref ix-29
a 19- 8
26-20
31-23
37- 1
40-13
42-25
m 65-14
sp 81- 3
an 103-10
s 108- 7
111-24
132- 4
139-20
ph 169-10
f 210- 7
239-21
242-30
b 293-26
294-21
313-30
316- 9
o 343- 4
343- 5
343-20
p 364-25
374-14
375-23
375-26
398- 7
404-23
417-29
418- 2
425- 8
438-21
443- 4
t 451-31
r 487-25
487-26
493- 9
g 552-25
554-27
ap 562-13
567-24
574- 8
gl 596-16

showed
s 138-11
147-10
ph 193- 6
f 206-16
236-17
b 292-31
314-10
321-31
gl 579-13

showing
pr 6-27
7- 4
a 30-23
34- 3
s 113-13
p 363-32
376-25
377-13
382-27
410-11
421- 9
r 476-31
g 501- 8
ap 563- 6
gl 581-11
589-20

shown
s 137-25 Love hath *s* thee the way of Life!
b 321-13
o 354-19
g 535-14
549- 6
ap 561-16

shows
pref viii-14 *s* that Christian healing confers the
a 32-11
53-19
m 59-29
sp 88-27
89- 2
89-30
90-19
90-22
s 111-17
114-25
114-29
120-18
121-22
123-11
ph 182- 3
196-12
f 203- 5
209-32
211-17
225-15
238-12
242-10
c 262- 4
b 272-13
273-29
275- 3
275-21
280-18
309-24
315-27
p 383-19
392-20
394-31
399-21
416- 2
427-20
434-27
r 467-26
477-14
488- 4
489-25
490-29
491- 4
493- 1
g 504-12
533-12
540- 2
549- 2
ap 567-31
573-10
577-32
gl 598- 8

shrank
g 532-19 error *s* abashed from the divine voice

shrieks
m 67- 5 *s* through the tightened shrouds,

shrine
gl 595- 8 TEMPLE. . . . the *s* of Love,

shrinking
ph 166- 4 *s* from its implied responsibility,

shrouds
m 67- 5 shrieks through the tightened *s*,

shut
pr 14-32
15-15
a 38-31
s 142-14
ph 182-23
p 392-30
430-10
k 499- *
g 543- 8
ap 575-19
gl 579- *

shuts
pr 15- 4 the door of which *s* out sinful sense
sp 90-26 This conviction *s* the door on death,
s 132-21 blind belief *s* the door upon it,

shutteth
k 499- * *openeth, and no man s*, — *Rev.* 3 7.
499- * *s, and no man openeth*; — *Rev.* 3 7.
gl 579- * *openeth, and no man s*, — *Rev.* 3 7.
579- * *s, and no man openeth*, — *Rev.* 3 7.

shutting
s 108-28 thereby *s* out the true sense of Spirit.

sick (noun)
affects the
pr 12-16 Prayer to a corporeal God affects the *s* like a
and sinning
pr 7- 8 he cast out devils and healed the *s* and sinning
a 55-16 beneath its wings the *s* and sinning
s 117-19 by his power over the *s* and sinning

side
wrong
ph 166- 6 healing effort is made on the wrong s,
p 396-20 weight of opinions on the wrong s,
397- 6 mental influence on the wrong s,

s 145-11 victory will be on the patient's s only as
155-20 percentage of power on the s of this Science
g 536-26 the true idea is gained from the immortal s

sides
m 59- 3
b 307-11
t 457-16
ap 574-23
575-18
575-21
575-23

siege
f 216- 9 Spirituality lays open s to materialism.

sieve
sp 72-19 Error is not a convenient s through which

sift
b 269- 6 Jesus' demonstrations s the chaff from the

sifted
ph 171-19 believes that Spirit is s through matter,

sigh
m 57-29 until it ceases to s over the world
g 501-16 that Love for whose rest the weary ones s

sight
and teeth
f 247- 4 I have seen age regain s and teeth
first
sp 87-14 when really it is first s instead of second,
good in Thy
s 131-22 for so it seemed good in Thy s " — Luke 10 21
hearing and
r 488-27

lose
f 207-13
b 315-17 ... of God we lose s of through sin,
316- 5 and lose s of mortal selfhood
337- 4 mortals do lose s of spiritual individuality
lost
a 49-10 Had they so soon lost s of his mighty works,
s 110-27 But this power was lost s of,
b 314-19 This materialism lost s of the true Jesus,
material
a 35-18 when he rose out of material s
mortal
f 214-26 How transient a sense is mortal s,
b 300-19 though (to mortal s) they grow side by side
never loses
f 248- 3 Love never loses s of loveliness
or sense
f 214-28 But the real s or sense is not lost
out of

physical
sp 81-32 or altogether gone from physical s
pitiful
b 327- 8 What a pitiful s is malice,
pleasant to the
g 525-31 every tree that is pleasant to the s, — Gen 2 9
receive their
s 132- 6 the blind receive their s — Matt 11 5
recovering of
pref xi-20 And recovering of s to the blind, — Luke 4 18
restores
r 486-16 If death restores s, sound, and strength
return of
f 247- 5 A woman of eighty five, had a return of s
second
sp 87-13 The Scotch call such vision "second s",
sink from
p 415-30 Indeed, the whole frame will sink from s
sound or
sp 84-21 not dependent upon the ear and eye for sound or s
to the blind
ph 183-28 the law which gives s to the blind,
f 210-13 healed the sick, gave s to the blind,
r 487-11 apprehension of this gave s to the blind

ph 194-23 where neither s nor sound could reach him,
r 486-23 S, hearing, all the spiritual senses of man,
g 526-10 theories of material hearing, s, touch, taste,

sightless
ph 193- 9 Mr Clark lay with his eyes fixed and s.

sign
pref xi-16
a 49-13
sp 93- 7
f 224-17
233-18
233-19
b 321-28
321-29
p 364-15

261-17 a s which made him as oblivious of
553-22 the s for the appearance of its method

472- 6 God has set his s upon Science,
494-28 eternal and real evidence, bearing Truth's s,
593-23 SEAL The s of error revealed by Truth

significance
s 117- 8
118-13
131- 9
134- 7
r 481-16
483- 9
gl 598- 9

significant
g 538-13 s of eternal reality or being

signifies
s 118- 2 spiritual leaven s the Science of Christ
f 229- 8 Mind s God, — infinity,
241-28 s that the pure in heart see God
b 271-11 the word rendered disciple s student,
333-14 but Christ Jesus better s the Godlike
340-18 It s that man shall have no other
r 466-20 Soul or Spirit s Deity and nothing else.

signify
m 64-17 Marriage should s a union of hearts
g 502-25 word beginning is employed to s the only,

signifying
b 338-13 s the red color of the ground, dust,
r 466- 2 is adopted from the Latin adjective s all
g 517- 5 two Greek words, s man and form,

signs

150-13 Now, as then, s and wonders are wrought
characteristic
s 152-32 the general symptoms, the characteristic s,
following
pr 10-11 and "with s following" — Mark 16 20
s 110-29 with "s following" — Mark 16 20
117-12 attained through "s following" — Mark 16 20
mental

sp 85-22 not discern the s of the times" — Matt 16 3
g 510- 1 not discern the s of the times?" — Matt. 16 3.
such
p 413-26 constantly directing the mind to such s,
these
a 38-10 "These s shall follow them — Mark 16 17.
38-13 he did not say, "These s shall follow you."
52-28 "These s shall follow them — Mark 16 17.
s 150-11 but these s are only to demonstrate its
b 328-22 "These s shall follow them — Mark 16 17.
o 359-26 these s shall follow them — Mark 16 17.

silence
pr 15-16 close the lips and s· the material senses.
a 29-21
m 67-26
sp 81-20
ph 195-5
b 318-12
p 417-16
441-7
r 495-23

silenced
sp 97-25 until its inarticulate sound is forever s·
s 146-18 and his Science, the curative agent of God, is s·.

silences
s 124-13
b 294-5
328-2
t 445-19

silent
pr 4-28 ... and devout obedience
15-11
a 33-3
36-14
48-20
sp 87-29
89-21
p 367-25
431-1
438-13

silently
pr 13-17 ... honestly and s·
a 35-13
ph 184-29
p 376-22
411-4
411-28
412-4
412-29
g 516-14

silly
m 68-22 to hatch their s· innuendoes and lies,
an 103-27 flimsy and gaudy pretensions, like s· moths,

silver
a 47-12 The traitor's price was thirty pieces of s·

silvern
t 457-18 no good aspect, either s· or golden.

similar
s 122-22 Experience is full of instances of s· illusions,
p 371-5 s· to that produced on children by telling

similarly
b 282-15 S·, matter has no place in Spirit,
p 422-23 cases of bone-disease, both s· produced

similitude
g 525-11 in the Hebrew, *image*, s· ;

similitudes
s 117-15 taught spirituality by s· and parables

Simon (the disciple)
s 137-16 S· replied for his brethren.
p 362-4 though he was quite unlike S· the disciple.

Simon Bar-jona
s 137-22 "Blessed art thou, S· B·" — *Matt.* 16 17.
137-27 his common names, S· B·, or son of Jona;

43

simple
sp 75-1
s 121-23
147-16
ph 197-21
f 236-26
b 321-24
o 342-4
p 411-30
418-21
429-5
t 459-25
r 474-11
g 547-1
549-18
ap 570-14
572-7

simplest
p 413-6 to meet the s· needs of the babe
g 551-19 composed of the s· material elements,

simply
pr 2-13 does not grant them s· on the ground of
4-17 S· asking that we may love God
9-14 ... shall never meet this great duty s· by
a 30-3
sp 71-3
s 132-15
133-17
ph 184-1
b 274-18
312-8
p 375-30
390-5
398-12
t 452-24
g 508-17
554-28

simulate
sp 71-17 which s· mind, life, and intelligence.
b 281-25 out of which error would s· creation

simulated
p 376-15 and s· a corporeal sense of life.

simulates
sp 97-5 In reality, the more closely error s· truth
b 287-4 error, which s· the creations of Truth.
g 523-20 error now s· the work of Truth,

simulating
g 514-1 could not by s· deific power invert the

simultaneous
t 419-25 only to separate through s· repulsion.

simultaneously
s 458-8 s· at work on the sick.

is above s· or frailty.

... and all s·, sickness, and death,

339-6
p 407-29
ap 568-26
569-27

and death
pr 16-5
a 19-10
27-18
f 242-19
243-8
244-12
253-28
b 276-18
296-23
310-15
318-14
319-18
p 422-20
428-26
r 497-19
g 525-27
552-23

and disease
pref xi-11
a 25-22
m 69-5
ph 171-28
f 234-25
o 355-4
355-9
p 366-28
400-8

and error
b 290-23 s· and error which possess us at the instant of

and evil
b 315-8 He knew . . . that matter, s·, and evil were not

off.

and pardon
f 251-19 sickness and death, s· and pardon,

and sense
g 530-22 saying, . . . that s· and sense are more pleasant
gl 583-7 who, having wrestled with error, s·, and sense,

and sensuality
sp 82-31 In a world of s· and sensuality

and sickness
f 218-12 What renders both s· and sickness difficult of
233-20 compass the destruction of s· and sickness
234-20 and empty it of s· and sickness,
234-20 or s· and sickness will never cease

sin
midst of
pr 7-30 in the midst of *s*
b 291- 3 suppositions that . . . in the midst of *s*,
misery of
b 327-13 The way to escape the misery of *s*
no
t 447-21 not reformed merely by assuring him . . . there is no *s*.
r 472-23 *Question.* — Is there no *s*?
no claim of
p 390-20 Suffer no claim of *s* or of sickness to grow
by a sense of the odiousness of *s*
or death
s 125-18 man cannot be controlled by *s* or death,
or disease
p 396-17 not because the testimony of *s* or disease is true,
or error
ph 183-11 *s*, or error, first caused the condemnation of
outshining
ap 571-30 outshining *s*, sorcery, lust, and hypocrisy.
overcome
p 427-21 In proportion as we overcome *s*.
path from
a 20-22 traversing anew the path from *s* to holiness.
power over
s 142- 7 generally omit all but . . the power over *s*
practice of
a 39-31 Who will stop the practice of *s* so long as
produced by
p 373-20 the effects of fear produced by *s*,
rebuked
pr 6-23 Jesus uncovered and rebuked *s*
rebukes
a 23-19 Spirit, which rebukes *s* of every kind
recognize your
t 461-23 to recognize your *s*, aids in destroying it
removing the
a 40-10 only by first removing the *s*
repent of
b 339-18 Only those, who repent of *s*
reports of
f 218-10 may form a coalition with the reports of *s*,
result of
pr 6-11 To cause suffering as the result of *s*,
results of
g 535-14 It unveils the results of *s*
risen above
p 448-13 but if you have not risen above *s* yourself,
save us from
a 23- 2 many sacrifices of self to save us from *s*.
selfishness and
ph 176-15 selfishness and *s*, disease and death, will lose
sense of
m 69- 5 only as they lose the sense of *s*
b 311-12 It is a sense of *s*, which is lost.
r 481-31 it is the sense of *s* which is lost,
sensuality and
p 364- 7 might be redeemed from sensuality and *s*
serpent of
ap 569-16 and fail to strangle the serpent of *s*
show that
a 37- 2 Does not Science show that *s* brings suffering
sickness and
(*see* sickness)
sickness, and death
pr 6-27
a 26-15
30-20
39- 6
42-23
45- 9
52- 8
sp 96-17
s 122- 3
127-17
141-23
ph 171-29
183-12
f 201- 2
204-10
205- 8
208-10

sin
sickness, and death
f 225- 2
229-10
229-28
229- 1
231- 5
232- 2
233-24
233- 4
b 270-20
272-27
273- 1
278-28
283- 8
284-11
285-10
286-31
289- 3
290-16
290-20
302-11
308-12
324-16
328- 8
o 343-19 *s*, sickness, and death are beliefs
sickness, nor death
ap 567- 8 no error, no *s*, sickness, nor death
sickness, . . . nor death
p 381-17 In . . . Love there is no sickness, *s*, nor death.
sickness or
r 495-14 When the illusion of sickness or *s* tempts you,
sickness, or death
r 472-27 the only reality of *s*, sickness, or death is the
gl 585-20 before it accepts *s*, sickness, or death,
sickness or of
o 353-10 either in the form of sickness or of *s*?
sickness, . . . or death
t 463-22 manifested in forms of sickness, *s*, or death
single
ap 568-24 For victory over a single *s*, we give thanks
so-called
g 540-14 uncovers so-called *s* and its effects,
subdue
b 315-19 realize this likeness only when we subdue *s*
swollen with
ap 565- 3 swollen with *s*, inflamed with war against
to believe
p 428-32 It is a *s* to believe that aught can overpower
to cure
p 373- 6 easier to cure . . . disease than it is to cure *s*.
to fear
f 231-22 To fear *s* is to misunderstand the power of
to holiness
b 339-21 sickness to health, *s* to holiness,
to love
s 130-31 no longer think it natural to love *s*

sin

triumph over
a 28-14 enabled to heal the sick and to triumph over *s*.
49-24 to triumph over *s*, sickness, death,

uncover
t 453-18 You uncover *s*, . . . in order to bless

unreality of
t 461-26 To prove scientifically the . . . unreality of *s*,

unveiling of
p 366-24 by the unveiling of *s* in his own thoughts.

valley of
m 61-9 Every valley of *s* must be exalted, and

victory over
t 447-26 and thus get the victory over *s*

view of
p 404-23 Arouse the sinner to this new and true view of *s*,

will receive
g 542-21 *S* will receive its full penalty,

will submit
p 406-6 *S* will submit to C S when, in place of modes

would be unknown
r 469-20 if mortals . . . *s* would be unknown

would multiply
pr 11-1 Without punishment, *s* would multiply

pref viii-1
xi-14
pr 5-22
5-23
5-25
6-1
6-12
6-19
10-32
11-20
11-20
16-21
a 20-28
30-28
36-7
39-32
40-14
sp 93-4
99-5
an 103-5
s 108-24
113-19
113-20
115-23
137-6
138-23
149-2
ph 183-26
196-8
196-9
196-15
196-18
f 201-20
203-26
207-23
218-24
219-1
223-30
224-1
231-12
231-20
236-11
239-28
241-6
241-12
248-16
251-13
251-24
252-23
253-24
b 270-26
289-9
291-1
291-3
296-11
310-24
310-25
311-10
315-17
316-5
322-15
335-29
338-24
339-4
339-11
339-28
339-30
o 341-8
348-14
353-2
354-26
o 356-31
p 369-31
369-32
373-11
379-2
381-7
385-12
386-4
390-23
392-3
395-12
405-26
407-30
cause
408-3
409-7
412-2
418-3
418-13
419-11
435-25
435-26
440-21
t 445-3
445-12
450-23
453-25
458-29
r 468-3
468-7
480-20
481-25
490-1
496-20
496-20
g 537-14
538-27
538-28
539-1
542-8
542-11
557-14
ap 566-32
569-21
572-4
gl 588-2
592-9
595-5
595-24

sin (verb)
pr 11-4
a 19-21
37-3
s 148-30
f 205-2
206-31
211-13
215-4
b 310-21
311-20
340-29
o 356-26
p 372-15
405-21
420-13
435-24
r 468-6
475-31
g 524-29
540-16
555-27

Sinai
ph 174-17 The thunder of *S* and the Sermon on the Mount
200-3 the law of *S* lifted thought into the

since
pref vii-27 *S* the author's discovery of the
viii-23 increased violence of diseases *s* the flood.
x-5
pr 2-10
4-10
9-29
a 34-28
36-9
m 68-22
sp 75-10
83-15
an 101-27
102-13
s 111-31
129-14
130-12
144-2
147-12
149-26

since
- *s* 154- 4 S· it is a law of ...
- *ph* 165-12
- 170- 6
- 181- 1
- 183- 3
- 193-15
- 193-22
- 193-24
- 199- 5
- *f* 219- 4
- 230-24
- *c* 257-19
- *b* 286-23
- 290-22
- 317- 2
- 322-14
- 330- 7
- *o* 355-18
- *p* 362-12
- 364- 1
- 370-20
- 391-19
- 399 26
- 401-13
- 412-32
- 417-23
- 424-11
- 425-19
- 427- 9
- 431-27
- *t* 457- 7
- 457-10
- *r* 471-29
- 481-27
- 482-15
- 482-30
- 488-30
- 490-11
- 490-15
- 492- 5
- 494-13
- *g* 504-13
- 514- 3
- 517-23
- 519- 4
- 531-27
- 534-26
- 537-17
- 543- 5
- *ap* 560- 3
- 564-14
- 568- 2
- 568- 2
- 571- 4
- *gl* 592-14

sincere
- *pref* x-23 personal experience of any *s* seeker of Truth
- *pr* 13-10 If our petitions are *s*·, we labor for what
- 13-15 Even if prayer is *s*·, God knows our need
- *t* 450- 9 They are *s*, generous, noble, and

sincerity
- *pr* 5- 5
- 9- 9
- 15-24
- *t* 462-17

sinew
- *b* 308-20 smote the *s*, or strength, of his error,

sinews
- *ph* 173-19 measuring human strength by bones and *s*,

sin-filled
- *a* 54-11 empty or *s* human storehouses,

sinful
- *pr* 15- 4 the door of which shuts out *s* sense
- 16- 6
- *a* 20-13
- 23- 9
- 53-32
- *sp* 70- 5
- *s* 114- 2
- 138-24
- *f* 204-25
- 237-20
- 241-32
- 253-14
- *b* 289-13
- 292-10
- 296-10
- 311-12
- 314-23
- 318-16
- 327- 7
- *o* 346- 3
- *p* 366-26
- 381- 6 than you are to yield to a *s*· temptation
- 400-31 the baneful influence of *s*· thought on the ...
- 406-29
- *t* 452-28
- *r* 491-22
- *g* 502-10
- 543-29
- 554-18
- *ap* 570-29

singe
- *an* 103-27 *s*· their own wings and fall into dust

single
- *pr* 14-12 Become conscious for a *s* moment that
- *a* 18- 9 ... of a *s* ...
- 28-10
- *sp* 76-24
- 77- 4
- *s* 153- 6
- 155-21
- 163- 9
- *ph* 169- 4
- 196-25
- *f* 225-31
- *b* 290- 7
- 329- 1
- 336-21
- *p* 391-10
- 413- 5
- 421-29
- 429- 9
- *t* 463-12
- *r* 475-20
- *g* 524-18
- *ap* 568-24

sings
- *f* 220-11 The snowbird *s*· and soars amid the blasts;

sinister
- *t* 446-13 from *s*· or malicious motives

sink
- *p* 415-30 the whole frame will *s*· from sight
- *ap* 564- 8 *s* its perpetrator into a night without a star
- 570-21 nor again *s* the world into the deep waters of

sinking
- *s* 153-10 patient *s*· in the last stage of typhoid fever
- *p* 385- 4 have been able to undergo without *s*·

sinless
- *pr* 16- 6 ... of sinful sense
- *a* 22-24
- 26-24
- *sp* 76-22
- *b* 288-22
- 290-26
- 304-15
- *o* 344- 5
- *g* 538-29

sinlessness
- *b* 339-25 basis of all health, *s*, and immortality

sinned
- *b* 310-23 If Soul *s*, Soul would die.
- *p* 435- 3 Who or what has *s* ?
- *r* 468- 3 If Soul *s*, it would be mortal,

sinner (*see also* sinner's)
- **a hypocrite**
  - *pr* 8- 2 though it makes the *s*· a hypocrite
- **arouse the**
  - *p* 404-22 Arouse the *s*· to this new and true view of sin,
- **awakens the**
  - *o* 342-21 C. S. awakens the *s*·,
- **is afraid**
  - *t* 447-30 A *s*· is afraid to cast the first stone.
- **is a suicide**
  - *f* 203-25 The so-called *s*· is a suicide.
- **miserable**
  - *ap* 573-18 no longer regarded as a miserable *s*·,
- **mortal**
  - *r* 475-31 A mortal *s*· is not God's man.
  - *g* 525- 2 to become there a mortal *s*,
- **prospective**
  - *g* 527-28 He . . . asking a prospective *s*· to help Him.
- **re...**
  - *pr* 1- 1 The prayer that reforms the *s*·
  - 6- 5 divine Principle alone reforms the *s*.
- **reform the**
  - *a* 35-30 The design of Love is to reform the *s*·.
- **sin and the**
  - *p* 393-31 the sin and the *s*·, the disease and its cause.
- **sin kills the**
  - *f* 203-26 Sin kills the *s*· and will continue to kill him

sinner
such a
s 136-24 for how could such a s· comprehend

a 19-20
22-30
36- 1
sp 73- 4
91- 9
s 129-31
f 218-14
220-26
c 266-19
b 339-11
339-12
p 373-11
404-16
t 447-22
447-23
455- 2
g 542-23

sinner's
a 23- 5 constant self-immolation on the s· part.
35-31 If the s· punishment here has been

sinners
all
a 24-21 chiefly as providing a ready pardon for all s
p 364- 6 in behalf of all s,
counted among
pr 9-26 and so be counted among s ?
flourish
pr 5-18 S flourish "like a green bay tree," — Psal 37 35
hatred of
b 317-10 and he will incur the hatred of s, till
he rebuked
a 53- 6 He rebuked s· pointedly and unflinchingly,
saints and
pr 5-14 Saints and s get their full award,
traduced by the
sp 95- 4 were traduced by the s· of that period,

a 36-22
53- 2
s 138-24
ph 189-14
f 204-23
b 270-26
314-28
o 355-30
p 396-26
g 533-19

sinneth
p 435-12 decrees that whosoever s shall die,

sinning
sp
s
f
c
b
o
r
ap

sin's
a 48-14 exalting ordeal of s revenge on its destroyer
f 240-30 The divine method of paying s wages
p 405-19 This is s necessity,—to destroy itself.
g 539- 1 the author of sin and s progeny.
ap 569-28 must depend upon s obduracy

sins
bore our
a 53-25 Jesus bore our s in his body
covereth his
t 448-17 "He that covereth his s shall not — Prov 28 13
experimental
f 230-16 cannot be, the author of experimental s·.
his
an 105-25 His s will be millstones about his neck,
multitude of
pr 8-20 they "cover the multitude of s·." — I Pet 4:8
of others
ph 189-13 The s of others seem to make
o 346-15 belief that we suffer from the s· of others

sins
of the world
s 150-16 Christ power to take away the s· of the world.
b 334-18 taking away the s of the world,
or mistakes
pr 11-13 never pardons our s or mistakes till
other people's
a 38-23 the fruits of other people's s, not of his own.
our
pr 11-19 Jesus suffered for our s,
sicknesses, and
ph 177- 3 relinquish all its errors, sicknesses, and s·.
thy
p 363-23 "Thy s are forgiven" — Luke 7 48
trespasses and
a 35-25 raises the dead from trespasses and s,
b 316-30 those dead in trespasses and s·,
your own
p 391-14 It is error to suffer for aught but your own s·.
391-16 and real suffering for your own s will

f 202-17
203-27
229- 5
b 285- 8
294-13
310-19
310-23
r 470-18
481-24
481-28
481-30
g 542- 1

sister
s 159- 3 After the autopsy, her s· testified that the
161-13 If her s· States follow this example
c 267-14 as for that of brother and s,
267-16 my brother, and s·, and mother" — Matt. 12 50.

sit
a 31-20 s down with him, in a full understanding of

sits
an 106-15 Let this age, which s in judgment on C S,

sittest
p 435-29 "S thou to judge — Acts 23 : 3.

situation
b 296-30
297- 4
p 403-14
r 486-30
ap 575-22

six
a 21-30 After following the sun for s days,
ph 193- 1 confined to his bed s months with
ap 560- 3 typical of s thousand years since Adam,

and the morning were the s· day. — Gen. 1 31.
In the opening of the s· seal,

One man at s· had retained

To measure intellectual capacity by the s· of
by the s· of a brain and the bulk of a body,
trip-hammer is not increased in s· by exercise.

experiments in homœopathy had made her s·

Neither philosophy nor s can hinder the
occasions the only s regarding the pathology

a biographical s·, narrating experiences
a s from the history of an English woman,

sketches
ph 198-11 fills in his delineations with s· from

skies
f 249-29 It falls short of the s·, but makes its
ap 575-30 with the Southern Cross in the s·,

skilful
s 159-11 Is it s· or scientific surgery to take no
p 402- 1 C S is always the most s· surgeon,

skill
a 44-15 He did not require the s· of a surgeon
s 142-12 architectural s·, making dome and spire
f 221-12 having exhausted the s· of the doctors,

skin
p 379-26 dry s·, pain in the head and limbs,

skipped
s 135- 4 mountains, that ye s· like rams, — Psal 114 6.

skull
ph 192- 2 The belief that a pulpy substance under the s·
b 280-11 would compress Mind, . . . beneath a s· bone

skull
b 281-19 The mind supposed to exist . . . beneath a *s* bone
p 307-29 belief that mind is, . . . within the *s*,

sky
sp 85-21 discern the face of the *s*; — *Matt.* 16 : 3
s 122-16
133-10
f 233-17
g 510-1

skyward
c 261-30 and preens its wings for a *s* flight.

slain
b 290-27 The murderer, though *s* in the act,
334-21 This was "the Lamb *s* from the — *Rev.* 13 : 8.
334-22 *s*, that is, according to the testimony of the

slander
c 266-13 Friends will betray and enemies will *s*,
b 330-30 hypocrisy, *s*, hate, theft, adultery,

slaughter
a 50-1 brought as a lamb to the *s*, — *Isa.* 53. 7.

slave
f 221-26 when, still the *s* of matter, she
225-19 and abolish the whipping-post and *s* market;
226-5 The voice of God in behalf of the African *s*
p 404-3 If a man is an inebriate, a *s* to tobacco,
407-17 Let the *s* of wrong desire learn the
gl 582-27 and would make mortal mind a *s* to the body.

slavery
African
f 226-1 when African *s* was abolished in our land
hopeless
f 227-10 and in subjection to hopeless *s*,
mental
f 225-24 abolition of mental *s* is a more difficult task.
world-wide
f 226-3 banishment of a world-wide *s*,

f 224-29
226-26
227-15
p 381-4
t 445-30
gl 587-22

slaves
m 68-4 They are *s* to fashion, pride, and sense.

slay
a 37-7
43-16
f 214-24
p 419-26
g 542-4
ap 568-3

slayeth
g 542-15 Therefore whosoever *s* Cain, — *Gen.* 4 15.

slays
ap 567-31 Science shows how the Lamb *s* the wolf

sleek
ph 197-20 more honest than our *s* politicians.

sleep
and apathy
f 249-24 *S* and apathy are phases of the
and mesmerism
r 490-23 *S* and mesmerism explain the mythical nature
deep
b 307-1 the Adam-dream, the deep *s*,
g 528-10 a deep *s* to fall upon Adam, — *Gen* 2 21.
556-18 the deep *s* which fell upon Adam?
dreamy
sp 88-1 and this not in dreamy *s*
earth's
sp 75-31 when we awake from earth's *s* to the
is darkness
g 556-18 *S* is darkness, but God's creative mandate

sp 75-13
82-13
ph 179-28
188-13
f 230-25
250-17
p 431-7
440-6
r 490-29
491-23
g 505-2
528-16
556-20
556-22

sleeper
ph 188-18 The smile of the *s* indicates the

sleepeth
sp 75-12 "Our friend Lazarus *s*; — *John* 11 · 11
p 398-12 "she is not dead, but *s*," — *Luke* 8 52.

sleeping
ph 188-15 In both the waking and the *s* dream,
f 250-23 any more reality in . . . than in the *s* dream
r 494-22 experiences of the *s* dream seem real

sleeplessness
ph 165-16 You say that indigestion, fatigue, *s*, cause

sleeps
p 416-15 Where is the pain while the patient *s*?

slept
a 48-3 His students *s*.
p 385-22 You say that you have not *s* well
g 528-10 sleep to fall upon Adam, and he *s*: — *Gen.* 2

slew
a 43-19 Those who *s* him to stay his influence
g 541-15 against Abel his brother, and *s* him — *Gen.* 4

slice
f 221-7 only a thin *s* of bread without water.

slight
m 59-21 and remember how *s* a word or deed
s 130-3 discouraged over its *s* spiritual prospects.
t 446-1 teaching his *s* knowledge of Mind-power,

slime
b 279-7 *s*, or protoplasm never originated in

sling
b 268-12 like the shepherd-boy with his *s*,

slippery
m 65-26 must lose its present *s* footing,

slough
ph 168-13 already brought yourself into the *s* of diseas

slow
a 20-24 Material belief is *s* to acknowledge what th
22-6
ph 174-10
b 321-6
g 519-12
ap 566-23

slowly
a 39-28 This thought is apprehended *s*,
m 68-2
sp 96-1
ph 173-26
f 233-9
254-5
254-13
b 268-7
p 415-7
415-22
t 450-15

sluggard
a 22-17 nor become a *s* in the race

slumbering
f 223-25 Peals that should startle the *s* thought

slumbers
f 249-22 God never *s*, and His likeness never
250-9 which never *s*, but is ever conscious;

small
s 113-5
129-30
c 256-17
b 323-29
o 345-13
p 364-20
367-25
384-14
r 492-8
g 547-15
ap 559-8

smaller
p 363-16 one for a large sum and one for a *s*,

smallpox
s 153-26 and we have *s* because others have it;
f 235-4 Better suffer a doctor infected with *s* to
whether it is cancer, consumption, or *s*.

If Christian healing is abused by mere *s*

that you see a flower, — that you touch and *s*
and bring the rose . . . that they may *s* it
nor can they feel, taste, or *s* Spirit.
cannot see, feel, hear, taste, nor *s*.
material hearing, sight, touch, taste, and *s*,

sees, feels, hears, tastes, and *s* only in belief

to say that a rose, the *s* of God, can produce
188-18 The *s* of the sleeper indicates the
r 477-28 "the *s* of the Great Spirit."

smiles
a 47-13 thirty pieces of silver and the *s* of the
m 59-19 in prolonging her health and *s*
sp 76- 2 name the face that *s* on them

smite

smitten
a 48-21 Peter would have *s* the enemies of
43-32 "stricken, *s* of God" — *Isa* 53. 4.
o 343- 2 Shall I then be *s* for healing
p 435-31 and commandest to be *s* — *Acts* 23 3.

smoke
a 22-18 When the *s* of battle clears away,
37-14 but not amid the *s* of battle is merit seen
ap 566-18 An awful guide, in *s* and flame,

smoking
p 383-21 The tobacco-user, eating or *s* poison

smooth
gl 593-15 When *s* and unobstructed, it typifies the

smooth-tongued
f 252-20 says . and I elude detection by *s* villainy

smote
a 48- 2 bigoted ignorance *s* him sorely
b 308-20 and *s* the sinew, or strength, of his error,

smothered
g 501- 5 seems so *s* by the immediate context

smuggles
p 438-24 and *s* Error's goods into market

snake-talker
g 533-13 the *s* utters the first voluble lie,

snarls
s 240-30 involves unwinding one's *s*,

snatches
f 237-13 *s* away the good seed before it has sprouted

sneers
o 341-12 *S* at the application of the word *Science* to

sneezing
ph 175-15 glandular inflammation, *s*, and nasal pangs

sniffs
ph 179-18 the wild animal, *s* the wind with delight

snow
sp 82-30 to the Esquimaux in their *s* huts?
ph 175-26 Damp atmosphere and freezing *s*
b 321-22 white as *s* with the dread disease,

snowbird
f 220-11 The *s* sings and soars amid the blasts,

snowflakes
f 250-23 Mortal thoughts chase one another like *s*,

snows
m 61-17 like tropical flowers born amid Alpine *s*.

soaring
g 512- 1 *s* beyond and above corporeality

soars
f 220-11 The snowbird sings and *s* amid the blasts;

sober
pr 7-13 unfavorable to spiritual growth, *s* resolve,
b 324-13 Be watchful, *s*, and vigilant

so-called
a 39-23
m 62- 6
sp 72- 9
73-12
73-32
74-30
75- 3
75- 7
77-14
77-28
81- 2
83-15
97- 6
an 100- 4
102- 7
102-30
104-17
s 112-27
123-24
124- 3
128-26
131-27
138-24
144- 5
144-15
144-23
150-13

so-called
s 162-16
ph 165-12
168-25
185-11
187- 6
188- 8
190- 1
200-21
200-23
f 202- 7
203-25
210-26
211- 8
211-17
212-29
217-23
222-13
229-19
230-30
231- 2
242-13
253-15
253-27
c 257- 4
258-20
b 275-28
277-23
282- 3
282-27
283-14
291- 3
292-17
293-13
294-15
296-14
302-10
307- 3
309-29
312- 2
334-11
o 347-12
348-19
356- 4
358- 1
p 366-19
376-18
378- 8
379-22
382-16
382-17
382-28
387-10
387-24
393- 8
399-11
399-22
399-32
400-26
408- 6
408-17
409-13
409-16
409-22
419-24
421- 3
423-32
424-28
427-25
432-27
441- 3
t 463-30
r 479-13
482-30
490-20
492- 2
493-21
g 501-13
505-12
509-20
513- 1
513-27
524- 5
540-14
544-29
547-14
548-28
554-11
ap 561- 6
564-21
gl 580- 7
580-11
582- 5
583-26
585- 1
586-17

so-called
gl 583- 6 in which the s· material senses yield to
597-24 Will, as a quality of s· mortal mind,
(*see also* **laws, mind, senses**)

social
m 56-15 the s· scourge of all races,
f 239- 5 wealth, fame, and s· organizations,
b 340-27 whatever is wrong in s·, civil, criminal,

socially
gl 587- 4 acknowledged morally, civilly, and s·.

societies
a 28-27 because it is honored by sects and s·,

society
aloof from
s 109-13 kept aloof from s·,
elevation of
m 63-25 the elevation of s· in general
founding his
s 138- 2 Jesus purposed founding his s·,
human
ap 575-31 which binds human s· into solemn union;
motive of
m 58- 2 To happify existence . . . should be the motive of s·.
sanctioned by
ph 171- 2 paganism and lust are so sanctioned by s·
state of
m 64-28 a worse state of s· than now exists
sympathy nor
s 153-32 Neither sympathy nor s· should ever

a 28-32 There is too much animal courage in s·
m 57- 2
an 102-29
f 238-22
238-25
p 362- 8
387-18

society's
f 239- 7 is to incur s· frown,

Socrates
m 66-27 S· considered patience salutary
f 215-28 S· feared not the hemlock poison.

Socratic
s 112- 8 adherents of the S·, the Platonic,

sod
g 521- 2 Knowledge of this lifts man above the s·,

soever
pr 1- * *What things s· ye desire — Mark* 11 24
b 306-13 for what things s· He doeth, — *John* 5 19

soft
s 142-11 If the s· palm, upturned to a lordly salary,

softened
p 387- 4 must it pay the penalty in a s· brain?

soft-winged
ap 574-26 and you will behold the s· dove

soil
barren
g 537-16 Error tills its own barren s·
good
b 270-32 the good s· wherein the seed of Truth
of disease
ph 188-24 The s· of disease is mortal mind,
seed and
f 212-19 They produce a rose through seed and s·,
seed or
g 520-25 plant grows, not because of seed or s·,
sown in the
m 66-12 not from seed sown in the s· of material hopes,
till the
g 518- 1 Man is not made to till the s·.

sp 74- 8 a sprout which has risen above the s·.
ph 190-15
b 272- 6
318-11
o 361-28
t 452-20
g 521- 1

solar
s 119-29 perception of the movement of the s· system,
121-25 so far as our s· system is concerned,
122-30
ph 189- 4
f 246-10
r 493- 5
g 504- 8
504-18
504-31
510-21
513-11
ap 561-28
gl 598-19 YEAR. A s· measurement of time,
599- 1 the divisor of which is the s· year

soldier
a 32- 3 In ancient Rome a s· was required to
b 309-11 a prince of God, or a s· of God,

soldier's
a 32- 9 does not commemorate a Roman s· oath,

sole
pref viii-30
xii-11
f 22-21
p 370-14
g 514- 6

solecism
s 114-12 Mortal mind is a s· in language,
f 210-19 The expression *mortal mind* is really a s·,

solely
s 117-25 relates s· to human reason;
137- 4 succeeds where homœopathy fails, s· because
f 220-16 engendered s· by human theories.
231- 3
233-31
b 293-31
p 396-18
g 524- 5
543-28

solemn
m 61-25 more s· charge, than the culture of your garden
f 232-26 In the sacred sanctuary . . . are voices of s·
p 364-16 Here is suggested a s· question,
433-18 proceeds to pronounce the s· sentence
433-26 the Judge's s· peroration
434-18 earnest, s· eyes, kindling with hope
ap 575-32 binds human society into s· union;

solemnity
pr 7- 9 it gives momentary s· and elevation to
p 433- 2 and with great s· addresses the jury

solemnly
r 497-24 we s· promise to watch, and pray

solicitude
m 59- 4 There should be the most tender s·

solid
f 213- 7
242-15
c 261-26
t 450- 9
460-16
g 511-23
511-25

solids
g 510-24 by the resolving of fluids into s·,

solitary
sp 95-23 Led by a s· star amid the darkness,
c 259- 3 nor is he an isolated, s· idea,
266- 8 Then the time will come when you will be s·,

solution
pref ix-31 degrees by which she came at length to the s·
pr 3- 7 and it is our task to work out the s·
s 109-11 I sought the s· of this problem
b 314- 8 Our Master gained the s· of being,
338-17 of something fluid, of mortal mind in s·,
p 372- 4 matter was originally error in s·,

solve
pr 3- 5 to s· the problem?
a 44- 6 a place in which to s· the great problem
b 273- 6 not one of them can s· the problem of being
329-18 attempts to s· a problem of Euclid,
g 556-27 before it cares to s· the problem of being.

solved
s 126- 4 The problem of nothingness, . . . will be s·,

solvent
f 242-17 with the universal s· of Love

solves
f 216- 6 Science unveils the mystery and s· the problem

solving
sp 90-29 we may as well improve our time in s· the

sombre
g 513- 9 gray in the s· hues of twilight;

some
pref ix-17 To-day, though rejoicing in s· progress,
xi- 3
pr 7-32
10-23
16-11
a 22- 1
28-30
37-24
54-30
m 61-14

some

m 63-15
64-11
65-9
69-19
sp 90-14
93-12
93-14
s 111-10
112-8
112-10
129-19
129-26
131-14
136-14
136-15
136-18
139-21
145-15
150-24
ph 182-27
182-32
187-9 ... as to *s* material and or medicine
197-23
f 203-18
205-19
223-20
225-12
227-10
228-14
237-23
245-12
249-28
c 263-22
263-24
265-7
b 294-7
297-25
299-8
306-15
319-26
320-8
333-21
o 342-5
353-30
354-3
358-30
p 369-15
376-27
380-1
381-5
381-8
381-24
403-23
412-12
415-9
425-1
434-4
t 443-9
444-2
450-15
453-10
457-25
462-1
r 477-27
482-30
g 522-27
525-7
537-27
546-2
ap 569-3
570-3
573-30
gl 583-8

somebody

sp 81-31 That *s*, somewhere, must have known the
80-7 believing that *s* else possesses her tongue
g 554-15 he learns to say, "I am *s*,

something

absence of
ph 186-12 It is nothing, because it is the absence of *s*
belief in
sp 92-27 laid on a belief in *s* besides God.
calls itself
b 287-19 ... calls itself *s*, ... when it is nothing
gains
b 294-29 The thief believes that he gains *s* by stealing,
looked for
b 279-14 looked for *s* higher than the

something

mimicry of
gl 580-9 product of nothing as the mimicry of *s*,
needing
g 501-16 when needing *s* more native to their
need of
s 151-6 an absolute need of *s* beyond itself
new
ap 560-25 Persecution of all who have spoken *s* new and
nothing and
a 23-17 swinging between nothing and *s*,
possible loss of
a 51-2 the possible loss of *s* more important than
practical
o 355-4 The charge . . . is met by *s* practical,
prayed for
pr 9-8 having prayed for *s* better,
seen and felt
p 395-22 to hold it as *s* seen and felt
supposes that
g 530-30 supposes that *s* springs from nothing,

a 54-23 whose religion was *s* more than a name

b 340-21 Harmony is the *s* named Truth
o 346-12 in order to prove the *s* — yea, the allness
353-21 not continue to admit the *s* of superstition,

sometime

m 68-4 *S* we shall learn how Spirit,
p 402-13 *S* it will be learned that mortal mind
g 531-10 The human mind will *s* rise above
ap 573-30 will surely appear *s* and in some way

sometimes

pr 11-5 A magistrate *s* remits the penalty,
a 24-6 *s* by the worst passions of men),
47-8 It was *s* an overwhelming power
55-10 does not the pulpit *s* scorn it?
m 64-14 A wife is *s* debarred
68-23
s 114-20
143-13
151-1
ph 169-7
172-28
f 212-3
215-15
249-26
c 264-5
b 277-31
327-9
o 343-21
345-10
346-6
358-24
p 376-8 diseases deemed dangerous *s* come from
383-22 *s* tells you that the weed preserves his health,
394-19 their theories are *s* pernicious
398-1 *S* Jesus called a disease by name,
398-16
417-3
421-21
421-23
431-7
t 446-6
461-17
r 489-31, 32
491-19 *s* presenting no appearance of mind,
g 549-11, 12 *s* through eggs, *s* through buds,
549-13 and *s* through self-division
gl 590-15 this term is *s* employed as a title,

somewhat

a 35-7 they were enabled to rise *s* from
s 128-14 escapes *s* from itself, and requires less repose.

somewhat
s 143-18
149-18
156-11
ph 170-25
180- 7
r 488- 8
g 529-31

somewhere
sp 81-31 That somebody, s, must have known the
ph 174-23 Anatomy admits that mind is s in man,

Son
His
a 45-12 by the [seeming] death of His S, — Rom. 5. 10.
r 497- 6 We acknowledge His S, one Christ,
His beloved
a 23- 6 vented upon His beloved S,
of God
pr 5-29
a 29-14
sp 94-11
f 203-10
226- 9
b 313-16
o 361-13
g 519-19 of the knowledge of the S of God, — Eph 4 13.
gl 594-16 The S of God, the Messiah or Christ.
of Man
r 482-19 he was literally the S of Man
of man
s 132-26 "When the S of man cometh, — Luke 18 8.
136-12 that I, the S of man, am?" — Matt. 16 13
b 334-25 Revelator represents the S of man as saying
r 482-17 called himself "the S of man," — Matt 9. 6.
of the living God
s 137-18 Christ, the S of the living God!" — Matt 16 · 16.

sp 77-16 neither the S, but the Father" — Mark 13 32.
f 233-13 not even "the S but the Father," — Mark 13 32
b 208- 9
305-17
305-19
313-10
337- 9
g 534-12
ap 560- 2
gl 594-16

son
Jacob's
gl 581-15
582- 4
583-26
586-21
589- 1
590-11 belief,
593-12 REUBEN (Jacob's s) Corporeality;
Mary's
b 313-18 the exaltation of Jesus, Mary's s,
Noah's
gl 587-21 HAM (Noah's s). Corporeal belief,
589- 8 JAPHET (Noah's s). A type of spiritual peace,
594-14 SHEM (Noah's s) A corporeal mortal,
of a virgin
b 315- 1 He was the s of a virgin
332-23 Jesus was the s of a virgin
of Ham
gl 582-24 CANAAN (the s of Ham) A sensuous belief;
of Jona
s 137-27 Simon Bar-jona, or s of Jona;
of man
gl 594-17 The s of man, the offspring of the flesh.

a 50-12 to sustain and bless so faithful a s.
o 361-18 Father and s, are one in being.
r 482-17 but not the s of Joseph.
gl 594-17 "S of a year"

song
ph 200- 4 lifted thought into the s of David.
f 234- 5 be it s, sermon, or Science
ap 568-26 A louder s, sweeter than has ever before

Son of God
(see Son)

Son of man
(see Son)

Son of the living God
(see Son)

sons
c 257-21 guideth "Arcturus with his s." — Job 38 · 32
b 315-20 the liberty of the s of God
g 503- 4 highest ideas are the s and daughters of God
515-22 all ideas, — the s and daughters of God.

sonship
b 312-32 and entitled him to s in Science
315-12 hid from their sense Christ's s with God.
316- 7 and to recognize the divine s.
331-31 Christ the spiritual idea of s,

soon
a 34-24 for s their dear Master would rise again
49- 9 Had they so s lost sight of his mighty works,
s 153-21
b 324-23
p 364- 4
414-16
417-27
424- 1 mind.
r 485- 8
495-31
g 534- 4
ap 563-26

sooner
pr 13-14 Do we gain the omnipotent ear s by words than
a 54- 9 must s or later plant themselves in Christ,
sp 91-10 the s error is reduced to its native nothingness,
91-12 the s man's great reality will appear
f 223- 3
240-24
b 296-19
p 381-21
428-25
429- 6
t 444- 3
449- 8

soonest
pref x-26 The unbiased Christian thought is s touched by

soothe
p 398-26 will s fear and change the belief of disease to

soothing
f 230-25 They are s syrups to put children to sleep,

soporific
p 416-12 when the s influence of the opium is

outshining sin, s, lust, and hypocrisy.

discharge from the s stopped,
and the s was healed
"Mamma, my finger is not a bit s."
p 398- 5 rent him s and came out of him,

sorely
a 48- 2 the staves of bigoted ignorance smote him s.

sorrow
and joy
s 125-13 pain and painlessness, s and joy,
and pain
ap 573-27 cessation of death, s, and pain.
cup of
a 33-14 and drain to the dregs his cup of s.
has its
m 66-30 S has its reward.
her
ap 562-26 but remembering no more her s
is salutary
m 66- 9 S is salutary.
is turned
pr 14-16 S is turned into joy when the
joy and
f 246- 3 swinging between evil and good, joy and s,
c 262-22 false estimate . . . of joy and s,
multiply thy
g 535- 7 will greatly multiply thy s — Gen 3:16.
ocean of
m 67-14 on the seething ocean of s.
pain and
g 557-16 the less pain and s are his.
sin and
f 203-30 the waves of sin and s beat in vain.
215-19 So sin and s, disease and death,
with
o 342- 6 one may see with s the sad effects
your
p 386-27 "Your s is without cause,"

pr 5- 3 S for wrong-doing is but one step
f 219- 1 weakness, weariness, s, sin, death,
248-16 Is it imperfection, joy, s, sin, suffering?
b 304-12 joy cannot be turned into s,
304-12 s is not the master of joy,
p 386-22 Thus it is with all s, sickness, and death.
g 535- 7 in s thou shalt bring forth — Gen 3 · 16.
535-23 in s shalt thou eat of it — Gen 3 17
536-26 Through toil, struggle, and s,
552-22 From a material source flows no remedy for s,
557-18 "In s thou shalt bring forth — Gen. 3 · 16.

sorrowful
a 26- 7 all have the cup of *s* effort to drink
33- 3 His followers, *s* and silent,

sorrowing
pref xii-25 is joyful to bear consolation to the *s*
sp 78-29 the sick are healed, the *s* are comforted,

sorrows
pr 10- 7
10- 7
a 41- 5
42- 9
52-19
ph 196-31
gl 587-24

sorry
a 19-21 continues to pray and repent, sin and be *s*,

sort
ph 195-19
f 233- 1
p 406-19
408- 1
t 451-25
g 508-17
ap 570- 3

sorts
c 257-22 Finite mind manifests all *s* of errors,
p 404-10 Lust, malice, and all *s* of evil
419- 4 Errors of all *s* tend in this direction

sots
s 158-23 and men and women become loathsome *s*

sought
pr 6-20
m 60-31
s 109-11
126-10
139- 3
ph 196- 2
f 215-30
b 273- 5
314-10
329- 3
p 364-18
439-21
g 531-22

Soul (*see also* Soul's)
action of
sp 89-23 The influence or action of *S* confers a freedom,
allness of
r 497-22 even the allness of *S*, Spirit,
and body
s 114-24 It lifts the veil of mystery from *S* and body.
119-30 reverses the seeming relation of *S* and body
122-29 the same mistake regarding *S* and body
and its attributes
f 210-11 knowing that *S* and its attributes were
and matter
f 215- 7 *S* and matter are at variance
and Spirit
b 335-16 *S* and Spirit being one,
and substance
b 280-13 sense of the divisibility of *S* and substance,
as God
b 310-14 Science reveals *S* as God, untouched by
atmosphere of
gl 587-27 spirituality, bliss, the atmosphere of *S*.
bar of
p 441- 6 not permitted to enter any suits at the bar of *S*,
belief that
a 39-10 belief that *S* is in the body causes mortals to
body and
r 477-19 *Question.* — What are body and *S*?

S changeth not
could reproduce
r 488-23 *S* could reproduce them in all their perfection,
divine
ph 200-24 must yield to infinite Spirit, the divine *S*
explain
ph 200- 8 Whoever is incompetent to explain *S*
expresses
r 477-30 Separated from man, who expresses *S*,
facts of
p 430-32 harmonious facts of *S* and immortal being
428- 4 A demonstration of the facts of *S*

Soul
faith in
f 216- 1 his faith in *S* and his indifference to the body.
false sense of
b 335-23 Only by losing the false sense of *S* can we
freedom in
m 58-12 There is moral freedom in *S*
from sense to

has infinite
m 60-29 *S* has infinite resources with which to bless
heaven of
g 535-16 into the heaven of *S*, into the heritage of the
ideas of
b 269-16 exchanges the objects of sense for the ideas of *S*
immortal
b 311-20 or that immortal *S* is in mortal body,
immortality of
b 306- 7 immortality of *S* makes man immortal
r 481-29 hence the immortality of *S*.
indications of
s 144-13 the weaker the indications of *S*.
intelligence, or
r 480-17 would make the effect of intelligence, or *S*,
is immortal

b 288-22 *S* is sinless, not to be found in the body;
is Spirit
f 223-11 *S* is Spirit, and Spirit is greater than body.
p 396-28 *S* is Spirit, outside of matter,
is supreme
gl 590- 3 the atmosphere of Spirit, where *S* is supreme
is synonymous
sp 71- 7 *S* is synonymous with Spirit, God,
joys of
p 390-11 pleasures and pains of sense for the joys of *S*.
law of
m 63- 1 does not make the superior law of *S* last.
b 311-24 even the higher law of *S*,
p 427- 3 Life is the law of *S*,
Life and
o 344- 2 it claims God as the only absolute Life and *S*,
life in
pr 13-32 is not cognizant of life in *S*, not in body.
Life or
b 306-13 If Life or *S* and its representative, man,
Mind is the
g 508- 7 Mind is the *S* of all.
more
f 247-32 to have less illusion and more *S*,

a 30-24 the difference between the offspring of *S* and of
of man
b 280-27 God, the *S* of man and of all existence,
307-25 divine Mind is the *S* of man,
or God
sp 72-11 *S*, or God, is the only truth-giver to man.
r 468-22 the synonym of Mind, *S*, or God,
or Mind
b 302-20 *S*, or Mind, of the spiritual man is God,
or Spirit
s 120- 4 *S*, or Spirit, is God, unchangeable and
r 466-20 *S* or Spirit signifies Deity and nothing else.
466-21 *S* or Spirit means only one Mind,
over sense
b 322- 5 the control of *S* over sense,
prayer of
pr 14-23 The Lord's Prayer is the prayer of *S*,
radiance of
f 247-15 has a glory of its own, — the radiance of *S*.
rebukes sense
o 350-29 *S* rebukes sense, and Truth destroys error.

somewhat
s 143-18 You admit that mind influences the body s·,
149-18 remarked . . . mind affects the body s·,
156-11
ph 170-25
180- 7
r 488- 8
g 529-31

somewhere
sp 81-31 That somebody, s·, must have known the
ph 174-23 Anatomy admits that mind is s· in man,

Son
His
a 45-12 by the [seeming] death of His S , — Rom. 5 10.
r 497- 6 We acknowledge His S , one Christ,
His beloved
a 23- 6 vented upon His beloved S ,
of God
pr 5-23
a 29-14
sp 94-11
f 203-10
226- 9
b 313-16
o 361-13
g 519-19 of the knowledge of the S of God, — Eph. 4 : 13.
gl 594-16 The S· of God, the Messiah or Christ.
of Man
r 482-19 he was literally the S of Man.
of man
sp 77-16 neither the S , but the Father" — Mark 13 32
f 233-13 not even "the S but the Father;" — Mark 13 32
b 268- 4
305-17
305-19
313-10
337- 9
g 534-12
ap 569- 2
gl 594-16

son
Jacob's
gl 581-15
582- 4
583-26
586-21
589- 1
590-11
593-12 REUBEN (Jacob's s) Corporeality;
Mary's
b 313-18 the exaltation of Jesus, Mary's s·,
Noah's
gl 587-21 HAM (Noah's s) Corporeal belief;
589- 8 JAPHET (Noah's s) A type of spiritual peace,
594-14 SHEM (Noah's s) A corporeal mortal;
of a virgin
b 313- 1 He was the s of a virgin
332-23 Jesus was the s of a virgin.
of Ham
gl 582-24 CANAAN (the s of Ham) A sensuous belief,
of Jona
s 137-27 Simon Bar-jona, or s· of Jona,
of man
gl 594-17 The s of man, the offspring of the flesh.

a 50-12 to sustain and bless so faithful a s·.
o 361-18 Father and s·, are one in being.
r 482-17 but not the s· of Joseph
gl 594-17 " S of a year "

song
ph 200- 4 lifted thought into the s· of David
f 234- 6 be it s·, sermon, or Science
ap 568-26 A louder s·, sweeter than has ever before

Son of God
(see Son)

Son of man
(see Son)

Son of the living God
(see Son)

sons
c 257-21 guideth "Arcturus with his s ." — Job 38 32.
b 315-20 the liberty of the s· of God
g 503- 4 highest ideas are the s and daughters of God
515-22 all ideas, — the s· and daughters of God.

sonship
b 312-32 and entitled him to s· in Science
315-12 hid from their sense Christ s s· with God.
316- 7 and to recognize the divine s·.
331-31 Christ the spiritual idea of s·;

soon
a 34-24
43- 9
s 153-21
b 324-23
p 364- 4
414-16
417-27
424- 1
r 485- 8 only s· to disappear because of their uselessness
495-31 s· ascertain that error cannot destroy error.
g 534- 4 s to manifest the deathless man of
ap 563-26 to devour her child as s· as it — Rev 12 4.

sooner
pr 13-14 Do we gain the omnipotent ear s· by words than
a 54- 9
sp 91-10
91-12
f 223- 3
240-24
b 296-19
p 381-21
428-25
429- 6
t 444- 3
449- 8

soonest
pref x-26 The unbiased Christian thought is s· touched by

soothe
p 398-26 will s· fear and change the belief of disease to

soothing
f 230-25 They are s syrups to put children to sleep,

soporific
416-12 when the s· influence of the opium is

71-30 outshining sin, s·, lust, and hypocrisy.

3-21 discharge from the s stopped,
3-21 and the s· was healed
37- 6 "Mamma, my finger is not a bit s·."
p 398- 5 rent him s· and came out of him,

sorely
a 48- 2 the staves of bigoted ignorance smote him s·.

sorrow
and joy
s 125-13 pain and painlessness, s· and joy,
and pain
ap 573-27 cessation of death, s·, and pain.
cup of
a 33-14 and drain to the dregs his cup of s .
has its
m 66-30 S has its reward.
her
ap 562-26 but remembering no more her s·
is salutary
m 66- 9 S is salutary.
is turned
pr 14-16 S is turned into joy when the
joy and
f 246- 3 swinging between evil and good, joy and s·,
c 262-22 false estimate . . . of joy and s ,
multiply thy
g 535- 7 will greatly multiply thy s· — Gen. 3 : 16.
ocean of
m 67-14 on the seething ocean of s·.
pain and
g 557-16 the less pain and s are his.
sin and
f 203-30 the waves of sin and s· beat in vain.
215-19 So sin and s·, disease and death,
with
o 342- 6 one may see with s· the sad effects
your
p 386-27 "Your s· is without cause,"

pr 5- 3 S· for wrong-doing is but one step
f 219- 1 weakness, weariness, s , sin, death,
248-16 Is it imperfection, joy, s , sin, suffering?
b 304-12 joy cannot be turned into s·,
304-12 s· is not the master of joy;
p 386-22 Thus it is with all s , sickness, and death.
g 535- 7 in s· thou shalt bring forth — Gen 3 : 16.
535-23 in s· shalt thou eat of it — Gen. 3 17.
536-26 Through toil, struggle, and s·,
552-22 From a material source flows no remedy for s·.
557-18 "In s thou shalt bring forth — Gen. 3 : 16.

Soul

[illegible]

soul

[illegible]

Soul-centred

[illegible]

Soul-existence

[illegible]

Soul-filled

[illegible]

Soul-inspired

[illegible]

soulless

[illegible]

Soul's

[illegible]

souls

[illegible]

Soul-sense

[illegible]

sound

[illegible]

sound
pref x-31 but s· morals are most desirable
sp 84-21
88- 5
89-26
97-25
s 126-14
ph 194-23
195- 6
f 212-28
213-16 S· is a mental impression
213-18
213-26
214- 2
214- 2
b 291- 7
292- 2
p 425-29
r 486-16

sounded
f 223-27 but the last trump has not s·,
226- 7 s· the keynote of universal freedom,

sounder
m 61-13 better balanced minds, and s· constitutions.

soundness
s 162- 9 restores carious bones to s·

sounds
sp 86-20 or they are images and s· evolved

sour
f 211-20 "the fathers have eaten s· grapes, — Ezek 18 2

source
and condition
ph 181- 2 God, is the s· and condition of all existence
and means
pr 10-24 misapprehension of the s· and means
divine
ph 167-14 the divine s· of all health and perfection
180-23 They proceed from the divine s·,
higher
c 267-22 Thought is borrowed from a higher s·
inexhaustible
g 507-29 from the nature of its inexhaustible s·.
intelligent
b 276- 7 but all have . . . one intelligent s·,
its
a 18-17 The fountain can rise no higher than its s·
f 246- 9 The stream rises no higher than its s·.
material
c 256-31 A mind originating from a finite or material s·
g 552-22 From a material s· flows no remedy for sorrow,
not the
f 211-32 Nerves are not the s· of pain or pleasure.
of all movement
b 283- 4 Mind is the s· of all movement,
of being
m 63-10 his primitive and ultimate s· of being,
f 213-32 discard the one Mind and true s· of being,
of evil
r 489-24 corporeal senses are the only s· of evil
of joy
p 377- 4 affliction is often the s· of joy,
of strength
g 514-31 realization of this . . was a s· of strength
of supply
f 206-18 Spirit, not matter, being the s· of supply
or creator
b 278- 1 Is Spirit the s· or creator of matter?
prolific
f 205-11 opposite belief is the prolific s· of all suffering
reach the
b 326- 6 He, who would reach the s·
same
r 474-17 then they must all be from the same s·;
spiritual
s 152-26 divinely driven to a spiritual s·
b 329-27 If men understood their real spiritual s·

pr 2-29
s 113 14
p 368-27
392-16
ap 559- 5
564-17

sources
ph 180- 1 both prolific s· of sickness
f 239-29 Those two opposite s· never mingle
p 373-14 are the s· of man's enslavement
403-32 appeal to divine s· outside of themselves

Southern Cross
ap 575-30 with the S· C· in the skies,

southward
ap 575-29 s·, to the genial tropics,

sovereign
s 107- 8 the s· ever-presence,
p 407-12 Here C S is the s· panacea,
r 495-10 and find a s· antidote for error
g 523-31 the divine s· of the Hebrew people,

sovereignty
s 141-18 Its only crowned head is immortal s·.
152- 4 takes away all its supposed s·,

sow
a 41-10 in the hereafter they will reap what they now s·.

sower
b 272-13 Jesus' parable of "the s·" shows — Mark 4 14

soweth
f 210-24 Error s· the wind and
p 405-17 "Whatsoever a man s·, — Gal. 6 7
g 537-13 "Whatsoever a man s·, — Gal 6 7

sowing
sp 79-10 and dig up every seed of error's s·.
ph 179-29 s· the seeds of reliance on matter,
180- 4 and to uproot its false s·
183- 9 without s· the seed

sown
m 66-12 s· in the soil of material hopes,
f 238-18 to reap the harvest we have not s·,
b 272- 7 In the soil of the seed must be s·;
o 361-29 That which when s· bears immortal fruit,

sows
t 462-12 will inevitably reap the error he s·.

space
all
sp 78-18 If Spirit pervades all s·,
s 110- 2 Spirit possessing all power, filling all s·,
146-30 and extends throughout all s·.
b 331-22 He fills all s·,
r 469-24 where all s· is filled with God
g 520- 5 majesty, and glory of infinite Love fill all s·.
brief
f 206-20 for the brief s· of a few years
immensity of
g 509-19 as nebulæ indicate the immensity of s·.
infinite
g 503-16 infinite s· is peopled with God's ideas,

ph 179- 6 since s· is no obstacle to Mind
ap 573- 2 human sense of s· is unable to
gl 598-20 mortality, s· for repentance.

spake
pr 15- 3 So s· Jesus
a 20- 4 but acted and s· as he was moved,
m 64-18 the time cometh of which Jesus s·,
s 121- 5 before he s·, astrography was chaotic,
135-17 "it came to pass, . . the dumb s·." — Luke 11 14
o 348-13 delusions, were cast out and the dumb s·.
g 557-27 when God, Mind, s· and it was done.

span
f 252-22 says: . . I mean to make my short s· of life
p 387-15 If printers and authors have the shortest s· of

spared
sp 85-28 never s· hypocrisy the sternest condemnation
p 407-30 Sin is s· from this classification, only because

spares
a 26- 5 Jesus s· us not one individual experience,
r 474-26 Truth s· all that is true.

spark
b 312-15 with scarcely a s· of love in their hearts;

spasmodically
pr 8- 4 those who come only s· face to face with

speak
pr 1- 5
14-29
a 19-12
s 109-31
130- 7
ph 181- 5
195- 3
b 283-15
319-31
320- 1
332-24
o 349-22
354-25
p 362- 4
395- 6
412- 8
418-28
r 487-13
g 515-27

speaketh
b 292-25 When he s· a lie, — John 8 44.
292-25 he s· of his own — John 8 44.

speaking
a 52-24
52-26
sp 88-32
83- 4
92-12
s 160-18
b 333-10
o 343-24
p 396- 9
399-23
r 476-28
g 548-18 S of the origin of mortals,

speaks
sp 72- 3
217-30
o 342-23
p 391-21
441-32
r 485- 5
ap 564-13

spear
a 50-32 Not the s nor the material cross
s 134- 3 truth is still opposed with sword and s.

spear-wound
a 46-19 to examine the nail-prints and the s.

special
sp 95-18
s 133-22
135-27
ph 178- 2
f 236- 3
b 319-30
p 364-14
404- 3
408- 9
ap 560- 1

specially
s 133-25 did not s belong to a dispensation now ended,
gl 590-13 unless s coupled with the name God.

species
different
g 553-27 The intermixture of different s,
floral
m 68-24 perpetuation of the floral s by bud or
genus and
b 277-17 the order of genus and s is preserved
ap 560-20 The botanist must know the genus and s
human
(see human)
many
p 407-29 There are many s of insanity.
material
ph 172- 8 How then is the material s maintained,
mild
p 408-15 is in itself a mild s of insanity
original
b 277-14 as preserving their original s,
g 552-28 results in a return to the original s.
their
g 549-11 to multiply their s sometimes through eggs,
ph 189-26
r 482-18
494- 5
g 520-24
531-19
550-25
551-30

specific
an 103-19 animal magnetism or hypnotism is the s term

specifically
c 267- 6 s man means all men

specified
pr 11- 2 s also the terms of forgiveness.

specimen
p 383-17 a s of the ambiguous nature of

specimens
ph 195-26 impossible ideals, and s of depravity,

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p 413-21 I am not patient with a s of dirt,
g 547-14 germinating s of so-called embryonic life

spectacle
f 241-13 what a mocking s is sin!

spectators
p 430-25 court-room is filled with interested s,

spectral
o 353-20 We must give up the s at all points.

spectre
a 45-25 called him a spirit, ghost, or s,
b 314-17 To such . . . the real man seemed a s,

speculation
f 241-26 s or superstition appropriates no part of

speculative
s 126-20 left to the mercy of s hypotheses?
149- 6 or a bundle of s human theories?
ph 195-24 the s theory, the nauseous fiction
f 209-26 and all the paraphernalia of s theories,
229-20 law of mortal mind, conjectural and s,

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pr 3-26 Action expresses more gratitude than s
15- 9 according to motives, not according to s.
b 292-20 "Why do ye not understand my s? — John 8.43
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t 454-21 strength and freedom to s and action.

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p 367- 7 gushing theories, stereotyped borrowed s,

speechless
a 26- 4 in s agony exploring the way for us,

speedily
pref vii-23 but it cannot make them s understood.
r 486-27 If this were not so, man would be s annihilated.
493- 1 C. S. s shows Truth to be triumphant.

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p 426- 9 expectation s our progress.

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a 39-25 To break this earthly s, mortals must

Spencerian
s 112- 8 the Platonic, the S, or some other school.

spend
p 409-29 We cannot s our days here in ignorance of

spent
ph 174-13 "the night is far s, — Rom. 13.12.
o 354-23 The night of materiality is far s,

sphere
a 36- 4 simply through translation into another s.
f 240-15 Its symbol is the s.
c 265-13 enlarged individuality, a wider s of thought
b 282- 5 a circle or s and a straight line
282- 8 The s represents good, the self-existent
283-31 or a straight line a s.
gl 585- 5 A s; a type of eternity and immortality,

spheres
m 59-12 the different demands of their united s,
c 255- 6 changing . . . discord into the music of the s.
g 513- 7 lead on to spiritual s and exalted beings.

spike
ph 193- 2 caused by a fall upon a wooden s

spilled
b 281-31 or the new idea will be s,

spinal
p 402- 7 dislocated joints, and s vertebræ.

spire
s 142-12 making dome and s tremulous with beauty,

Spirit (see also Spirit's)
ability of
s 130-22 the ability of S to make the body harmonious,
r 494-17 as well as the infinite ability of S,
abode of
b 280- 5 light and harmony which are the abode of S,
acts
g 520-30 S acts through the Science of Mind,
alchemy of
p 422-20 C. S., by the alchemy of S,
all is
r 475- 3 all is S, divine Principle and its idea.
amenable to
p 434-32 immortal and amenable to S only.
and flesh
f 254- 7 until the battle between S and flesh is fought
b 288- 6 this warfare between the S and flesh
g 530-25 Thus S and flesh war.
and God
o 345- 1 S and God are often regarded as
and its formations
c 264-20 S and its formations are the only
and matter
pref viii- 9
sp 73- 1
73-27
ph 167-24
186- 9
f 204- 9
204-17
211- 3
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296-23
319-14
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a 52-24 s· of human ability to reflect divine ...
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Spirit

or God
sp 73-15 If *S*, or God, communed with mortals
r 482-11 Soul . . . the synonym of *S*, or God,

or matter
b 324-11 whether it be Truth or error, . . . *S* or matter.
o 360-17 Either *S* or matter is your model

or Soul
b 309-25 impossible for infinite *S* or Soul to be in
330-11 the only Life, substance, *S*, or Soul,
r 478- 5 never beheld *S* or Soul leaving a body
gl 593-16 for never did he give up *S*, or Soul

overcome by
p 410-16 the material condition to be overcome by *S*,

perfection in
c 264- 3 and their perfection in *S* appear

permanency of
b 283-28 the strength and permanency of *S*

permeated by
sp 72- 5 If a material body . . . were permeated by *S*,

pertain to
o 350- 3 and of the things which pertain to *S*

physiology and
ph 182-10 We cannot obey both physiology and *S*,

physique was not
a 46-13 Master said plainly that physique was not *S*,

place of
g 523-18 In this . . . theory matter takes the place of *S*

plurality of
g 515-18 this plurality of *S* does not imply more than one

positive
ph 173-15 For positive *S* to pass through a

possibilities of
b 316-31 the possibilities of *S* and its correlative truth

power of
(*see* power)

prerogative of
s 123- 8 the power and prerogative of *S*,

radiance of
f 246-15 the radiance of *S* should dawn upon the

radiation of
g 536- 6 radiation of *S* destroys forever all belief in

realities of
b 325- 5 ushered into the undying realities of *S*

t 460-13 till such thought is rectified by *S*

reflection of
b 303- 7 Multiplication . . . is the reflection of *S*
r 477-20 Identity is the reflection of *S*,
g 506- 4 matter, not being the reflection of *S*,
523-13 myth, instead of the reflection of *S*

reign of
f 208-22 and prepare for the reign of *S*,
gl 587-25 HEAVEN. Harmony, the reign of *S*;

renewal of
f 241-14 transformation of the body by the renewal of *S*

representing
b 294-20 between immortal man, representing *S*, and

reveals
gl 596-14 C S reveals *S*, not matter, as the

rhythm of
g 510- 4 To discern the rhythm of *S* and to be holy,

robes of
c 267-25 robes of *S* are "white and — *Luke* 9 29

sanctuary of
pr 15- 4 closet typifies the sanctuary of *S*,

Science of
a 31-29 which would attend the Science of *S*,
b 270-21 and maintain the Science of *S*

Science reveals
r 467-17 Science reveals *S*, Soul, as not in

scribe of
ap 571-23 the Revelator, immortal scribe of *S*

seed of
g 535- 3 yea, the seed of *S* and the seed of matter,

seek to unite
g 555-19 error would seek to unite *S* with matter,

senses of
b 274-12 The senses of *S* abide in Love,

Soul and
b 335-16 Soul and *S* being one,

Soul is
f 223-11 Soul is *S*, and Spirit is greater than body
p 396-28 Soul is *S*, outside of matter,

Spirit

Soul or
r 466-20 Soul or *S* signifies Deity and nothing else.
466-22 Soul or *S* means only one Mind,

straight line of
g 502- 6 the straight line of *S* over the

strength of

b 301-19 the substance of *S*, not matter.
r 468-24 reflecting the divine substance of *S*.
480- 1 When the substance of *S* appears

substance, or
b 301-11 reflects the eternal substance, or *S*,

(*see* supremacy)

sustained by
p 417- 1 their being is sustained by *S*,
g 556- 2 That which is real, is sustained by *S*.

sword of
a 37- 8 error falls only before the sword of *S*.

symbolizes
ap 561-25 The Revelator symbolizes *S* by the sun.

synonym of
r 482-11 Soul is properly the synonym of *S*,

synonymous with
sp 71- 7 Soul is synonymous with *S*,

testimony of
s 123-26 destroys with the higher testimony of *S*
f 252-16 contrasts strikingly with the testimony of *S*.

the only
sp 73-11 God is the only *S*.
gl 591-16 the only *S*, Soul, divine Principle,

things of
a 21-12 looks towards the imperishable things of *S*
o 349-24 Speaking of the things of *S*

tributary to
ap 562- 8 reveals the universe as . . . tributary to *S*,

triumph of
s 139- 5 accounts of the triumph of *S*, Mind,

true sense of
s 108-29 thereby shutting out the true sense of *S*.

unction of
pr 10-10 the unction of *S* in demonstration of power

understand
b 283- 1 As mortals begin to understand *S*,
r 481- 8 sense never helps mortals to understand *S*,

s 148-24 to produce the concord and unity of *S*

universe of
c 264-32 The universe of *S* is peopled with
g 507-15 The universe of *S* reflects the creative power

unknown to
r 469- 2 What is termed matter is unknown to *S*,

unlike
b 305-22 The inverted images . . . are all unlike *S*,
307-11 shall change sides and be unlike *S*.
r 475-11 likeness of Spirit cannot be so unlike *S*.

unlikeness of
b 277-24 The unlikeness of *S* is matter,

validity of
g 525- 4 not the validity of *S*

verities of

b 274-21 and the flesh wars against *S*.
g 531-23 since flesh wars against *S*

will form
p 425-25 and *S* will form you anew.

will ultimately
m 64-30 *S* will ultimately claim its own,

world of
pref viii-32 in the newly discovered world of *S*.

worship
o 351-30 They thought to worship *S* from a material

would be finite
f 223-12 If . . . *S* would be finite,

spiritual

being
a 33– 8 It was the great truth of s· being,
33–13
sp 76–12
ph 167–26
c 264–29
b 325–13
g 544–23
gl 586–21
being is
sp 76–26 indestructible man, whose being is s·.
beings
c 264–32 universe of Spirit is peopled with s· beings,
birth
t 463–11 in the travail of s· birth.
blessings
a 53–17 s blessings which might flow from
g 512–15 s· blessings, thus typified, are the
bliss
gl 582–15 a sense of Soul, which has s· bliss
bodies
sp 73–20 belief that . . . rise up as s· bodies
breakfast
a 34–30 his last s· breakfast with his disciples
building
f 241–26 the corner-stone of all s· building is purity
capacity
ph 179– 8 the s capacity to apprehend thought
causation
ph 170–22 S· causation is the one question to be
170–23 s causation relates to human progress.
cause
s 111–23 rather than to a final s cause,
b 268– 4 to the s· cause of those lower things
313–25 and found the s· cause.
class
b 290–13 To the s· class, relates the Scripture:
clear-sightedness
b 316–14 s· clear-sightedness and the blindness of
command
ph 168–19 God's s· command relating to perfection,
communion
a 35–25 Our Eucharist is s· communion with the
compensation
gl 581–15 Hope and faith, s compensation;
conceptions
o 349–16 to the expression of s conceptions
conclusions
b 300– 2 when it attempts to draw correct s conclusions
condition
t 460–27 from her own s· condition,

creation
m 56– 8
f 208– 2
b 287–31
332– 5
g 507– 5
511– 6
519– 4
521– 7
534– 2
gl 590–22
culture
f 235–13 a moral and s· culture, which lifts one higher
death
b 310–24 and s· death is oblivion
demand
p 385– 7 The s· demand, quelling the material,
demands
r 483– 9 must not be ignorant of the moral and s demands
development
m 66–11 S development germinates not from
g 547–27 not in material history but in s· development
devoutness
s 140–17 S· devoutness is the soul of Christianity
discernment
gl 586– 3 EYES S discernment,
discovery
p 380–22 Many years ago the author made a s discovery,
distance
a 47–20 this s· distance inflamed Judas' envy.
draughts
f 234– 1 S draughts heal,
dulness
a 34–22 to raise themselves and others from s· dulness
energies
p 387– 9 s· energies can neither wear out nor

spiritual

era
m 65–16 struggling against the advancing s· era.
essence
a 25– 3 The s· essence of blood is sacrifice.
estate
g 548– 7 man has never lost his s· estate
evangel
b 308–24 Then said the s evangel:
evidence
a 52– 6 His senses drank in the s· evidence of
b 297–21 s· evidence, contradicting the testimony of
gl 585– 9 s evidence opposed to material sense;
evidences
b 289–17 destroys with the s· evidences of Life;
evolution
s 135– 9 S evolution alone is worthy of the
exaltation
b 314– 2 (his further s exaltation),
existence
sp 72– 1
f 222– 2
c 265– 3
b 273–20
315–13
o 356– 5
r 492– 4
g 540– 2
gl 580–10
593–10
fact
a 20–25 to acknowledge what the s· fact implies.
s 121–30 thus brought nearer the s· fact,
129– 7 If you wish to know the s· fact,
f 207–28 The s· fact, repeated in the action of man
209–21 they all must give place to the s· fact
b 289–25 The s· fact and the material belief
320–18 declares plainly the s· fact of being,
o 356– 3 before the s· fact is attained.
p 428–22 The great s fact must be brought out
gl 585–11 C. S, with which can be discerned the s· fact
factor
ph 185–20 excludes the human mind as a s· factor
facts
sp 91–23 that the s· facts may be better apprehended.
s 130–17 beliefs which war against s· facts,
147–22 enables you to grasp the s· facts of being
ph 173–27 to the recognition of s· facts,
f 207–30
213– 8
254– 9
b 312– 3
p 370–18
402–12
428–10
g 546–24
ap 574–12
gl 584–16
592–18
forces
b 293–14 counterfeits of the s· forces of divine Mind,
forms
g 503–17 reflecting Him in countless s forms.
foundation
s 136– 2 maintained his mission on a s foundation
gl 593–18 ROCK. S foundation; Truth.
599– 6 ZION. S foundation and superstructure,
freedom
s 118–12 eternally glorified in man's s· freedom
p 366– 5 and thus attain the s· freedom which
gain
g 501–10 richly recompensing human want and woe with s· gain.
God
f 214–21 more than they do a s· God.
good
m 56– 6 for the advancement of s· good
f 243– 2 the Science and demonstration of s· good
g 505–20 Spiritual sense is the discernment of s· good.
government
gl 597–28 the movements of God's s· government,
gravitation
g 536–11 If man's s· gravitation and attraction to
groundwork
s 147–19 will plant you firmly on the s· groundwork
growth
pr 2–21 an error which impedes s· growth.
5– 1 hinders man's s· growth
7–13 reaction unfavorable to s· growth.
sp 91– 8 great point of departure for all true s· growth.
94–30 indicates s· growth and union with the
f 243–15 arises . . . from lack of s· growth
c 260–28 this education is at the expense of s· growth.
p 363–24 disappears in the ratio of one's s· growth
t 461–31 Systematic teaching and the student's s growth
r 485–17 and as the result of s growth.

spiritual

guides
f 235-20 They should be wise s guides
b 299-16 giving earnest heed to these s guides

happiness is
m 57-18 Happiness is s, born of Truth and Love

harmony
f 242- 2 glorious freedom of s harmony
b 288-14 will cease, and s harmony reign
g 503- 9 divine Principle and idea constitutes harmony,
521- 3 conscious s harmony and eternal being

healing
p 367- 1 must not hide the talent of s healing

heavens
ap 562-17 They are the lamps in the s heavens of the age,

history
f 204- 5 that material history is as real . . . as s history,
g 551- 7 In s history, matter is not the

idea
a 29-28
30- 2
38-26
45-20
55- 8
s 109-24
115-15
132-14
132-21
ph 194- 4
f 233-21
c 267- 1
b 315-15
316-13
316-16
316-24
331-30
333-20
334- 4
339-21
o 361- 4
t 463-12
r 496-15
g 518-19
534-28
534-30
542- 4
546-17
ap 561- 9
561-14
561-21
561-23
561-26
562- 1
562- 6
562-11
562-18
562-24
563-21
564- 3
564-20
564-30
565-12
565-14
565-24
566- 6
567-22
570-22
573-23
575- 3
576-22
577-15
gl 582-19
584- 1
590- 9
595-26

ideal
m 67-29 presents the true likeness or s ideal.
b 337-18 demonstrates Life in Christ, Life's s ideal
ap 561-11 saw also the s ideal as a woman

ideals
o 359-30 One says "I have s ideals,

ideas
s 123-15
c 257-16
b 295- 6
298-20
298-22
320- 5
330-22
o 349-18
361-22
t 460-26
g 503- 1
504-11
510- 2

spiritual

ideas
g 536- 5 heaven and earth stand for s ideas,
gl 583-17 to the apprehension of s ideas

identity
a 51- 8 his s identity in the likeness of the divine,
b 237- 8 Divine Science . . . maintains man's s identity.
287-22 it is illusion, without s identity
333-28 this unity of his s identity

ignorance
f 243- 1 We may hide s ignorance from the world,

image
f 200-25 the s image and likeness of God
g 519-16 until they . . reach the s image and likeness
gl 591- 5 the s image and likeness of God,

immensity
c 263-29 thrown into the face of s immensity,

import
b 271-30 The s import of the Word imparts this power.
r 471-27 gave the s import, expressed through
g 501- 3 chiefly because the s import of the Word,

individuality
c 258-20 the infinite idea and s individuality,
b 317-18 The understanding of his s individuality
336- 7 is reflected in all s individuality
337- 4 lose sight of s individuality
r 491- 9 Man's s individuality is never wrong
ap 577- 7 this compounded s individuality reflects

inspiration
gl 599-17 they show the s inspiration of Love and Truth

intelligence
f 240- 5 Mind, the s intelligence they reflect.

intent
p 365-23 the result will correspond with the s intent.

intuitions
ph 174-11 the angels of His presence—the s intuitions
gl 581- 4 s intuitions, pure and perfect,

Jesus
b 314-24 the s Jesus was imperceptible to them.

joy
c 265-24 has not gained stronger desires for s joy?

law
a 43-25
43-26
m 62- 5
ph 182-20
183-27
197-13
f 208-11
240- 1 Nature voices natural, s law
b 273-21 never ordained a material law to annul the s law
319- 7 would infringe upon s law
328-21 Understanding s law . . Jesus said
o 349- 9 should subordinate material law to s law.
p 381-12 except a moral or s law.
417-14 causation is Mind, acting through s law.
t 463-28 and it is a s law instead of material.
r 471- 3 but holds the divine order or s law,
485-22 by fulfilling the s law of being,
496-22 the s law which says to the grave,
g 530- 3 s law of Truth is made manifest

lawgivers
ph 184-14 and they are s lawgivers,

laws
s 119-14 which include s laws emanating from the
118-17 may import that these s laws, perverted

leaven
s 118- 2 the s leaven signifies the Science of Christ

less
a 25-17 any man whose origin was less s.

Life
pr 14-17
a 51-17
f 241-29
b 306- 6
319-21
p 410- 2
g 530-23
550-19
ap 561-28

life
a 51-14
sp 72- 8
74- 1
82- 9
f 232-31
b 284-18
306- 4
p 430- 1
g 556-26

spiritual

Life-laws
p 398- 9 the popular ignorance of *s* Life-laws.

light
b 324-22 but *s* light soon enabled him to follow the
t 446-26 reflect the *s* light and might which heal

link
r 491-15 and find the indissoluble *s* link

living
c 264-24 *S* living and blessedness are the only

Love
a 33-22 This is the new understanding of *s* Love.
c 266-11 *s* Love will force you to accept what best

love
c 264-27 comes from an all-absorbing *s* love.
t 462-29 unselfishness, philanthropy, *s* love.

man
s

meaning
s 117-11
133-32
b 319-24
o 350-10
355- 1

means
ph 181-13 when you resort to any except *s* means.

meeting
a 35-10 This *s* meeting with our Lord

might
ph 192-17 Moral and *s* might belong to Spirit,

name
s 137-28 but now the Master gave him a *s* name

nature
g 512-24 Their *s* nature is discerned only through the

oblivion
p 382-24 rescued from seeming *s* oblivion,

offering
a 25- 4 The efficacy of Jesus' *s* offering is

offspring
b 336-31 man is God's *s* offspring

oneness
m 57-10 and their true harmony is in *s* oneness

opposite
ph 171- 4 Through discernment of the *s* opposite

origin
b 312-31
315-21
325-27
r 479- 2
g 519-14
534- 7
gl 582-10

original
f 210- 3 the translation of the *s* original into the

outpouring
ap 574-14 the *s* outpouring of bliss and glory,

peace
gl 589- 8 JAPHET (Noah's son). A type of *s* peace,

perception
f 203-13
p 406-12
g 531-12
547-31
gl 585- 3

perfection
f 254-12 grasp the ultimate of *s* perfection slowly,
gl 595-21 mortal disappears and *s* perfection appears

phenomena
sp 88-24 nor are they *s* phenomena,

power
a 38-17 It expresses *s* power,
53-31
m 67-25
sp 73-22
s 110- 3
119- 1
134-30
146-10
f 235-26
b 309- 9
313-27
313-29
o 355- 8
p 365-29
382-14
p 407-15 even into *s* power and good-will to man
t 453-16 Honesty is *s* power.
454-29 The superiority of *s* power over sensuous
r 470- 4 unity of Principle and *s* power
470- 7 error assumed the loss of *s* power,

presence
r 470- 8 the *s* presence of Life as infinite Truth

proof
g 505-24 giving the *s* proof of the universe

prospects
s 130- 3 discouraged over its slight *s* prospects

purgation
p 364-21 small reward in return for the *s* purgation

qualifications
t 448-21 *s* qualifications requisite for healing,

rationality
f 223-21 *S* rationality and free thought accompany

realities
g 513-27 His thoughts are *s* realities.
gl 581-12 *s* realities of all things are created by Him

reality
f 207-27 The *s* reality is the scientific fact
228-18 will recognize harmony as the *s* reality
r 488-21 senses can take no cognizance of *s* reality

realm
a 34-25 would rise again in the *s* realm of reality,
b 337-26 as they exist in the *s* realm of the real.

recompense
sp 98- 1 the *s* recompense of the persecuted

record
g 521-14 turn our gaze to the *s* record of creation,

reflection
b 305-21 as opposed to the Science of *s* reflection,
r 480- 5 If there is no *s* reflection, then there remains

rules
s 112-18 *s* rules, laws, and their demonstration,

scale
s 155-25 and more weight into the *s* scale.

seer
gl 593- 4 PROPHET. A *s* seer;

self
b 334-17 while the *s* self, or Christ,

selfhood
a 38-24 his *s* selfhood, never suffered

sense
pref viii- 6
pr 7-18
16-24
a 29-20
41- 7
m 56-12
sp 72-15
75- 8
85-24
95-31
s 122-25
123-21
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f 206- 7
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247-16
c 258-31
b 272- 3
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290- 9
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296-15
298- 9
298-13
298-23
303-31
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309- 5
314- 4
315-17
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328- 1
o 349-19
350-32
351-12
351-13
359-16
t 452-22
461-11
r 471-17
481- 8
486- 8
490-26
g 505-20
548- 4
548-17

spiritual

sense
ap 573-21
578- 3
578- 8
gl 579- 6
585- 7
589- 7
590-24
592- 9
596- 1
597-13

senses
b 298- 4 between the evidence of the s senses and
r 486-23 all the s senses of man,
g 512-25 is discerned only through the s senses

significance
s 118-13 In their s significance, Science, Theology,

signification
a 33-24 in its s signification, it was natural
f 241-14 Take away the s signification of Scripture, and
g 545-27 which is so glorious in its s signification.

source
s 152-26 divinely driven to a s source for health
b 329-27 If men understood their real s source

spheres
g 513- 7 lead on to s spheres and exalted beings

state
f 215-30 Having sought man's s state,

status
r 476-21 and earnestly seek the s status of man,

statutes
b 307-29 his province is in s statutes,

steps
g 513- 6 Advancing s steps in the teeming universe

strength
b 308-22
ap 566-31
567- 5
571-28
gl 599- 7

susceptibility
sp 86-10 Jesus possessed more s susceptibility than

system
ph 170- 4 form neither a moral nor a s system

teaching
ap 575-13 S teaching must always be by symbols.
gl 595-16 can fit us for the office of s teaching

teachings
b 272-15 the s teachings which dulness and

things
b 326-10 and set his whole affections on s things,
335-13 Things s and eternal are substantial

thoughts
c 259-29 and demands s thoughts, divine concepts,
gl 582-28 The s thoughts and representatives of
593-10 to unfold s thoughts

tongue
s 115-11 back into the original s tongue.

transfiguration
ap 576-29 through s transfiguration

Truth
sp 96-20
b 273- 4
315-23
o 359-17
ap 561-27
gl 582- 2
590- 8
593- 5

truth
ph 165-14 theories took the place of s truth.
b 277-18 This points to the s truth
293-20 while s truth is Mind
311-16 loss or absence of soul, s truth

type
g 541-11 the lamb was a more s type of
gl 582-12 a s type, that which comforts, consoles,

ultimate
r 485-15 Think not to thwart the s ultimate of

unfoldment
p 371-25 our need of its s unfoldment

unity
m 61-31 The scientific *morale* of marriage is s unity.

universe
s 127- 5 creator of the s universe, including man,
c 267-10 man and the s universe coexist
b 286-19 the s universe is good, and reflects God
300-30 God is seen only in the s universe
r 468-23 s universe, including individual man,

views
a 32 27 refresh his heart with brighter, with s views.

vision
f 215-11 S vision is not subordinate to
ap 561- 7 Because of his more s vision,

wickedness
t 453-20 Hidden sin is s wickedness in high places
ap 563-30 "s wickedness in high places." — *Eph.* 6 12

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pr 14-13 Life and intelligence are purely s,
a 34-19 they became more s and understood better
35-17 his s and final ascension above matter,
m 61- 5 and the s over the animal,
65- 5
67-27
69- 3
sp 73-31
74-27
78-10
83-22
84- 4
85 26
88-14
90-13
91-18
93-26
99- 2 not material but scientifically s.
99-24 of divine Spirit and to God s s, perfect man.
s 114-28 the universe, including man, is s,
116- 2 definition of
117- 7 the language of Spirit must be, and is, s.
118-29 portray law as physical, not s
119-18 this nature is s and is not expressed in matter
ph

spiritual

ph 172-13 eternal chain as uninterrupted and wholly *s* ;
173-20
191-18
190-19
191- 9
192- 7
f 214- 4
231-14
250-27
252-32
254-22
c 256- 4
263- 8
264- 6
265- 6
265-30
266-28
b 274-20
275-26
284-29
286-26
288-25
289-24
289-26
289-30
290-25
290-29
291-32
292-29
295- 9 material,
296- 2
297-20
298-27
299-24
301-14
301-21
301-32
302- 4
306- 2
309-19
311-10
311-31
315-27
317-17
318-20
320- 7
320-25
326-11
326-27
329-28
331-25
332-12
332-27
333- 9
334-13
335-27
336-14
336-18
337-28
338- 6
o 344-31
347-14
351-22
351-28
352-10
353-29
356- 1
360-14
p 368-23
396-28
407-23
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428-21
442- 3
t 451-17
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460- 9
r 467- 7
468-15
475-11
475-12
477- 7
479- 7
g 503-21
504- 7
510- 5
516- 3
517-22
534-24

spiritual

g 537-12 Creation is there represented as *s* , entire,
538- 9 *distance . . . between the material and s*,
541- 1 record of a material creation which followed the *s* ,
544- 8 the material sense of things, not from the *s* ,
544-31 declares . . . that matter becomes *s*.
547-29 and adopts the *s* and immortal.
552-11 whereas the *s* scientific facts
ap 566- 8 from a material sense of existence to the *s* ,
573- 1
573- 8
575-21
577-12
gl 579- 2
592-23

spiritualism

belief of
sp 84-24 destroys the belief of *s* at its very inception,
has no basis
sp 84-26 *s* has no basis upon which to build.
material
sp 77-27 would outgrow their beliefs in material *s*
relies upon
sp 79-11 *S* relies upon human beliefs and hypotheses
structure of
sp 71-27 basis and structure of *s* are alike material and
will be found
sp 71-21 *s* will be found mainly erroneous,
would transfer
sp 75- 8 *S* would transfer men from the

a 24-23
sp 71-26
71-29
73- 3 *terial,*
78-16 the supremacy of Spirit.
80-14
81- 7
99-13
s 111- 1
129-17
ph 178-30
r 434- 8

essence of
b 293-18 counterfeits the true essence of *s*
genuine
sp 95-15 depends upon his genuine *s* .
giving more
p 422-17 giving more *s* to consciousness
goodness and
b 277- 8 goodness and *s* must be immortal
277-10 If goodness and *s* are real,
hamper
f 234- 2 even as ritualism and creed hamper *s* .
his
a 51-28 ...ousness *s*.
sp 86- 8
f 220-23
b 270-32
o 356-10
his patient's
... while restoring
... ion to our *s* ,
... es
meekness and
o 343-22 meekness and *s* are the conditions of
no resemblance to
f 207-31 which bears no resemblance to *s* ,
of the universe
r 471-19 the *s* of the universe is the only fact of
opposition to
b 329-31 the more intense the opposition to *s* ,
price of
a 36-15 The earthly price of *s* in a material age
reception of that
s 115- 1 obstacle to the reception of that *s*,
Rubicon of
ph 172-10 and death is the Rubicon of *s* ?
this
a 51-30 this *s* which enabled Jesus to heal the sick,

spirituality

to gain
c 266-16 in order to gain *s*.

true
sp 99-18 The calm, strong currents of true *s*,

war against
ap 565- 3 inflamed with war against *s*,

wars against
f 242-19 which wars against *s*

yield to
f 201-10 hatred, all sensuality, yield to *s*,

spiritually

a 21- 9 If the disciple is advancing *s*,
25-13 be demonstrated more *s* than all others
32-20 The true sense is *s* lost,
33-18 otherwise the healing could not have been done *s*

m 68-32
69-13
69-18
69-18
sp 95- 6
98-11
s 110-27
110-31
114- 6
136- 8
137- 4
138- 9
140- 7
140-16
143-10
149-28
s 151-12
ph 200-12
f 207- 3
213- 5
235-30
c 256- 6
259-24
b 275-31
290- 5
303-11
303-13
306-30
310-19
311- 8
319- 8
325-21
o 354-24 *s* to hear and to speak the new tongue
359-14
p 370- 1
412-25
t 455-25
461- 9
462-29
r 466-31
475-22
487- 7
g 502- 9
504-19
510-11
511-24
523-24
527-27
528-20
537-35
545- 9
547-24
549-13

spiritually

gl 585-26 materially instead of *s*,
592-14 without . . there is something *s* lacking,
598-27 would bridge over with life discerned *s*

Spiritual Senses

p 437-11 and before its jurors, the *S S*,
442- 5 The Jury of *S S* agreed at once upon a verdict,

Spiritward

b 307-24 and so weighs against our course *S*.

spite

s 150-20 and that, too, in *s* of the individual's protest

splendor

f 234-15 and array His vicegerent with pomp and *s*,

spoil

p 399-30 and *s* his goods, except he first — *Matt* 12 29

spoke

s 147-32
b 314-12
o 356-12
360-29
p 367-18
380-32
r 495- 9
ap 576-16

spoken

pr 4-25 goodness will "be evil *s* of," — *Rom* 14 16
8- 8
a 46- 9
s 117-10
117-14
ph 180-10
f 254-29
c 261-17
b 325-30
o 346- 2
p 411- 7
ap 560-25
563-29

spontaneity

gl 597-16 *S* of thought and idea,

...ous
might produce *s* combustion.

...usly
from a higher standpoint, one rises *s*,

nor . . . admit that happiness is ever the *s* of

Home is the dearest *s* on earth,
At this request Death repaired to the *s*
but on visiting the *s*, they learn

If you *s* the muscles or wound the flesh,

s from cultured scholars in Rome
and from this ground, or matter, *s* Adam,
which *s* from half hidden Israelitish history

not a *s* buds within the vale,

would *s* their table with cannibal tidbits
a garment of foul fur was *s* over him

ph 188-... *s* from mortal ignorance or fear.
190-15 are as the grass *s* from the soil
p 399-24 material beliefs, *s* from illusion

springs

ph 191-21
f 244-19
b 271- 1
r 485-20
g 530-30
531- 3
543-29

sprout

sp 74- 8 the acorn, already absorbed into a *s*

sprouted

f 237-14 the good seed before it has *s*.

sprung

ph 185-12 systems of so-called mind-cure, which have *s* up,

spurn

p 363- 8 Did Jesus *s* the woman?

spurned
f 215-29 his philosophy s· physical timidity.

square
ap 575-26 a city of the Spirit, fair, royal, and s·.

squire
s 144- 6 Naught is the s·, when the king is nigh;

stab
t 450- 8 they never fail to s· their benefactor

stability
m 57- 2 Without it there is no s· in society,
64-29 the s· of the *marriage covenant*.

staff
m 66- 6 teach mortals not to lean on a material s·,
b 321-15 this proof was a s· upon which to lean.
g 515-10 changeth the serpent into a s·,
ap 578-12 [LOVE'S] rod and [LOVE'S] s· — *Psal* 23 : 4.

stage
advanced
sp 77-24 less with every advanced s· of existence.
each successive
m 66-15 Each successive s· of experience unfolds new
g 506-14 forming each successive s· of progress
last
s 153-11 sinking in the last s· of typhoid fever.
of existence
f 244-15 If man were dust in his earliest s· of existence,
250-28 Upon this s· of existence goes on the
of fear
p 375-31 a s· of fear so excessive that it amounts to
one
a 37- 9 human links which connect one s· with another
s 125-12 As human thought changes from one s· to
third
g 508-28 The third s· in *the order of C. S*
transitional
m 65-24 An unsettled, *transitional* s· is never
ap 572-24 had not yet passed the transitional s·

c 261-13 to go upon the s· and sustain his

stages
an 104-10
f 251- 7
p 390-29
391- 8
405- 9
g 550-19
ap 573-11

stagnation
s 159-28 pain or pleasure, action or s·,

stake
a 37- 7 to slay Truth with the steel or the s·,

stammeringly
pref ix- 7 s· attempts to convey his feeling.

stamp
p 413-29 and often s· them there,

stand
pr 3- 4
s 113-15
127-13
f 204-19
229-25
252- 3
b 268- •
320-32
p 372-24
431-25
432-20
r 493- 3
g 511-24
536- 5
537-17
ap 563- 7
gl 581-18

standard
His own
r 470-19 Has God taken down His own s·,
in Christian Science
r 483-12 and hinders its approach to the s· in C. S
intellectual
ph 195-29 lowering the intellectual s· to accommodate the
moral
r 492- 9 will uplift the physical and moral s· of mortals,
of Christian Science
ph 168- 2 worldly, who think the s· of C. S too high
of good
g 539- 8 What can be the s· of good, of Spirit,
of man
g 553- 9 become the s· of man.
of perfection
r 470-14 The s· of perfection was originally God and man
g 555-23 We lose our s· of perfection . . . when we

standard
of Truth
a 31- 2 are unfit to bear the s· of Truth,
f 235-29 should uplift the s· of Truth.
r 472-22 Thus we should continue to lose the s· of Truth.
of truth
ph 195-31 Incorrect views lower the s· of truth.
our
g 550-20 and causes our s· to trail in the dust.
raises the
f 227-21 C. S raises the s· of liberty
raise the
p 426-24 would raise the s· of health and morals
truth's
f 225-13 but there is a rallying to truth's s·.

ph 197-13 the higher will be the s· of living
p 373-32 circulation is changed, and returns to that s·

standards
f 247-13 form the transient s· of mortals.

standing
s 108-20 s· already within the shadow of the
p 415-31 leaving the pain s· forth as distinctly as a
440-25 s· at the bar of Truth,
t 456- 8 the high s· which most of them hold
ap 561- 8 an "angel s· in the sun." — *Rev* 19 : 17

standpoint
higher
c 262-24 Starting from a higher s·,
honest
pr 13- 6 beyond the honest s· of fervent desire.
human
g 520- 1 sweetest rest, even from a human s·, is in
incorporeal
sp 84- 4 from a spiritual, incorporeal s·,
material
o 351-31 to worship Spirit from a material s·,
t 458- 8 from both a mental and a material s·
g 546-20 cannot . . be interpreted from a material s·
551-26 From a material s·, "Canst thou — *Job* 11 : 7
new
g 556-29 existence will be on a new s·.
of error
g 545-24 From that s· of error, they could not apprehend
our
f 239-21 reveal our s·, and show what we
b 281-32 the inspiration, which is to change our s·,
supposed
b 301-26 from a supposed s· outside the
your
p 412- 2 that God lovingly governs all, . . . is your s·,

t 461-10 from the s· of the human senses

standpoints
sp 77-31 and they return to their old s· of matter.
83-30 are distinctly opposite s·,
ph 174- 9 rising above material s·,
182-12 It is impossible to work from two s·.
b 322- 3 changes the s· of life and intelligence

93-17 s· a revealed and practical Science
24-24 s· at the *door of this*
30-28
38-22
26-18
26-20
26-30
29-30
63-10
63-27
. . . that shepherds;
ii- 4
vii-10
70-13
95-23
s 121-16
144- 7
ap 564- 9
575-28

stared
s 121- 1 and starvation s· him in the face;

starry
f 247-27 blazons the night with s· gems,

stars
moon and
g 547-13 the gathering clouds, the moon and s·,
morning
g 509-22 "the morning s· sang together." — *Job* 38 : 7.
of heaven
ap 563-24 the third part of the s· of heaven, — *Rev.* 12 : 4
twelve
ap 560- 9 a crown of twelve s·. — *Rev* 12 : 1
562-11 The spiritual idea is crowned with twelve s·.

statement
every
b 277-28 in every s· into which it enters
t 462-14 abide strictly by its rules, heed every s·,
g 527-20 a lie,—false in every s .
exact
s 161- 4 This is an exact s·,
final
p 409- 5 the nearer matter approaches its final s ,
first
g 544-17 The first s about evil,
gl 591- 3 the first s· of mythology and idolatry;
mystical
b 334-28 a mystical s of the eternity of the Christ,
of Christian Science
t 456-29 contains the full s· of C. S ,
456-31 first book known, containing a . . . s of C. S.
g 547- 1 A simple s of C. S , if demonstrated
one
152-13 theory, in which one s· contradicts another
opposite
p 379-18 Then let her learn the opposite s
scientific
a 27-12 in strict accordance with his scientific s·:
sp 94- 7
f 207- 5
b 300- 9
p 380-27
r 463- 8
that
p 429-32 That s· is not confined to spiritual life,
this
b 302-19 This s· is based on fact, not fable
r 492-26 On this s rests the Science of being,
g 526- 6 this s· that life issues from matter,
this last
r 466-16 This last s· contains the

b 287-32 The s that *Truth is real*
303-12 but the s that man is conceived and
o 355-20 The s that the teachings of C S
r 492-13 a s proved to be good
g 521-28 a s which is the exact opposite of

statements
following
b 270- 2 One only of the following s· can be true.
general
g 548-19 "It is very possible that many general s
his own
a 26-11 which Jesus implied in his own s .
metaphysical
s 115- 4 material terms for metaphysical s ,
scientific
gl 590-26 when the true scientific s· of the
these
r 472-12 Jesus furnished proofs of these s .
two
o 358- 6 If two s directly contradict each other

o 345-15 in this volume . there are no contradictory s ,
p 339-22 Materialists contradict their own s .
r 465- 5 Absolute C S pervades its s·,
g 547- 4 If one of the s in this book is true,

States
s 161-13 If her sister S· follow this example

states
certain
p 386- 9 mortals declare that certain s of the
different
sp 82-11 different s· of consciousness are involved,
82-12 cannot exist in two different s· . . at the same time
p 377-12 Through different s· of mind,
mental
sp 82-25 The mental s are so unlike,
s 149- 9 the different mental s of the patient.
t 455- 6 Such mental s· indicate weakness
objective
r 484-13 the objective s· of mortal mind.
of mind
s 161- 6 Holy inspiration has created s of mind which
p 377-12 Through different s of mind,
prior
s 125-10 the prior s· which human belief had created
separate
sp 74-32 for they are in separate s of existence,
subjective
g 512-16 subjective, s of faith and
gl 592- 7 idolatry, the subjective s of error,
these
s 149- 9 These s are not comprehended,

b 283- 9 s· of mortal mind which act, react, and then
ap 573-11 indicates s and stages of consciousness.

stating
s 126- 2 Error will be no longer used in s· truth

Statue
b 299- 3 when he carves his "S· of Liberty,"

statue
s 161-21 knelt before a s· of Liberty,

statuesque
ph 172-30 may present more nobility than the s athlete,

stature
o 350- 8 grow into that s· of manhood in Christ Jesus
g 519-20 unto the measure of the s· of—*Eph* 4 13.

status
s 118-21 dignified as the natural s· of men
120-19 or to exhibit the real s of man.
122-13 its s· of happiness or misery.
ph 178-26 the s of immortal being
p 363-14 detect the woman's immoral s·
r 476-22 and earnestly seek the spiritual s· of man,

statute
p 432-12 In this province there is a s regarding
436-10 Upon this s· hangs all the law and
441-13 According to our s , Material Law is a
442- 3 Our s· is spiritual,

statute-book
p 437-33 read from the supreme s·, the Bible,
441- 2 explained from his s·, the Bible,

statutes
s 161-19 oppressive state s touching medicine
ph 184-15 enforcing obedience through divine s .
b 307-29 his province is in spiritual s ,
p 439-27 Our higher s· declare you all,
440-27 and in accordance with the divine s·,

staves
a 48- 2 s· of bigoted ignorance smote him sorely.

stay
a 43-19 Those who slew him to s his influence
sp 90-21 yet their bodies s in one place
c 256-22 and none can s His hand,—*Dan* 4 35.

steadfastly
c 261- 4 Hold thought s to the enduring,
p 414-15 To fix truth s in your patients' thoughts,
r 495-15 cling s to God and His idea.
495-30 abiding s· in wisdom, Truth, and Love

steal
s 112-31 "Thou shalt not s·."—*Exod* 20 15
f 241-10 hate, revenge, s away the treasures of Truth

stealing
b 294-29 The thief believes that he gains something by s·,

steel
a 37- 7 Mortals try in vain to slay Truth with the s·

steer
m 67- 8 Can you s safely amid the storm ?"

steers
p 426- 3 divine power, which s the body into health

stellar
s 121- 4 Copernicus mapped out the s system,
g 509-14 s universe is no more celestial than our earth

stem
s 139-13 to s· the tide of sectarian bitterness,

step
advancing
s 134- 2 At every advancing s , truth is still opposed
easiest
pr 5- 4 and the very easiest s·.
every
f 213-11 Every s· towards goodness is a departure from
g 533-24 The belief . . . is growing worse at every s ,
542- 1 The belief of life in matter sins at every s·.
first
t 459-11 failing to take the first s·.
463-23 the first s· towards destroying error.
great
pr 5- 4 The next and great s· required by wisdom
f 242- 6 Denial of the claims of matter is a great s·
in advance
s 158-27 Homœopathy, a s· in advance of allopathy,
new
sp 98- 1 persecutions which attend a new s·
next
b 296-29 and aids in taking the next s·
one
pr 5- 3 Sorrow for wrong-doing is but one s·
b 296-28 An improved belief is one s out of error,
retrograde
sp 74-29 In C S there is never a retrograde s·,
single
p 429- 9 we look beyond a single s·
stately
s 156-29 the next stately s· beyond homœopathy,

step
step by
f 254-10 facts of existence are gained step by *s*,
t 444-11 Step by *s* will those who trust Him find

sp 84-22 a *s* towards the Mind-science by which

stepped
a 45- 3 and *s* forth from his gloomy resting-place,

stepping-stone
pref vii-17 Ignorance of God is no longer the *s* to faith.
a 39-11 causes mortals to regard death . as a *s*
f 203-24 Death is not a *s* to Life,

steps
pref viii-31
f 226- 2
b 317- 9
p 374-23
t 459- 9
g 513- 6

stereotyped
s 144-26 to whatever is not *s*
p 367- 6 gushing theories, *s* borrowed speeches,

stern
p 362- 8 under the *s* rules of rabbinical law,
433- 7 In compliance with a *s* duty, his Honor,
g 514-17 They carry the baggage of *s* resolve,

sterner
s 121- 1 but *s* still would have been his fate, if

sternest
sp 85-23 He never spared hypocrisy the *s* condemnation

stewards
ap 571-13 and designate those as unfaithful *s*

stick
m 67-15 Hoping and working, one should *s* to the wreck,
p 418- 5 *S* to the truth of being

stiff
s 160-31 Is a *s* joint or a contracted muscle as much a

still
pref ix- 9 voices the thought, though *s* imperfectly
ix-13
ix-17
pr 7- 2
a 41-26
42-30
m 63-15
sp 74-15
75- 4
78-10
82- 5
88- 5
92-16
s 121- 1
122-10
134- 3
142-22
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144-25
ph 187-30
189- 4
194-24
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f 212-13
214-13
221-26
224-20
225-29
226- 6
245- 7
246-23
c 257-26
b 282-22
289-14
290- 8
290-21
306-26
307- 4
307- 7
307-32
312-11
320-31
323-29
o 353-14
p 367-25
363- 8
394- 1
404-13
424-21
t 444- 9
450- 5
464- 6
r 469-27
474-25
493- 4
g 504- 9 *s* there is light
514-14 beside the *s* waters" — *Psal* 23 2
531-18 If, . . why is not this divine order *s* maintained
ap 559- 8 The "*s*, small voice" — *I Kings* 19 12
563- 5
564- 3
564- 7
569-17
578- 7
gl 586-24

stilled
s 134-27 *s* the tempest, healed the sick,

stillness
s 121-25 sun is the central *s*, so far as our solar system is

stimulate
f 236- 1 should *s* clerical labor and progress

stimulates
p 394- 8 *s* the system to act in the direction which

stimulus
ph 186- 2 by emptying his thought of the false *s*
p 420-19 It imparts a healthy *s* to the body,
420-22 Mind is the natural *s* of the body,
423-23 the *s* of courage and conscious power.

sting
p 426-24 and also of the fear of its *s*
r 496-20 "The *s* of death is sin, — *I Cor* 15 56
ap 563-29 Its *s* is spoken of by Paul,

stings
s 133-12 healed of the poisonous *s* of vipers

stir
a 38- 1 so little inspiration to *s* mankind to
s 162-10 to *s* the human mind to a change of base,
p 422- 5 If the reader of this book observes a great *s*

stirred
m 67- 4 When the ocean is *s* by a storm,
g 540-10 The muddy river-bed must be *s*

stirring
g 540- 7 as *s* up the belief in evil to its utmost,

stirs
ap 559-13 *s* their latent forces to utter the

St. John

St. John's
g 536- 4 In *St J* vision, heaven and earth stand for
ap 573-19 Because *St J* corporeal sense of the heavens
576- 6 This heavenly city, . . reached *St J* vision
577-29 *St J* Revelation as recorded by the great

stock
m 61-26 culture of your garden or the raising of *s*

stole
s 139-20 material sense *s* into the divine record,

stolid
m 59-19 more salutary . . . than *s* indifference

stolidity
p 365-25 If hypocrisy, *s*, inhumanity, or
388- 5 *S*, which is a resisting state of mortal mind,

stomach
and bowels
ph 176- 6 left the *s* and bowels free to act
consulting the
f 222-15 consulting the *s* less about the
controls the
f 220-31 controls the *s*, bones, lungs, heart,
food nor the
f 221-30 neither food nor the *s*, . . . can make one
her
f 221-23 These truths, . . . relieved her *s*,

s 127-20 nerves, brain, *s*, lungs, and so forth,
143-13
ph 175-21
197-25
f 211- 1
b 294-13
308- 9
p 413- 7

stomachs
ph 165-17 distressed *s* and aching heads.

stone
a 45- 1 and a great *s* must be rolled from the
45-17 Christ hath rolled away the *s* from the
s 137-31 [the meaning of the Greek word *petros*, or *s*]

stone
s 139-26 s which the builders rejected"—*Matt.* 21 : 42.
t 447-30 A sinner is afraid to cast the first s.

stoned
a 41-28 for which they were maligned and s.

stones
ph 176-13 "sermons in s, and good in everything."
b 288-20 The chief s in the temple of C. S.
gl 596-12 s in the breast-plate of the high-priest

stood
a 28-3
sp 75-18
s 137-5
f 245-9
b 338-20
ap 563-25

stoops
ap 566-21 And oh, when s on Judah's path

stop
pr 10-18
a 39-31
f 254-8
b 283-10
p 338-27
g 552-2

stoppage
p 420-2 no s of harmonious action,

stopped
s 151-18 Fear never s being and its action.
ph 193-21 The discharge from the sore s,

store

storm
m 67-4 When the ocean is stirred by a s,
67-8 Can you steer safely amid the s?"
s 122-19 that little prophet of s and sunshine,
b 329-14 One should not tarry in the s if the
ap 566-22 In shade and s the frequent night,

storms
f 254-28 you will encounter s.

story
s 142-16 In vain do the manger and the cross tell their s to
p 363-15 Jesus rebuked them with a short s or parable
g 532-9 the prediction in the s under consideration
ap 566-14 Sir Walter Scott . . . in the s of Ivanhoe,

St. Paul (*see also* Paul)
a 20-27 *St. P.* wrote, "Let us lay aside—*Heb.* 12: 1.
an 106-18 and classify all others as did *St. P.*
s 108-3 According to *St. P.*, it was "the gift of—*Eph.* 3: 7.
151-25
b 288-18
300-12
p 442-25
r 478-27
ap 560-22

straight

strain
p 366-20 Such so-called Scientists will s out gnats,
ap 568-30 Love sends forth her primal and everlasting s.

strained
sp 72-20 not a . . . through which truth can be s.

straining
m 66-21 until we get at last the clear s of truth,
s 140-14 s out gnats and swallowing camels.
f 202-2 foolish as s out gnats and swallowing camels.

strains
sp 88-26 Eloquence re-echoes the s of Truth and Love.
ph 190-22 thus swept his lyre with saddening s
f 213-25 Mental melodies and s of sweetest music

strange
f 216-5 What has touched Life, God, to such s issues?
p 362-6 A "s woman" came in —*Prov.* 23: 27
g 524-7 constantly went after "s gods"—*Jer.* 5: 19

strangely
o 355-32 *S* enough, we ask for material theories

stranger
the poor and the s from the gate,
the "s that is within thy—*Exod.* 20: 10
a pilgrim and s, marking out the path for
s, thou art the guest of God.

s in a tangled wilderness

strangle
ap 569-15 and fail to s the serpent of sin

strangled
f 236-3 but never be s there.

strata
b 293-7 are but different s of human belief.
293-11 both s, mortal mind and mortal body,

stratum
s 158-26 so letting in matter's higher s, mortal mind.
ph 185-29 the material s of the human mind,
198-1 for the higher s of mortal mind has
r 477-15 though interwoven with matter's highest s,

strays
b 311-15 belief s into a sense of temporary loss

stream
f 239-29
246-8
p 379-11
389-17
g 540-11

streams
s 133-9 In the wilderness, s flowed from the rock,

streets
pr 10-18 to carry a praying-machine through the s,
t 459-19 turning him loose in the crowded s of a city.

strength

and permanence
m 58-10 true happiness, s, and permanence.
and permanency
b 293-28 the s and permanency of Spirit.
conscious
p 390-32 Rise in the conscious s of the spirit of Truth
courage and
m 57-8 feminine mind gains courage and s
divine
p 406-31 normal control is gained through divine s
giving
p 407-12 giving s to the weakness of mortal mind,
giving us
pr 5-18 giving us s according to our day
helplessness to
o 341-3 raising up thousands from helplessness to s
hour of
ph 166-20 Instead of . . . waiting for the hour of s
human
ph 173-19 measuring human s by bones and sinews,
in proportion
sp 80-1 We have s in proportion to our
instead of
p 371-29 s instead of weakness,
t 455-6 indicate weakness instead of s.
joy and
p 365-31 not giving to mind or body the joy and s of
joyous in
g 514-6 Mind, joyous in s, dwells in the realm of Mind.
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r 485-30 as much as . . . muscles measure s.
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ph 192-25 It is a mockery of s, which erelong betrays its
nutriment and
f 222-7 nutriment and s to the human system
of Spirit
p 393-12 Rise in the s of Spirit
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p 377-14 the producer of s or weakness.
our
sp 80-2 our s is not lessened by giving
power and
ph 183-24 Obedience to Truth gives man power and s.

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recovered
f 222-17 she recovered s and flesh rapidly.

refuge and
t 444-12 "God is our refuge and s, — Psal. 46 1.

salvation, and
ap 568-14 Now is come salvation, and s, — Rev 12, 10.

shares not its
ph 194- 2 Spirit shares not its s with matter

shorn of his
s 124- 5 a blind belief, a Samson shorn of his s.

sound, and
r 486-16 If death restores sight, sound, and s to man,

source of
g 514-31 a source of s to the ancient worthies

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(see spiritual)

m 60-17 a protection to woman, s to man,

ph 165- 7
f 219- 8
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p 430- 6 should enlarge its borders and s its base

strengthened

stress
pr 5- 7 placed under the s of circumstances
ph 181-15 but that you lay no s on manipulation
f 234-29 He laid great s on the action of the
p 440-14 under s of circumstances, to be justifiable

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p 393-23 or the electric wire which you s,
398-14 "S forth thine hand," — Matt 12 13.

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a 49-32 "s, smitten of God" — Isa 53 4.
f 226-10 demanding that the fetters . be s from the

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a 27-11 in s accordance with his scientific statement
b 327-17 the s demands of C S seem peremptory,
t 456- 5 S adherence to the divine Principle and rules

strictest
f 222-18 only by the s adherence to

strictly
t 448-26 If the student adheres s to the teachings of
459-32 should understand and adhere s to the
462-14 must abide s by its rules,

strictures
o 341- 1 s on this volume would condemn to oblivion

strides
f 236-31 youth makes easy and rapid s towards Truth

strife
an 106-23
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b 323- 3
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strike
ph 199- 2 lift the hammer and s the anvil,

striking
o 360-20 s the ribs of matter

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f 213-23 This was even more s true of Beethoven,
252-15 contrasts s with the testimony of Spirit.

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f 213-27 Mortal mind is the harp of many s,

strip
ph 186-19 This falsehood should s evil of all pretensions.
f 254-28 What is there to s off error's disguise?

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a 20-15 and "with his s — Isa 53 5.

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f 241-11 S of its coverings,

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o 343-14 Jesus s all disguise from error,
t 454-13 the great truth which s all disguise from error.
r 472-29 until God s off their disguise.

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f 241-25 We should s to reach the Horeb height
b 320-13 My spirit shall not always s — Gen 6 3
t 451-11 They must not only seek, but s, to enter

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a 27-30 made their s attack upon this very point,
f 236-12 A mother is the s educator,

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s 116-20 C. S s emphasizes the thought that
ph 198-30 muscles of the blacksmith's arm are s
f 235-11 should be s garrisoned with virtue.
p 414-25 Hold these points s in view
423- 7 more s than the expressed thought.

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ph 185-16 s to emulate the wonders wrought by Moses.

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Anatomy declares man to be s,
such as the s life of the tree
Therefore it is never s nor organic,
p 402- 9 forsake its corporeal, s, and material basis,

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b 301-21 The belief that man has any other *s*,
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sp 90- 7 The earth's orbit and . . . are not *s*.
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c 257- 6 and shadow cannot produce *s*.
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b 300-29 universe reflects and expresses the divine *s*
r 468-24 reflecting the divine *s* of Spirit
gl 594-19 SPIRIT Divine *s*, Mind,
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b 299-25 Truth is spiritual, eternal *s*,
301-11 and reflects the eternal *s*, or Spirit,
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p 438-22 the facts . show that this fur is a foreign *s*,
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b 301-17 As God is *s* and man is the

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tter.

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c 267- 1 the spiritual idea, whose *s* is in Mind,
Life and
b 314-22 presented to her, . . . the true idea of Life and *s*.
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gl 582- 5 belief as to life, *s*, and mind,
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gl 584-28 the absence of *s*, life, or intelligence.
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b 278-17 The admission that there can be material *s*
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f 253- 8 the *s* of all, because I AM THAT I AM.
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f 241-19 *s* of all devotion is the reflection and
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b 301-19 and in reality has, only the *s* of good,
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b 301-19 and in reality has, the *s* of Spirit,
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r 468-22 Soul, or God, is the only real *s*.
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b 314-19 and the body, . . . seemed to be *s*.
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b 312- 6 What to material sense seems *s*,
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b 301- 7 To himself, . material man seems to be *s*,
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p 423-32 The so-called *s* of bone is
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b 280-14 finite sense of the divisibility of Soul and *s*,
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c 257-13 the supposed *s* of non-intelligent matter
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a 38-28 he said in *s*: Having eyes ye see not,
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an 100-11 through the *s* of the nerves"
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ph 173-12 Neither the *s* nor the manifestation
c 257- 4 If matter, so-called, is *s*,
b 279- 1 Which ought to be *s* to us,
312- 5 is found to be *s*.
313-31 To show that the *s* of himself was Spirit
330-11 God is infinite, the only Life, *s*, Spirit,
331- 2 no more . . . than *s* is in its shadow
o 349-31 In C. S, *s* is understood to be Spirit,
350- 1 opponents of C. S believe *s* to be matter
351-29 To them matter was *s*,
369-11 the belief that matter is *s*,
r 467- 6 no *s*, no truth, no love, but that which
468-16 *Question* — What is *s*?
468-17 *S* is that which is eternal
468-19 Truth, Life, and Love are *s*,
472-15 that intelligence, *s*, life,
477-22 Soul is the *s*, Life, and
483-15 she affixed . . . the name "*s*" to Mind.
g 516- 4 The *s*, Life, intelligence, Truth, and
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591-17 divine Principle, *s*, Life, Truth, Love,
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f 209-16 compounded minerals or aggregated *s*
209-25 Material *s* or mundane formations,
g 509-20 So-called mineral, vegetable, and animal *s*

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sp 93- 1 as *s* and able to control the body
b 268-15 semi-metaphysical systems afford no *s* aid

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158-16 Drugs, cataplasms, and whiskey are stupid *s*
f 247-29 embellishments of the person are poor *s*

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b 293- 8 The grosser *s* is named matter
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f 243-21 the inanimate *s* of mortal mind,
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sp 80-24 control of mortal mind over its *s*,
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p 409-11 the unconscious *s* of mortal mind,
409-17 superior to its unconscious *s*, matter,

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sp 80-25 mortal mind which convulses its *s*,
s 157-13 more like the human mind than the *s* of
ph 198- 3 more power . . . than the *s*, matter
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an 102-20 weaving webs more complicated and *s*.
f 226- 4 under more *s* and depraving forms.
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t 451-26 especially any *s* degree of evil,
g 515- 6 serpent of God's creating is neither *s* nor

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g 529-13 Now the serpent was more s — *Gen* 3 1
ap 564-32 "more s than any beast of the — *Gen* 3 1

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t 447-12
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f 219- 7 we do not multiply when we should s,

subverted
ph 200-19 he is neither inverted nor s,

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s 149-12 If you fail to s in any case,
f 243- 2 but we can never s through ignorance
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411-32 If you s in wholly removing the fear,
419-23 To s in healing, you must conquer your
t 451- 9 and think to s without the spirit,

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sp 95-21 and we want that day to be s by C S,
p 431-17 s in getting Mortal Man into

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f 246-25 Each s year unfolds wisdom,

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157- 3 It s where homœopathy fails,
f 252-24 says How sin s,
p 372-23 Matter s for a period only by falsely parading

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a 22-10 these efforts are crowned with s.
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t 462- 8 potency, enlightenment, and s
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p 405-11 conspirators against health, happiness, and s
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f 239-12 s in error is defeat in Truth
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sp 95-17 but it is important to s in healing,
t 448-23 *he cannot fail of s in healing*
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t 449-15 qualities which insure s in this Science;
of Jesus' mission
a 28- 2 they only hindered the s of Jesus' mission.
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p 372-32 recovery of the sick and the s of the student
of the students
t 456- 7 has secured the only s of the students
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a 45- 4 crowned with the glory of a sublime s,
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s 134-20 and unequalled s in the first century

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s 133-13 miracles attended the s of the Hebrews,

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s 154-31 The better and more s method
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pr 1- 8 whatever has been s done for the
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p 371-21 nor would I keep the s· a lifelong babe

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a 47- 8 The influx of light was s·
ph 179- 1 the s cures of which it is capable;
f 218-24 Treat a belief in sickness . . with s dismissal
p 377-15 A s joy or grief has caused what is termed

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a 33-14 their Master was about to s violence
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g 557- 8 many animals s no pain in multiplying;
gl 582-16 has spiritual bliss and enjoys but cannot s.

suffered

pr 11-16 if indeed, he has not already s· sufficiently
11-18 Jesus s· for our sins,
a 24-15 in which Jesus s· and triumphed.
25-30 worked and s to bestow upon us
38-24 his spiritual selfhood, never s·.
46-31 by all they had witnessed and s·,
s 156-23 but on the third day she again s,
ph 185- 4 and she never s again from east winds,

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f 220- 6 and induce s· to look in other directions

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p 386-25 Error, not Truth, produces all the s on earth.
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f 219-29 the belief in sin, s, and death
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p 382-30 to more hopeless s and despair.
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f 221-17 She learned that s· and disease were the
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a 21- 7 another's goodness, s, and triumph,
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b 270-28 and a sense of ease antidotes s·,
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o 357-11 belief that God . . . makes man capable of s·
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p 414-11 that matter, . . . can suffer or cause s,
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f 230-32 predisposing, and the exciting cause of all s·,
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p 377- 3 If grief causes s, convince the
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g 543- 2 This error, after reaching the climax of s·,
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ph 184-25 by destroying the delusion of s·
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p 420-29 to break its dream of s·,
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sp 72-29 when evil and s· are communicable.
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a 22- 7 Waking to Christ's demand, mortals experience s.
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t 458-16 Having seen so much s from quackery,
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a 22-28 or that divinity is appeased by human s·,
f 227-13 of continued bondage and of human s·.
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a 37- 5 History is full of records of s·.
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r 483- 3 they do not heal, but only relieve s· temporarily,

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pr 7-26 and by whom it will be s·.

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m 58-27 because another s her wants
f 222- 6 to believe that proper food s nutriment
b 281-15 s· all form and comeliness
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r 494-14 and in every hour, divine Love s all good
g 550-25 Embryology s no instance of

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g 518-18 seeth his brother's need and s it,

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ph 199-11 by reason of its demand for and s of power.
f 206-18 Spirit, not matter, being the source of s
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f 248- 9 s· it with beautiful images of thought

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f 229- 4 but is their basis and s.
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ph 183- 6 discords have no s from nature or

f 236- 9 in s· of his proof by example that the divine
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o 355-32 material theories in s of
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r 481-27 since Truth cannot s error
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r 471-14 the evidence is not s by evil,
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b 325- 6 not of the body incapable of s· life,
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sp 73- 4 and s· will return to earth to-morrow,
g 522-26 portrays Spirit as s· cooperating with matter

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b 287- 6 Error s· man to be both mental and material.
r 486-20 yet s Mind unable to produce harmony!
489- 8 hypothesis which s· life to be in matter
g 530-29 s that something springs from nothing,
530-31 it s that mind enters matter,
538-31 s· God to be the author of sin
546-15 s· God and man to be manifested only through

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sp 86- 1 S· this inquiry to be occasioned by
f 201-20 s· that sin can be forgiven when it

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r 493- 2 To corporeal sense, the s appears to rise and set,
a small
g 547-15 germinating speck . . . seemed a small s.
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s 119-27 the earth is in motion and the s at rest.
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f 209- 6 is the central s of its own systems
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ap 560- 7 a woman clothed with the s, — Rev. 12:1.
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f 246-13 undimmed by a declining s.
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a 21-29 After following the s for six days,
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b 299- 4 As a cloud hides the s it cannot extinguish,
melts before the
r 480-31 As vapor melts before the s,
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b 299-28 as the mist obscures the s or the mountain,
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f 246-11 The radiant s of virtue and truth
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ap 577-20 has no need of s or satellite,
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s 121-18 and the s seems to move from east to west,
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f 210-21 as a s penetrates the cloud.
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ph 189-11 the existence of the s
g 516-17 s glints from the church-dome,

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f 240- 3 Arctic regions, s tropics, giant hills,

Sun of Righteousness
ap 576- 3 lighted by the S of R,

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s 119-25 In viewing the s, one finds that it

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s 144- 7 when dawns the s brave light,
ph 189- 3 the s influence over the earth.
g 548-10 when clouds cover the s face!

suns
f 240- 7 S and planets teach grand lessons.

sunshine

superficial
t 460-22 the s and cold assertion, "Nothing ails you"

superinduced
sp 89-15 without study or a s condition,

superinduces
ph 183-24 Submission to error s loss of power

superintendence
p 430-31 Although I have the s of human affairs,

superior
m 63- 1
s 144- 3
f 217-15
231-20
231-21
231-25
242-13
b 275-29
o 351-21
358- 2
p 368-11
409-17
423-20
t 444- 3
r 493-17
g 521- 1

superiority
sp 92-31
s 131-11
134-29
143-23
150-29
f 209-32
215-27
t 454-29
g 530-17

supernal
f 248- 8 feeds the body with s freshness
c 261-27 Fixing your gaze on the realities s,
b 319- 2 has no kinship with the Life s.

supernatural

supersede
ph 182-18
f 213-25
b 274-15
r 483- 7
g 553-26

superseded
f 227- 7 must be denied and s.

supersedes
b 330- 2 understanding of being s mere belief
p 434- 6 law of Christ s our laws; let us follow Christ."

superstition

superstitious
b 298-31 forms of thought, marked with s outlines,

superstructure

superstructures
gl 597-12 false foundations and s of

supper
a 32-30 a sad s taken at the close of day,
33- 1 and this s closed forever Jesus' ritualism
34-29 contrast between our Lord's last s and
ph 193-17 I told him to rise, dress himself, and take s

supplant
f 223-23 and s unscientific means and laws.
r 495-22 understanding will s error with Truth.

supple
s 160-32 the s and elastic condition of the healthy limb,
162-21 cicatrized joints have been made s,

supplied
pr 7-26 and by whom it will be *s*.

supplies
m 58-27 [illegible]
f 222- 6 [illegible]
b 281-15 [illegible]
p 385- 8 [illegible]
r 494-14 [illegible]
g 550-25 [illegible]

supplieth
g 518-18 seeth his brother's need and *s* it,

supply
ph 199-11 by reason of its demand for and *s* of power
f 206-18
216-13
c 258- 7
ap 571-16

supplying
f 248- 9 *s* it with beautiful images of thought

support
basis and
f 229- 4 but is their basis and *s*.
discords have no
ph 183- 6 discords have no *s* from nature or
manifestation and
b 279-10 nor for the manifestation and *s* of Mind
[illegible]
f 236- 9 in *s* of his proof by example that the divine
origin nor
g 529-27 and has neither origin nor *s* in Truth
summoned to the
o 342- 4 are summoned to the *s* of Christianity,
theories in
o 355-32 material theories in *s* of
which they derived
p 385- 6 explanation lies in the *s* which they derived from

---

a 20-11
40- 5
sp 73- 1
92-27
s 124- 6
124-21
ph 198-25
f 204- 3
b 318-10
o 344-26
p 389-19
390-24
417- 4
417-32
t 454-27
455-10
r 481-27
485-21
g 543- 1

supported
s 109- 7 is not, *s* by sensible evidence, until
r 471-14 the evidence is not *s* by evil,
481-26 If sin is *s*, God must uphold it,

supporting
b 325- 6 not of the body incapable of *s* life,
p 382-27 *s* the power of Mind over the body
387-28 sublime proofs of the *s* influence and

supports
pref x-20
m 57-28
ph 165-15
196-17
p 372-22
g 511- 5
517- 1
543-29
gl 582-13

suppose
pr 6-19 To *s* that God forgives or punishes sin according
a 29-24 To *s* that persecution for righteousness' sake
36-24 It is useless to *s* that the wicked can
sp 73-26 It is a grave mistake to *s* that matter is
83-21 It is contrary to C. S. to *s* that life
87-24 Do not *s* that any mental concept is
s 161- 4 more exact than you *s*;
ph 183- 4 To *s* that God constitutes laws of
f 208-14 It is absurd to *s* that matter can
216-19 The great mistake of mortals is to *s* that man,
230-12 to *s* Him capable of first arranging law and
240-12 *s* Mind to be governed by matter
250- 2 and *s* error to be mind,
b 289- 9 To *s* that sin, lust, hatred, envy, hypocrisy,
309-27 It is a self-evident error to *s* that
328- 4 Mortals *s* that they can live without goodness,
p 422-22 Let us *s* two parallel cases of bone-disease,
430-17 *S* a mental case to be on trial,
r 486- 4 *S* one accident happens to the eye,

supposed
pr 6-12
sp 81-32
88-16
90-17
s 120-25
120-26
126- 1
152- 4
152-18
158- 4
ph 172-11
176-28
183-16
189-17
190- 4
f 204-15
218- 9
224-32
237-24
245-13
253-25
c 257-13
262-19
b 269- 3
281-18
289-23
301-26
307-22
311-29
314-31
338-22
339-29
o 348-21
348-26
353-26
354-27
p 365- 9
370-24
375-27
380-32
381- 8
382- 1
382-15
385-31
389-10
391-15
391-18
408-21
418-19
421-18
430-14
t 458- 7
r 470- 5
479-14
484-10
484-19
g 510-23
528-25
535-10
536-21
541-23
544-21
549- 9
556- 4
gl 594-23
596-25
598-10

supposedly
sp 73- 4 and *s* will return to earth to-morrow,
g 522-26 portrays Spirit as *s* cooperating with matter

supposes
b 287- 6 Error *s* man to be both mental and material.
r 486-20 [illegible]
489- 8 [illegible]
g 530-29 [illegible]
530-31 [illegible]
538-31 [illegible]
546-15 [illegible]

supposing
sp 86- 1 *S* this inquiry to be occasioned by
f 201-20 *s* that sin can be *forgiven* when it

supposition
error is a
r 472-14 Error is a *s* that pleasure and pain,

supposition
false
b 273- 9 It is a false s·, the notion that there is
o 357-21 must have originated in a false s·,
gl 580-21 the false s that Life is not eternal,
inconsistent
p 387-21 inconsistent s· that death comes in obedience to
no
g 503-11 No s of error enters there
objective
b 287-27 objective s· of Spirit's opposite,
of opposite qualities
b 286-28 (by the s of opposite qualities)
of reality
f 213- 2 contradicts this mortal mind s· of reality
opposite
g 521-13 We should look away from the opposite s
overthrew the
f 228-28 The humble Nazarene overthrew the s
that man is
ph 171-31 the s· that man is a material outgrowth
that Spirit is
ph 173- 6 the s, that Spirit is within what it creates
that spirit is
gl 587- 2 a s that spirit is finite.
vain
pr 6- 8 the vain s that we have nothing to do but

ter,

suppress
ph 197-31 The doctor should s· his fear of disease,

suppressed
p 416- 3 for the inflammation is not s·,

suppurates
f 251- 4 grows more painful before it s·

supremacy
absolute
p 423-26 which ultimately asserts its absolute s·.
and reality
f 205-20 the s and reality of good,
God's
g 521-10 God's s·, omnipotence, and omnipresence.
its

of God
s 130-27 strong claim of Science for the s of God,
of good
s 130-27 and doubts the s· of good,
of Mind
a 43-30 glorified the s· of Mind over matter
f 204-13 the Science which reveals the s· of Mind
b 322- 2 cast out evils in proof of the s of Mind.
p 401-27 admits the efficacy and s· of Mind,

supremacy
of Spirit
a 41- 3 and the s· of Spirit be demonstrated
sp 78-17
97-28
s 138-14
ph 170-26
b 273-23
324-28
p 391- 2
r 491-13
ap 572-17
of the divine Mind
r 484-16 Drugs and . . . oppose the s of the divine Mind.
of Truth
p 406-22 the s of Truth over error,
ap 569- 8 when we are conscious of the s of Truth,
gl 589-21 showing the immortality and s of Truth,
struggle for
b 268-14 In this final struggle for s·,

s 146-19 and clothes Spirit with s.

supreme
pr 17- 3
a 50- 5
sp 91- 3
97-18
s 127-14
156-31
ph 174- 1
182-11
f 201- 4
207-11
209- 5
219- 4
253- 7
b 278-21
281- 4
o 357-26
p 375-25
427-24
428- 6
434-20
437-33
440- 5
r 465- 9
496-10
497- 5
ap 573-14
gl 590- 3
593-21

Supreme Being
93-23 Spirit, as a proper noun, is the name of the S B·.
s 117- 8 the S B or His manifestation,
127-18 as divine Principle, S B, Mind,
f 202-24 Our beliefs about a S B contradict
b 285-22 the S B, or divine Principle, and idea.
g 523-18 the S B· is therein called Elohim.
524- 7 They called the S· B by the national name of
527-29 Is the S B retrograding,

Supreme Bench
p 440-20 cannot trample upon the decree of the S B·
441-25 S B decides in favor of intelligence,

Supreme Court
p 435-11 The law of our S C decrees that whosoever
436- 7 Your S C must find the prisoner on the night of
437-10 the Judge of our higher tribunal, the S C
437-18 I ask that the S· C of Spirit reverse this
437-28 Judge Justice of the S C of Spirit
440-34 the Chief Justice of the S C,

Supreme Judge
p 435-24 If mortals sin, our S J in equity decides

Supreme Lawgiver
p 440-25 In the presence of the S L,

supremely
pref xi-15 not supernatural, but s· natural
s 149-27 divine Mind, governs all, not partially but s·,
ph 167-19 you must love God s·
b 326- 9 cannot love God s· . . . while loving the material

Supreme Ruler
f 203-17 prone to believe either in more than one S R
gl 590-13 Its higher signification is S R.

sure
pref ix- 5 He is as s· of the world's existence as he is
a 20-26
m 67-10
sp 93-11
s 151- 1
f 203- 4
p 384-20
419-15
b 459-25

sure
b 460- 2 and rest his demonstration on this s basis
g 553-22 that theory is s to become the signal for the

surely
s 123- 2
162-26
ph 197-10
b 277- 3
o 354-14
r 481-19
495- 3
g 527-10
530-14
532- 9
550- 4
ap 573-30
578-16
gl 580-20

surface
m 65-30 has brought conjugal infidelity to the s,
sp 83- 7 elements now coming to the s.
f 254-24 If you venture upon the quiet s of error
c 267-19 more than is detected upon the s,
b 313-25 He plunged beneath the material s
p 401-19 brings sin and sickness to the s,
413-19 without scrubbing the whole s daily
g 540- 8 when bringing it to the s and

Surgeon
s 163- 6 Dr James Johnson, S to William IV,

surgeon
a 44-15 He did not require the skill of a s
s 163-10 physician, s, apothecary, man-midwife,
ph 172-26 If the s destroys manhood,
p 401-30 leave to the fingers of a s,
402- 1 C S is always the most skilful s,
422-24 A s is employed in one case,
422-25 The s, holding that matter forms its
t 464-16 the sufferer could call a s,

surgeons
s 159-15 Had these unscientific s understood

surgery
a 44-12
44-22
s 159-11
p 401-29
402- 2
402- 6
g 528-23

surgical
s 159- 2 to perform a needed s operation
ph 198-18 perhaps by a blister, or by a s operation.
g 528-17 in order to perform a s operation on him

surging
ap 569-17 They are in the s sea of error,

surpassing
p 385- 9 energy and endurance s all other aids,

surplus
b 293-17 Electricity is the sharp s of materiality

surprised
ap 559-27 do not be s nor discontented

surprising
s 131- 1 Truth should not seem so s and
130-23 That a wicked king was not s,

surrender

and that matter always s its claims

surround
p 424-16 the *minds* which s your patient should not

surrounding
s 128-21 its escape into the s atmosphere
p 415-31 will sink from sight along with s objects,

surroundings
p 383-10 symbolized, and not chafed, by its s,
t 463-11 cannot injure its useful s

survive
p 368-21 when we learn that life and man s this body.

susceptibility
sp 88-10 possessed more spiritual s than the disciples.

susceptible
sp 93-15 Good does not create a mind s of
an 100-10 as follows . . Animal bodies are s to the
p 410-23 Science of mental practice is s of no misuse.

sustain
pr 10- 7 God will s us under these sorrows
a 44-21 to s Jesus in his proof of
50-11 to s and bless so faithful a son.

sustain
an 103-25 The truths of immortal Mind s man,
ph 198- 6 His fortitude may s him,
c 261-14 and s his appointed task,
b 274- 2 and thus invigorate and s existence
o 357- 5 We s Truth, by rejecting a lie
p 417- 5 the power of Mind to s the body.
t 458-12 or of trying to s the human body
r 481-25 It cannot s itself
g 552- 9 even where the proof requisite to s this

sustained
a 43-26
sp 90- 8
ph 179-21
f 221-22
p 416-32
425-16
t 447-15
r 471-16
g 530- 5
531-26
556- 1

sustaining
pref vii- 1 To those leaning on the s infinite,
a 33-10 now this bread was feeding and s them
m 59-14 each partner s the other,
g 538-12 enlightening and s the universe

sustains

p 366-20 while they s the camels of bigoted pedantry.

swallowed
sp 96-20 all discord will be s up in spiritual Truth
s 164-28 Death is s up in victory" — *I Cor.* 15 54
ph 177-25 If a dose of poison is s through mistake,
177-31 a few persons believe the potion s by the
f 209-29 s up in the infinite calculus of Spirit.
215-24 s up in immortality
r 476-17 Mortality is finally s up in immortality
496-27 Death is s up in victory" — *I Cor* 15 54.
ap 570-12 and s up the flood — *Rev* 12. 16

swallowing
s 140-15 straining out gnats and s camels
f 202- 2 straining out gnats and s camels

sway
ap 565-12 that the man Jesus, . . . might never hold s

swayed
ph 190-21 The Hebrew bard, s by mortal thoughts,

sways
o 357-28 if another . cause exists and s mankind?

swear
a 32- 3 was required to s allegiance to his general.

sweat
a 48-10 the s of agony which fell in holy benediction
ph 179-28 ready to put you into a s,
b 327-14 to be effaced by the s of agony.
g 535-25 in the s of thy face shalt thou eat bread,

sweep
p 428-11 we shall s away the false

sweeping
a 55-15 Truth's immortal idea is s down the centuries,

sweeps
f 213-29 as the hand, which s over it, is human or divine.
p 403-20 s away the gossamer web of mortal illusion.

sweet
pref viii- 7
m 57-13
58-18
59-13
60- 3
63-15
s 109-15
130-14
145- 1
ph 174-28
f 219-23
b 287-13
304- 1
p 413-23
t 455-30
r 489-23
g 516-15
ap 559-13

sweet
ap 559-22 s· at its first taste, when it heals you;
562-25 waiting to be delivered of her s· promise,
569-13 in a s· and certain sense that God is Love

sweeter
m 60-23 and teach us life's s· harmonies.
ap 568-26 s· than has ever before reached high heaven,

sweetest
f 213-25 Mental melodies and strains of s· music
g 520- 1 s· rest, even from a human standpoint,

swell
p 393-19 Have no fear that matter can ache, s·,

swelling
s 153-18 through inflammation and s·,

swept
ph 190-22 thus s· his lyre with saddening strains

swerved
a 20-20 Yet he s· not, well knowing that to obey

swift
sp 97- 9 and the electric current s·,
b 268- 3 With like activity have thought's s· pinions
p 434- 1 S· on the wings of divine Love,

swift-winged
ap 574-20 the very message, or s· thought,

swimming
r 491- 1 and that he is s· when he is on dry land.

swine
b 272-18 neither cast ye your pearls before s·."—Matt 7 6.

swinging
a 23-16 pendulum s· between nothing and something,
f 246- 2 is not a pendulum, s· between evil and good,
o 360-20 s· between the real and the unreal.

swinish
b 272- 8 s· element in human nature uproots it.

swollen
p 385-21 discolored, painful, s·, and inflamed.
ap 565- 2 the great red dragon, s· with sin,

sword
and spear
s 134- 3 truth is still opposed with s· and spear
flaming
g 537- 6 Cherubims, and a flaming s·—Gen 3 24.
of Science
o 266- 2 Such is the s· of Science,
of Spirit
a 37- 8 but error falls only before the s· of Spirit
of Truth
g 538- 7 the s· of Truth gleams afar and indicates
put up thy
a 48-24 He said, "Put up thy s·."—John 18 11
two-edged
t 458-17 The two-edged s· of Truth must turn
g 538- 4 Truth is a two-edged s·, guarding and
which guards
g 526-18 the s· which guards it is the type of

a 19-16 to material beliefs not peace, but a s·.
g 542-18 "They that take the s·—Matt 26 52
542-19 shall perish with the s·"—Matt 26 52.
gl 595- 3 definition of

syllables
b 338-14 Divide the name Adam into two s·,

syllogism
s 128-32 the major and the minor propositions of a s·
129- 3 the reasoning of an accurately stated s·
o 347- 9 Had he stated his s· correctly,

symbol
condemning its
g 539-17 by condemning its s·, the serpent, to grovel
of God
g 517-20 The only proper s· of God as person
of Life
ap 561-10 Purity was the s· of Life and Love.
of Mind
g 510-27 Light is a s· of Mind, of Life, Truth, and
of Soul
gl 595- 1 SUN The s· of Soul governing man,
of Truth
gl 591-23 MORNING. Light; s· of Truth;

f 240-15 Its s· is the sphere.
g 503-23 creates no element nor s· of discord and decay.
536- 6 as a s· of tempest-tossed human concepts
gl 584-26 DOVE. A s· of divine Science;

symbolized
p 383-10 s·, and not chafed, by its surroundings,
g 512- 8 Spirit is s· by strength, presence, and
515- 4 Patience is s· by the tireless worm,

symbolizes
an 102-10 The pointing of the needle to the pole s· this
b 274- 6 and s· all that is evil and perishable
g 507- 3 while water s· the elements of Mind
ap 561-22 woman in the Apocalypse s· generic
561-25 The Revelator s· Spirit by the sun
563- 8 The great red dragon s· a lie,

symbols
a 34-14 If all who seek . . . through material s·
b 280- 2 S· and elements of discord and decay are
282- 5 are figured by two geometrical s·,
g 502-15 take on higher s· and significations,
ap 575-14 Spiritual teaching must always be by s·.

symmetrical
s 160-25 If muscles can . . . be deformed or s·,

[illegible] ence

sympathy
a 21-25 Being in s· with matter,
m 64-15 the ready aid her s· and charity would afford.
s 153-32 Neither s· nor society should ever tempt us to
ph 171-23 No more s· exists between the flesh and
f 211-21 S· with error should disappear
254-25 and are in s· with error,
c 266- 8 solitary, left without s·;
p 366-12 The physician who lacks s· for his

symphonies
f 213-21 rapture of his grandest s· was never heard.

symptom
p 413-24 noticing every s· of flatulency,

[illegible] rred

s 159-31 belief produces disease and all its s·,
approaching
p 390-27 approaching s· of chronic or acute disease,
bodily
s 161-24 ordinary practitioner, examining bodily s·,
certain
p 396- 8 nor draw attention to certain s·
complication of
p 389-31 complication of s· connected with this belief
congestive
p 384-18 congestive s· in the lungs, or hints of
disease or its
p 419-32 disease or its s· cannot change forms,
first
p 390-12 When the first s· of disease appear,
general
s 152-31 the general s·, the characteristic signs,
p 412- 6 to meet the peculiar or general s· of the case
mental
s 156-32 Homœopathy takes mental s· largely into
of disease
s 153- 3 or changes one of the s· of disease
p 398-17 are known to relieve the s· of disease
of evil
g 540-11 when the s· of evil, illusion, are aggravated,
of this disease
s 154-12 Immediately the s· of this disease appeared,
physical
ph 194- 6 changes all the physical s·,
p 422- 7 and certain moral and physical s· seem
t 453-11 morbid moral or physical s·
same
p 422-23 and attended by the same s·.
subdue the
p 421-14 subdue the s· by removing the belief that
such
p 384-21 such s· are not apt to follow exposure,
type and
p 418-20 and to whatever decides its type and s·.

sp 79- 1 The act of describing disease—its s·,
p 370-11 s·, which might be produced by
370-13 drug which might cause the s·.
421-23 and sometimes explain the s· and their cause

synagogue
a 55-14 although it is again ruled out of the s·.
p 368-10 To the s· ruler's daughter, whom they

synagogues
a 31-30 "They shall put you out of the s·:—John 16 2.
s 132-15 thrust . . . the man who lived it out of their s·,

synonym
b 333- 3 word Christ is not properly a s· for Jesus,
r 468-21 Spirit, the s· of Mind, Soul, or God,
482-10 Soul is properly the s· of Spirit,

synonym
g 517- 1 word for *man* is used also as the *s* of
529-30 Adam, the *s* for error,

syrups
f 230-25 They are soothing *s* to put children to sleep,

system
action of the
p 373- 9 no inflammatory nor torpid action of the *s*,
415- 6 quickens or impedes the action of the *s*,
t 447-15 The recuperative action of the *s*,
and rule
g 547- 5 not one departs from the stated *s* and rule.
any
r 483-25 but if any *s* honors God,
Christian

p 371-31 Truth is an alterative in the entire *s*,
every
b 279-22 Every *s* of human philosophy, doctrine,
false
sp 99-16 not with the individual, but with the false *s*
first
g 529- 6 The first *s* of suggestive obstetrics has
Graham
f 221- 2 adopted the Graham *s* to cure dyspepsia.
her
pref viii- 1 her *s* has been fully tested
human
(*see* human)
Jesus'
s 132-17 Jesus' *s* of healing received no aid nor
material
s 133-22 It was a finite and material *s*,
metaphysical
s 111-30 my metaphysical *s* of treating disease
no other
b 338- 1 heals the sick and sinning as no other *s* can.
of ceremonies
s 135-27 was not a creed, nor a *s* of ceremonies,
of hygiene
ph 185- 6 No *s* of hygiene but C S is purely mental
of Mind-healing
t 460- 5 Our *s* of Mind-healing rests on the
of religion
a 28-31 Christianity was no form or *s* of religion
particular
s 112-10 some particular *s* of human opinions
pathological
t 464-21 In founding a pathological *s* of Christianity,
reduced to a
s 146-31 Divine metaphysics is now reduced to a *s*,
regulates the
p 420-19 and regulates the *s*.
scientific
s 123-17 the scientific *s* of divine healing
t 464-29 a scientific *s* of ethics
solar
s 119-29 the movement of the solar *s*,
121-25 so far as our solar *s* is concerned,
123-30 mistake . . . regarding the solar *s*.
r 493- 5 science . . . explains the solar *s*
spiritual
ph 170- 4 neither a moral nor a spiritual *s*.

system
stellar
s 121- 4 Copernicus mapped out the stellar *s*,
stimulates the
p 394- 9 stimulates the *s* to act in the direction which
this
s 111-31 Since then this *s* has gradually gained ground,
147- 1 This *s* enables the learner to demonstrate
g 546-28 resides in the good this *s* accomplishes,
whole
p 422- 6 a great stir throughout his whole *s*,

s 129-32 The sinner sees, in the *s* taught in this
o 342-18 Shall it be denied that a *s* which
g 546-27 The proof that the *s* stated in this book

systematic
s 164- 6 "No *s* or theoretical classification of
o 355-18 any *s* healing power since the
t 443- 3 consistency of *s* medical study,
461-31 *S* teaching and the student's spiritual growth

systems
accepted
o 344-20 not included in the commonly accepted *s*;
educational
f 226-28 and from the educational *s* of the Pharaohs,
false
g 549-22 false *s*, which rely upon physics
human
s 164-12 But all human *s* based on
ph 170-12 not only contradicts human *s*, but
f 234-22 present codes of human *s* disappoint
man-made
s 112-13 divine Science which eschews man-made *s*
ph 168-15 Because man-made *s* insist that man
material
b 326-12 forsake the foundation of material *s*,
p 394-18 fallacy of material *s* in general,
medical
ph 166-29 conceded . . . by most of the medical *s*;
modern
s 126-27 nothing in ancient or in modern *s* on which to
of ideas
f 209- 6 the central sun of its own *s* of ideas,
of medicine
s 146- 5 governed more or less by our *s* of medicine.
ph 185-13 as material as the prevailing *s* of medicine
o 344-26 Why support the popular *s* of medicine,
of Mind
b 310-16 all things in the *s* of Mind
of physics
s 160- 3 *s* of physics act against metaphysics,
of religion
m 67-30 *S* of religion and medicine treat of
s 146- 4 Because our *s* of religion are
old
s 142- 1 in less time than the old *s*, . . . have required
other
s 129-20 and so are some other *s*.
b 269-26 All other *s* — systems based wholly or partly on
t 443-19 whatever other *s* they fancy will afford relief
religious
s 132-18 from other sanitary or religious *s*,
semi-metaphysical
b 268-15 semi-metaphysical *s* afford no substantial
269- 1 semi-metaphysical *s* are one and all
such
s 146- 9 Such *s* are barren of the vitality of
ph 185-11 Such theories and such *s* of so-called mind-cure,
time-honored
pref vii-14 independent of doctrines and time-honored *s*,
their
f 225-10 until it subscribes to their *s*;

b 269-26 *s* based wholly or partly on knowledge gained
270-15 higher than the *s* of their times;

T

tabernacled
ap 576- 6 while yet he *t* with mortals

table
sp 80-20
80-21
s 120-31
135-19
f 214-24
234- 6
p 362-14
ap 573-13

table-salt
s 153- 6 *Natrum muriaticum* (common *t*)

table-setting
sp 80-28 table-tipping as certainly as *t*,

tablet
f 2[illegible] and defaced the *t* of your being

pr 1-13 before they *t* form in words
15-13 We must resolve to *t* up the cross,
a 21-23 if I *t* up their line of travel,

take

a 29- 1
32-17
34- 1
34-14
37-21
m 59-32
68-12
sp 72- 2
75- 6
89-29
an 105-16
s 129-21
149-20
150-16
155- 6
159- 5
159-11
ph 165- *
167-22
168- 7
170-16
172-25
179-16
180-12
187-27
191- 1
193-17
f 201- 5
202-31
212-15
220- 2
220- 3
228-20
239- 5
241-14
250-25
254-30
c 255-13
b 273- 3
294- 7
328-23
o 355-13
359- 5
p 362- *
365- 8
376-12
377- 2
378-23
382-11
383- 5
392- 9
392-2
393-10
395-1
425- 6
430- 8
t 452-2
458-1
459-1
464-
r 479-1 tutes
479-15
488-20
497- 3
g 502-15
530- 8
531-28
537- 1
539- 6
542-18
543-10
546-17
548- 2
ap 559-17
559-17
559-20
569-27 but how many periods of torture it may *t*·
572-28 are inadequate to *t* in so wonderful a scene
573-29 *T*· heart, dear sufferer, for this reality

taken

pr 9-15
a 24- 4
32-30
sp 86-27
ph 177-30
195- 3
f 245-22
p 371-16
382-30
383-12
383- 5
400-13
420-23
430-23
t 459-10 Judge not . . . by the steps already *t*,
r 470-19
g 528-13
529- 4
533-17
535-27
537- 4
537-26
542-15
ap 575-16

takes

sp 83-13
s 122-25
143-15
147-29
148-15
152- 4
156-31
156-32
ph 170-32
c 256- 1
262- 6
b 323-26
o 347-23
350- 5
p 383- 8
424- 3
429- 7
431-25
432-20
t 463-17
r 492-19
493-22
g 522-18
541- 1
549- 3
557-22
ap 571-31
574- 3
gl 591-14

taketh

a 23-12 "He that *t* one doctrine, firm in faith,
s 131-23 which *t*· away the ceremonies and doctrines

taking

m 62-13 *T* less "thought for your life,—*Matt.* 6 25.
s 156-24 was relieved by *t* them.
156-24
ph 175- 1
176- 7
179- 3
f 206-20
222-14
245- 8
b 296-29
334-18
p 377- 1
413-13
g 504-17
511-27
gl 585-18

talent

b 323-18 but the one unused *t* decays and is lost
p 366-32 we must not hide the *t* of spiritual healing

talents

pr 6- 6 The *t* He gives we must improve

talk

ph 175-20 coddling, and sickly after-dinner *t*.
f 211- 1 if they *t* to us, tell us their condition,
217-32 Do the muscles *t*, or do you *t* for them?
91-20 Since matter cannot *t*, it must be mortal mind
99-14 Nerves are unable to *t*,
48-30 To *t* the right and live the wrong is foolish
45-13 Three days after his bodily burial he *t* with
62- 9 fed, rocked, tossed, or *t* to,
b 308-15 heard the voice of Truth, and *t* with God
ap 574- 7 *t*· with me, saying, Come hither,—*Rev.* 21 9

talker

ap 567-25 and therefore, in his pretence of being a *t*,

talking

f 218- 1 Mortal mind does the false *t*,
p 396- 5 Avoid *t* illness to the patient.
t 452-25 by right *t* and wrong acting.
g 529-21 Whence comes a *t*, lying serpent
529-25 the species described,—a *t* serpent,
ap 564-31 this allegorical, *t*· serpent typifies

talks

sp 83- 8 believing that . . . she *t* freely.
b 308-15 as consciously as man *t*· with man

tall

pref vii-21 task of the sturdy pioneer to hew the *t* oak
sp 87-21 of the *t*· ships that float on its bosom,

tangible
sp 75- 5 would need to be t and material,
78-21 Spirit is not materially t .
b 269-17 These ideas are perfectly real and t
279-11 Ideas are t and real to
317-16 is no less t because it is spiritual
p 400-13 before it has taken t shape in

tangled
ph 195-23 It is the t barbarisms of learning which
g 507-10 strangers in a t wilderness

tapping
s 156- 6 T had been employed,

tares
sp 72-15
f 207-19
b 300-17
300-20
g 535- 4
gl 595- 5 definition of

tarry
b 299-16 they t with us, and we entertain
329-14 One should not t in the storm if the body is

tarsal
p 408-22 A dislocation of the t joint would produce
408-24 mortal mind thinks that the t joint is

Tarsus
b 326-23 Saul of T beheld the way — the Christ,

task
appointed
c 261-14 go upon the stage and sustain his appointed t ,
difficult
f 225-25 abolition of mental slavery is a more difficult t
no
b 318- 1 For him to believe in matter was no t ,
t 450-12 To teach C S to such as these is no t
not a difficult
p 396-15 *is not a difficult t in view of the conceded*
our
pr 3- 7 and it is our t to work out the solution
pleasurable
g 506-28 Upon Adam devolved the pleasurable t of
quiet
ap 567- 1 Gabriel has the more quiet t of
this
f 254-20 This t God demands us to accept lovingly
p 400-15 This t becomes easy, if you understand that
t 462-16 There is nothing difficult nor toilsome in this t ,

pref vii 23 It is the t of the sturdy pioneer to hew the
s 163-30 is indeed a t as impracticable as to arrange
t 452- 2 a t not difficult, when one understands
g 506- 1 apportion to themselves a t impossible

tasks
b 323- 9 Beholding the infinite t of truth,

taste
b 284-23 nor can they feel, t , or smell Spirit
r 479-11 Matter cannot see, feel, hear, t ,
g 626-10 material hearing, sight, touch, t , and smell,
ap 559-22 It will be indeed sweet at its first t ,

tasted
c 263-10 and cling to earth because he has not t heaven

tastes
m 60- 4 Kindred t , motives, and aspirations are
ph 195-27 fill our young readers with wrong t and
gl 591-15 feels, hears, t , and smells only in belief

tasteth
s 115- 9 as the mouth t meat" — *Job* 34 3

tatters
f 201-16 we shall not hug our t close about us

tattling
s 153-30 and we shall avoid loquacious t

taught
pref xii- 7
pr 16- 7
a 18- 3
20-17
25-13
26-28
26-30
28- 5
30-14
30-32
31-12
34-20
38-31
41-20
41-28
42-28
43-17
43-28
45-23
46- 4

taught
a 51-21
m 64- 3
sp 94- 1
s 107- *
110-18
110-28
117-15
129-32
133-26
135-26
136- 2
147-25
156-28
ph 180- 3
180-29
195- 2
f 227- 5
232-19
237-15
b 294-16
300-27
306- 5
310-18
319-21
321-32
329- 3
333-11
o 343- 1
359- 1
p 379-19
440- 6
t 449 30
455-26
461- 8
463- 6
r 473-28
477- 4
ap 560-30
575-15

tea
sp 80- 3 A cup of coffee or t is not the equal of truth,
p 406-29 alcoholic drinks, tobacco, t , coffee, opium,

teach
pref viii- 9
a 28- 1
m 60-27
66- 6
69-23
sp 81-15
s 139-12
f 235-24
236-23
240- 7
b 271-21
283-29
p 382-16
382-26
416 32
t 443- *
445- 9
445-10
445-13
449-13
449-16
450-11
453-14
454- 4
455- 8
g 540-23

Teacher
faith in the
a 25-27 faith in the T and all the emotional love
great
a 20-20 the scourge and the cross awaited the great T .
-23
-19
- 1
-30
-31
late
- 5 when their immaculate T stood before them,
-28 No wonder Herod desired to see the new T
lent
- 5 this book has done more for t and student,
- 5 T and student should also be familiar with
-13 student, who receives . . . from a human t ,
-27 wrote down what an inspired t had said
tian Science
-23 A proper t of C S. improves the health and

teacher
sole
pref viii-30 for the Bible was her sole *t*;
thoughts of the
f 235-14 The pure and uplifting thoughts of the *t*,

s 162-31
t 444-31
445- 2
449-31
451-19
452-18

teachers
f 227-10 some public *t* permit an ignorance of
235- 7 The *t* of schools and the

teaches
pr 10-22
15-19
a 26-20
29- 7
m 67- 3
sp 79-23
s 127-19
ph 169-29
f 241-13
c 266-15
b 293-28
293-30
309-23
326- 8
337-16
o 346- 6
346- 7
354- 8
357-17
t 446-11
450- 3
462-26
462-28
r 472- 1
g 542-23

teaching
and demonstration
b 270-18 nature of the *t* and demonstration of God,
and practice
a 26-21 Jesus' *t* and practice of Truth involved
r 473-19 Jesus introduced the *t* and practice of
became clearer
t 460-31 the *t* became clearer, until finally
contradicts the
g 526- 7 contradicts the *t* of the first chapter,
easier than
p 373-12 Healing is easier than *t*, if the
healing and
o 349- 5 ask concerning our healing and *t*,
t 454-18 the true incentive in both healing and *t*.
455-32 in the Science of mental healing and *t*,
458-29 through living as well as healing and *t*,
his
a 19-14 although his *t* set households at variance,
54- 8 Who is ready to follow his *t*
in its
s 112- 6 can, therefore, be but one method in its *t*.
involves
r 493-14 full answer to the above question involves *t*,
or practising
o 342-29 If Christian Scientists were *t* or practising
t 456- 3 *T* or practising in the name of Truth,
spiritual
ap 575-13 Spiritual *t* must always be by symbols,
gl 595-16 alone can fit us for the office of spiritual *t*
systematic
t 461-31 Systematic *t* and the student's spiritual
this
a 38- 4 This *t* is even more pernicious
ph 192-18 this *t* accords with Science and harmony
p 371-24 because this *t* is in advance of the age,
410-13 mankind objects to making this *t* practical,
r 488- 5 the cure shows that you understand this *t*,

pr 6-26 He came *t* and showing men how to
s 114-16 as the phrase is used in *t* C. S.,
137- 1
ph 172-30
o 343- 2
343-30
p 373-12
390-20
t 445-27
446- 1
460-25

teachings
and demonstrations
s 126-27 except the *t* and demonstrations of

teachings
and practice
a 19-25 of the *t* and practice of our Master
Christ's
sp 98-27 Mystery does not enshroud Christ's *t*,
f 236- 9 individuals, who reiterate Christ's *t*
her
pref x-17 have proved the worth of her *t*.
his
o 343-14 when his *t* are fully understood.
r 473-32 his *t* and their glorious proofs,
Jesus'
a 19- 8 the divine Principle of Jesus' *t*,
47- 2 discernment of Jesus' *t* and demonstrations,
47-15 the people were in doubt concerning Jesus' *t*
50-22 Even what they did say, — that Jesus' *t* were
of Christian Science
o 355-20 The statement that the *t* of C. S.
t 444-23 medical schools turn a deaf ear to the *t* of C. S.,
448-26 adheres strictly to the *t* of C. S.
g 502-19 according to the *t* of C. S.
of divine Science
o 349-13 in conveying the *t* of divine Science
of Jesus
b 269-23 plant myself unreservedly on the *t* of Jesus,
324-23 to follow the example and *t* of Jesus,
of natural science
r 478- 4 Even according to the *t* of natural science,
of the Comforter
s 123-22 and through the *t* of the Comforter,
of the schools
p 429-29 not included in the *t* of the schools,
result of our
r 488- 2 result of our *t* is their sufficient confirmation
spiritual
b 272-15 the spiritual *t* which dulness and
Truth's
t 462- 9 goes away to practise Truth's *t* only in part,

f 211-14 When a *t* starts, does not this so-called mind
211-16 Without mortal mind, the *t* could not appear,

tears (noun)
p 363-27 She bathed his feet with her *t*
367-15 with *t* of repentance and with
ap 573-31 no more pain, and all *t* will be wiped away.

tears (verb)
b 273-11 thus *t* away the foundations of error.

teaspoonful
s 153- 9 and a *t* of the water administered at

tedious
t 460-20 it becomes a *t* mischief-maker

teeming
g 513- 6 in the *t* universe of Mind

teeth
f 211-20 children's *t* are set on edge" — *Ezek.* 18 2
247- 4 two of the elements it had lost, sight and *t*.
247- 6 Another woman at ninety had new *t*,
247- 8 his full set of upper and lower *t*

telegraphy
f 243-22 Neither . . . can carry on such *t*;
p 399-13 both the service and message of this *t*.

tell
pr 13-15
a 27- 3
27- 7
sp 78-28
87- 1
an 106-24
s 142-15
ph 174-12
f 211- 2
b 308-32
o 341- 8
352-32
p 394-23
416-10
416-27
417- 6
417- 7
420-24
420-29
420-32
424-31
t 448- 9
453-25
461-17
ap 571- 6
571- 7
571- 8

telling
s 161-25 examining bodily symptoms, *t* the patient that

telling
p 371-6 by *t* ghost-stories in the dark
ap 571-10 Who is *t* mankind of the foe in ambush?

tells
sp 91-1 *t* us of "a new heaven — *Rev* 21 1
p 383-22 sometimes *t* you that the weed preserves his
22, 23

temperate
b 322-25 is neither a *t* man nor a reliable religionist

temperature
s 152-17 to ascertain the *t* of the patient's body,
p 413-8 the *t* of children and of men,

temperatures
p 386-5 Expose the body to certain *t*,

tempest
s 134-28 stilled the *t*, healed the sick,
b 327-16 to clamor with midnight and *t*.

tempest's
ph 192-14 the devouring flame, the *t* breath

tempest-tossed
g 536-6 as a symbol of *t* human concepts

temple
also means *body*
ap 576-14 The word *t* also means *body*
destroy this
a 27-12 "Destroy this *t* — *John* 2 19
b 314-14 "Destroy this *t*, — *John* 2 19
r 494-2 "Destroy this *t* — *John* 2 19
material
b 314-16 their material *t* instead of his body
no
ap 576-10 And I saw no *t* therein — *Rev* 21 22
or body
p 428-13 Thus we may establish in truth the *t*, or body,
veil of the
gl 597-11 It rent the veil of the *t*

s 142-19 need to be whipped out of the *t*,
ap 576-11 and the Lamb are the *t* of it — *Rev* 21 22
576-17 spoke of his material body as the *t*
gl 595-7 definition of

temples
s 142-22 to purge the *t* of their vain traffic

temporal
a 51-12
s 122-27
ph 190-17
b 274-4
277-30
286-22
286-25
287-3
289-2
300-13
301-9
302-3
335-14
336-5
337-26
o 360-16
p 412-24
r 468-13
g 538 27
ap 569-25

temporarily
s 110-22 and its ideas may be *t* abused
p 397-29 the belief that mind is, even *t*, compressed
415-15 They only render mortal mind *t* less fearful,
r 493-3 they do not heal, but only relieve suffering *t*,
ap 576-17 the temple to be *t* rebuilt

temporary
f 213-15 towards the finite, *t*, and discordant
b 282-11 a belief in a . . *t* material existence
282-12 Eternal Mind and *t* material existence
298-9 a mortal *t* sense of things,
311-16 a sense of *t* loss or absence of soul,
318-26 Material methods are *t*,
p 442 23 Christ, Truth, gives mortals *t* food
t 444-10 right use of *t* and eternal means
g 522-16 this state of things is declared to be *t*

tempt
s 153-32 Neither sympathy nor society should ever *t*
g 529-21 Whence comes a talking, lying serpent to *t*

may lead us into
pr 7-27 danger . that it may lead us into *t*.
not into
pr 17-8 And lead us not into *t*, — *Matt* 6 13
17-10 *And God leadeth us not into t*,
resist the
f 218-25 Resist the *t* to believe in
sinful
p 381-6 than you are to yield to a sinful *t*
to sin
p 420-13 as positively as they can the *t* to sin.

a 42-22
s 158-19
p 387-31
441-8
t 450-22
gl 581-13
598-18

tempted
p 393-31 false belief is both the tempter and the *t*,
g 527-13 "God cannot be *t* with evil, — *Jas* 1 13
ap 564-15 Since Jesus must have been *t* in all points,

tempter
p 393-30 false belief is both the *t* and the tempted,

tempteth
g 527 13 neither *t* He any man " — *Jas* 1 13

tempting
g 527-11 represents God, Love, as *t* man,

tempts
r 495-14 When the illusion of sickness or sin *t* you,

Ten
b 280-18 declared as Jehovah's first command of the *T*.
ap 563-13 belief that the *T* Commandments can be

ten
sp 94-20
ph 193-13
f 246-22
p 421-32
ap 562-31
563-11

tenacious
s 144-12 the more obstinately *t* its error,

tenaciously
o 348-21 Instead of *t* defending the supposed

tenacity
sp 77-18 according to the *t* of error
b 296-21 depends upon the *t* of error
p 396-18 on account of the *t* of belief in its truth,

tend
ph 196-8 false pleasures which *t* to perpetuate this
p 419-4 Errors of all sorts *t* in this direction
g 542-11 avoidance of justice and the denial of truth *t* to

tendencies
f 225-25 despotic *t*, inherent in mortal mind
b 272 22 in contrast with the downward *t* and

tendency
a 40-4
m 60-20
sp 78-15
s 111-21
112-14
f 213-12
p 423-5
ap 570-4

tender
pr 3-14 is not the image and likeness of the patient, *t*,
m 57-11
59-3
59-17
b 332-5
p 367-3
r 600-

tenderly
g 501-5 *t* expressing the fatherhood and

tenderness
p 434-17 regards the prisoner with the utmost *t*
g 514-13 *T* accompanies all the might imparted by

tending
g 545-9 by thought *t* spiritually upward

tends
pr 2-16 but it *t* to bring us into harmony
sp 79-3 *t* to frighten into death those who are ignorant

tends
sp 92-27 This belief t to support two opposite powers
93-30
p 370-21
405-25
430-10
t 443- 6
451-31

tenets
r 497- 1 important points, or religious t, of C. S :

Tennyson
sp 88- 2 the poet T· expressed the heart's desire,

Tennyson's
ph 194-26 and realizing T· description·

tenor
p 427-20 The t· of the Word shows that we shall obtain

tension
p 393-22 Your body would suffer no more from t

tentative
p 422-32 His treatment is therefore t.

tenth
ap 558- 1 in the t chapter of his book of Revelation.
gl 595-22 TITHE Contribution, t part, homage,

term
class
t 454-25 at the close of a class t,
double
gl 590-21 This double t is not used in the first chapter
for God
b 286-16 In the Saxon . . . *good* is the t for God.
generic
c 259- 1 to comprehend in Science the generic t *man*.
r 475-15 the generic t for all that reflects God's
g 516-30 It follows that *man* is a generic t.
gods
r 466-19 is as improper as the t *gods*.
Lord
ap 576-26 The t Lord, as used in our version
man
g 525- 7 some of the equivalents of the t *man*
obsolete
gl 588-22 A t obsolete in Science if used with
recent
p 402-23 mesmerism — or hypnotism, to use the recent t
souls
r 466-19 The t *souls* or *spirits* is as improper as
specific
an 103-19 the specific t for error, or mortal mind
this
s 114- 4 meaning by this t· the flesh opposed to Spirit,
gl 590-15 this t is sometimes employed as a title,

s 116-27
117- 1
123-16
127-15
128- 4
b 274-17
278-28
311- 3
313- 1
p 401-16
r 496-30
gl 597-25

termed
sp 91-20 or through what are t the material senses
92- 8 decomposition of mortal bodies in what is t death
s 114-29
114-30
149-23
ph 173-11
177- 1
177-21
179-22
182- 6
184-25
188- 3
f 210-25
b 290- 4
298- 8
p 377-16
377-24
382-13
384- 1
392-20
400-12
417-12
r 469- 2
484-11
g 520-10
gl 580-16
582-25

termed
gl 584-23 the opposite of mind, t· matter,
594- 6 opposite of Spirit, or good, t· matter, or evil,
595-20 continues after, what is t· death, until

terminates
b 338- 7 t· in discord and mortality,

terms
Bible
gl 579- 5 the metaphysical interpretation of Bible t,
communicable
sp 74- 3 To be on communicable t with Spirit,
contradiction of
c 257-32 *infinite form* involves a contradiction of t.
dictate
p 409-10 cannot dictate t· to consciousness
dictate its
f 228-23 dictate its t, and form and control it with
different
s 161-32 different t than does the metaphysician,
friendly
p 438-31 to be on friendly t· with the firm of
implied by the
sp 94- 5 includes all that is implied by the t·
intimate
p 437- 2 he was on intimate t with the plaintiff,
material
s 115- 3 the inadequacy of material t
115-10 when translating material t back into
o 349-17 one is obliged to use material t
349-25 material t must be generally employed.
of forgiveness
pr 11- 2 specified also the t· of forgiveness.
pairs of
r 466-11 but these contrasting pairs of t
synonymous
s 127-13 These synonymous t stand for
o 345- 2 are often regarded as synonymous t·;
r 465-11 *Question.* — Are these t synonymous?
your own
p 391-27 Therefore make your own t with sickness,

sp 73- 5 but another, . . . it t a *spirit*
s 127- 9 The t Divine Science, Spiritual Science,
ap 573-10 what the human mind t matter

terrestrial
s 123- 3 the greater error as to our t bodies
ap 572-29 Were this new heaven and new earth t· or

terrible
a 50-26 The burden of that hour was t
s 156- 6 It was a t case
ph 188- 5 belief of sin, which has grown t in strength
b 289-11 To suppose that . . . is a t mistake
p 407- 2 inconceivably t to man's self-respect.
437-17 the t records of your Court of Error,
would place man in a t situation,

The sick are t· by their sick beliefs,

Gazing at a chained lion, . . . should not t· a

more t· than that of most other diseases

sin, sickness, and death had no t for Jesus.
If a dream ceases, . . . the t is over.
t of ghosts will depart
p 378-16 often causes the beast to retreat in t.

terrors
b 289-15 proves the "king of t" to be but a — *Job* 18 : 14

test
. . . of . . . sincerity, — namely, reformation.

her system has been fully t
which t· during several seasons the

their senses t oppositely.
those who t for Truth were so often persecuted
her sister t that the deceased protested
Apostle John t· to the divine basis of C. S.
t that he was a ruler of Body.
He also t that he was on intimate terms with
Death t that he was absent from the

falsely t· to a beginning and an

testifies

p 430-28 being called for, a witness *t* thus
431-25 Another witness takes the stand and *t*
432- 1 The next witness *t*
432-20 Another witness takes the stand and *t*.

testify

s 120-13 impossible for aught but Mind to *t* truly
b 287-28 five material senses *t* to truth and error
p 431- 2 would be allowed to *t* in the case

testimony

according to the
b 334-22 according to the *t* of the corporeal senses,

all the
p 434-24 All the *t* has been on the side of

confirm his
p 432-24 my presence was required to confirm his *t*.

confirms that
s 120-28 confirms that *t* as legitimate

correct
b 284-17 Can the material . . . give correct *t*

denying the
s 122-19 denying the *t* of the senses,

dispute the
p 390-13 dispute the *t* of the material senses

false

human
sp 71-24 no proof nor power outside of human *t*

immortal
r 490-25 destroy all material sense with immortal *t*
490-25 This immortal *t* ushers in the

jarring
b 306-25 Undisturbed amid the jarring *t* of the

law and
p 436-10 Upon this statute hangs all the law and *t*

law or
f 238-28 no time for gossip about false law or *t*.

medical
p 370-23 According to both medical *t* and

mortal
b 297-27 no mortal *t* is founded on the
297 28 Mortal *t* can be shaken
r 494-26 One is the mortal *t*, changing,

of error
r 481-13 the *t* of error, declaring existence to be

of material sense
b 297-22 contradicting the *t* of material sense,
p 396-14 refutation of the *t* of material sense

of matter
p 437-14 the *t* of matter respected,

of sin
p 396-17 not because the *t* of sin or disease is true,

of Spirit
s 123-25 forever destroys with the higher *t* of Spirit
f 252-16 contrasts strikingly with the *t* of Spirit

of the Science
b 269-24 and on the *t* of the Science of Mind

of the serpent
g 538-15 The *t* of the serpent is significant of the

opposite
f 252-31 Spirit, bearing opposite *t*, saith

opposition to the
p 395- 3 in opposition to the *t* of the deceitful senses,

physical
b 295- 4 proof of the unreliability of physical *t*.

pseudo-mental
p 389-10 This pseudo-mental *t* can be destroyed

reversing the
s 120-20 reversing the *t* of the physical senses,
120-27 instead of reversing the *t* of the physical
p 441-18 Reversing the *t* of Personal Sense

reviews the
p 433- 4 He analyzes the offence, reviews the *t*,

rise above the
c 262-12 rise above the *t* of the material senses,

Scriptural
s 116- 7 as to make this Scriptural *t* true

their
ap 568-18 by the word of their *t*, — *Rev.* 12 11.

this
b 297- 6 this *t* manifests itself on the body
p 396-16 the conceded falsity of this *t*.
ap 573- 5 This *t* of Holy Writ sustains the

testimony

valid
p 434-27 The only valid *t* in the case shows

---

sp 70- 2 *t* of the corporeal senses cannot inform us
s 108- 2
120-16
b 269-21
288- 5
296-26
317-25
o 353- 5
r 488-19
gl 582-25

tests

s 111-31 to the broadest practical *t*.
f 233-27 not more unquestionable than the scientific *t*

text

each
g 502-18 each *t* is followed by its

familiar
b 320-11 *in the same work, the familiar t, Genesis vi 3,*

favorite
b 340-16 The First Commandment is my favorite *t*.

of Truth
pref x-13 but has bluntly and honestly given the *t* of Truth

original
b 320-17 original *t* declares plainly the spiritual fact

this
ph 196-12
b 291-20
340- 4
g 509-15
526-30
ap 574-16

---

a 38-15
ph 170-10
b 320-25
g 506-27
508-17
526-15
537-26
543-31

textbook

s 110-14 the Bible was my only *t*
t 456-20 SCIENCE AND HEALTH for his *t*,

textbooks

ph 198-11 fills in his delineations with sketches from *t*.

texts

a 24- 4 Acquaintance with the original *t*,

thank

s 131-19 "I *t* Thee, O Father, — *Luke* 10 21

thankful

b 329-10 *t* that Jesus, who was the true demonstrator of

thanks

expression of
pr 3-26 more than a verbal expression of *t*.

gave
a 32-18 he took the cup, and gave *t*, — *Matt.* 26 27.
33-16 he gave *t* and said,

give
pr 9- 1
f 214-25
ap 568-24
570-24

to God
pr 3-28 and yet return *t* to God for all blessings,

---

sp 94-22 but one returned to give God *t*,
f 221-24 "giving God *t*;" — *see Eph.* 5 20
t 453-21 masquerader in this Science *t* God that there is

theatre

c 261-16 so lame that he hobbled every day to the *t*,

Thee

s 131-19 *"I thank T, O Father, — Luke 10 21.*
ph 190-30 For with *T* is the fountain of life, — *Psal.* 36 9.
c 262-17 "I have heard of *T* by the — *Job* 42 5.
262-18 but now mine eye seeth *T*." — *Job* 42 5.
p 410- 6 that they might know *T*, — *John* 17 3

theft

s 143-17 it saves from starvation by *t*.
b 330-30 hypocrisy, slander, hate, *t*, adultery,

thefts

an 100- * *t, false witness, blasphemies* — *Matt* 15 19.

The Lancet

f 245- 4 medical magazine called *T L*.

theme

pref x-15 or treat in full detail so infinite a *t*.

theodicy
an 104-14 and reveals the *t* which indicates

theogony
ph 170- 3 Truth is not the basis of *t*·.

theologians
b 320- 6 The most distinguished *t*· in Europe

theological
a 24-16 the ordinary *t* views of atonement
s 141- 1 indicates the distance between the *t*· and

theologus
t 459-23 the *t*· (that is, the student

Theology
s 118-13 Science, *T*, and Medicine are means of
131-12 chapter sub-title

theology
anatomy and
s 148-13 anatomy and *t* define man as
148-17 Anatomy and *t* reject the divine Principle
anatomy nor
s 148- 7 Neither anatomy nor *t*· has ever described
and healing
s 138-18 precedent for all Christianity, *t*, and healing.
and physics
pref viii- 9 *T* and physics teach that both
divine
f 234-23 the weary searcher after a divine *t*·,
r 469-29 is as pernicious to divine *t* as are
erudite
a 24-20 Does erudite *t*· regard the crucifixion of
guidance of a
s 148-31 leaves them to the guidance of a *t* which
his
s 138-31 It is his *t* in this book and the
Jewish
a 42- 3 The Jewish *t*· gave no hint of the
r 466-24 Heathen mythology and Jewish *t* have
of Christian Science
s 145-31 The *t* of C S includes healing
f 252- 6 regarding the pathology and *t* of C S
p 404-21 most important points in the *t* of C S
of Jesus
s 138-30 It was this *t* of Jesus which healed
p 369- 8 and comprehends the *t* of Jesus
our Master's
s 139- 3 It was our Master's *t* which the impious
popular
s 126-16 C S on the one hand and popular *t* on the
g 557-22 Popular *t* takes up the history of man
problem in
a 23- 8 The atonement is a hard problem in *t*,
scholastic
[illegible]

[illegible] then *t*· tries to explain how to make this

s 138-32 spiritual meaning of this *t*,

theoretical
[illegible]

theories
are sometimes pernicious
p 394-18 that their *t* are sometimes pernicious,
cease
f 216- 5 Here *t* cease, and Science unveils the mystery
common
o 342-30 according to the common *t*·,
conflicting
o 355-14 the relative value of the two conflicting *t*
contradictory
r 492-15 These two contradictory *t* . . . will dispute
cruder
ph 190- 6 raises the human thought above the cruder *t*·
dietetic
p 389-13 Our dietetic *t* first admit that food
doctrines and
b 319-15 The varied doctrines and *t*· which
false
s 131-15 false *t*, from which multitudes would gladly
r 484-26 involved in all false *t* and practices
fossils of
s 117-21 perishing fossils of *t* already antiquated,
gushing
p 367- 6 better than hecatombs of gushing *t*,

theories
higher
g 549- 7 give place to higher *t*· and demonstrations.
human
(*see* **human**)
its own
sp 81- 7 At the very best and on its own *t*·, spiritualism
many
f 232- 3 Many *t*· relative to God and man
material
(*see* **material**)
medical
o 348- 3 Medical *t*· virtually admit the nothingness of
p 382-20 A patient thoroughly booked in medical *t*
mortal
g 552-10 Mortal *t* make friends of sin,
most
g 547-17 is more consistent than most *t*.
of man
a 20- 4 to forms of doctrine or to *t* of man,
of parents
f 237-10 The more stubborn beliefs and *t* of parents
ordinary
s 156-12 Believing then somewhat in the ordinary *t*
or thoughts
f 237-17 discussing or entertaining *t* or thoughts
our
s 119- 2 that is, when we do so in our *t*,
122-29 Our *t* make the same mistake regarding
152-20 Such a fact illustrates our *t*.
b 312-23 Our *t* are based on finite premises,
physical
s 123-13 Divine Science, rising above physical *t*,
prevalent
[illegible]

special
s 133-22 carried out in special *t* concerning God,
speculative
f 209-27 the paraphernalia of speculative *t*,
such
s 119- 5 such *t*· lead to one of two things,
ph 185-11 Such *t*· and such systems of so-called mind-cure,
185-17 Such *t*· have no relationship to C. S.,
f 204-18 Such *t*· are evidently erroneous
these
f 232-12 These *t* must be untrue,
two
r 494-25 Which of these two *t* concerning
various
b 339-32 Our various *t* will never lose their imaginary
gl 587-12 the various *t* that hold mind to be a

f 228- 7 prolific subject for mortal belief to pin *t* upon,
b 269-29 The *t* I combat are these
g 526- 9 Belief involves *t* of material hearing,

theorizes
b 295-31 error *t*· that spirit is born of matter

theorizing
ph 172- 3 *T* about man's development from

theory
accepted
g 552- 5 was once an accepted *t*·.
any other
f 249-10 Any other *t* of Life, or God, is delusive
confirms my
p 370-14 This confirms my *t*· that faith in the drug
conservative
r 492-29 The conservative *t*, long believed, is
contrary to Christian Science
sp 71-31 a *t*· contrary to C. S.
Darwin's
g 547-15 Darwin's *t* of evolution from a material basis
547-17 Darwin's *t*, — that Mind produces its opposite,
doctrinal
s 132-24 on any but a material and a doctrinal *t*·.
erroneous
ph 177-16 erroneous *t* of life and intelligence in matter,
g 522-18 In this erroneous *t*, matter takes the place
every
ph 194-13 Every *t*· opposed to this fact
false
s 123- 1 false *t* as to the relations of the celestial
first
b 269-32 The first *t*, that matter is everything,
incorrect in
pref x- 5 incorrect in *t* and filled with plagiarisms
material
s 152-12 Such errors beset every material *t*·,

theory

material
c 257-23 the material *t* of mind in matter
g 545-16 Error tills the whole ground in this material *t*,

mere
a 26-28 Our Master taught no mere *t*, doctrine, or

Mesmer's
an 100-13 to investigate Mesmer's *t* and to report

mistaken in
f 229-19 mistaken in *t* and in practice

mortal
g 547-29 sensual, and mortal *t* of the universe,

mythologic
g 531-29 The mythologic *t* of material life

no other
r 483-28 does honor God as no other *t* honors Him,

of Christian Science
s 112-23 Any *t* of C. S., which departs from

one
p 372- 6 One *t* about this mortal mind is,

opposed to the
g 545-12 opposed to the *t* of man as evolved from

scientific
g 547-11 conclusions as to the scientific *t* of creation

speculative
ph 195-24 the speculative *t*, the nauseous fiction.

such a
a 23- 7 Such a *t* is man made

support his
ph 198-25 though the doctor says nothing to support his *t*

this
b 300-27 This *t* is unscientific
t 458- 7 This *t* is supposed to favor practice from
r 492-31 This *t* would keep truth and error always at war

true
g 547-25 The true *t* of the universe, including man,

whatever
g 553-20 Whatever *t* may be adopted by

your
t 456-16 Any dishonesty in your *t* and practice

c 256- 9
257- 6
b 300-26
335- 2
r 478- 7
g 553-22

theosophy

s 1?? ? ... classification of diseases as ... of *t* agents,
p 369-23 The prophylactic and *t* ... arts

s 149-27 predicting disease does not dignify *t*.

thereafter
an 104-26 This greater error *t* occupies the ground,
f 221- 6 *t* she partook of but one meal in

thereat
t 451-14 many there be which go in *t* " — *Matt.* 7 13.

thereby
s 108-28
119-14
f 234-15
b 280-28
302- 7
308-22
p 397- 6
t 457-26
g 528-17
gl 583-18

therefore
pr 1- *
8-11
16- 9
a 19- 1
31-11
34-32
37-28
39 15
42-27
51-16
m 56- *
57-19
60-10
m 69-25
sp 71-30
76-11
99-15
an 103- 1
s 112- 4
114- 2
114-15
116-18
117- 6
118-29
120-19
122-31
125- 9
127- 2
127-24
130- 6
141-22
ph 164-10
165- *
191-31
f 204-14
207-20
210-31
223-13
231-17
244- 2
253-32
c 259-19
267-26
b 269-22
275- 5
275- 8
277- 1
277-21
277-30
279- 8
286-19
288-18
289-26
289-28
301- 8
292-28
300-23
300-29
302-25
304-18
309-30
313- 7
318-24
324-11
328- 9
330-23
331-15
334- 2
334-32
337- 1
339- 9
340-12
p 362-15
368-28
372-16
376-21
391-21
391-26
399- 1
400- 3
415- 2
417-12
419-15
422-31
431-10
t 446-29
447- 9
450-10
460-17
464-10
r 467- 5
468-14
471-18
472-26
475-18
488- 5
488-25
g 506- 3 *T* matter, not being the reflection of Spirit,
518-29 and all must *t* be as perfect as the
530-27 *t* the dreamer and dream are one.
537- 2 *t* the Lord God [Jehovah] sent — *Gen.* 3 23.
542-15 *T* whosoever slayeth Cain, — *Gen.* 4 15.
544-25 *T* man, in this allegory, is neither a
549-17 we must *t* look upon the simple ovum as
ap 567-25 and *t*, in his pretence of being a talker,
568-19 *T* rejoice, ye heavens, — *Rev.* 12 : 12.

therefore
ap 574- 2 This spiritual consciousness is *t*· a
gl 592- 3 and *t*· the opposite of God, or good,
592- 5 belief that life has a beginning and *t*
596- 9 "Whom *t* ye ignorantly worship, — *Acts* 17 . 23.

therein
s 110-23
p 382-23
g 523-18
523-19
524-31
ap 558- *
576-10
576-20

thereof
sp 95-18
ph 190-26
197-10
f 246-28
r 476-26
481-19
g 513-21
527-10
527-25
528-12
530-15
532- 8
533-25
540-27
ap 558-16
gl 592-12

thereto
a 23-22 *faith* and the words corresponding *t*
p 436-10 the divine law, and in obedience *t*.

thereunto
o 354-17 who *t* have set their seals.

thereupon
p 411-16 *T* Jesus cast out the evil,
436-26 *T* Judge Medicine sat in judgment on the case,

thermometer
s 152-18 *introducing a t into the patient's mouth*

Thibet
pr 10-17 One of the forms of worship in *T*·

thief
b 294-29 *t* believes that he gains something by stealing,

thieves
f 234-11 against the approach of *t* and murderers.
p 365-28 convert into a den of *t* the temple

thin
f 221- 7 only a *t* slice of bread without water
b 295-23 like a cloud melting into *t* vapor,

Thine
pr 17-12 For *T*· is the kingdom, and the — *Matt* 6 13
a 33-20 "Not my will, but *T*, be done!" — *Luke* 22 42
f 201- * *T*· *enemies have reproached, — Psal* 89 51
201- * *the footsteps of T*· *anointed — Psal* 89 51

thing
creeping
r 475-26 and over every creeping *t* — *Gen* 1 26
g 513-15 cattle, and creeping *t*, — *Gen* 1 24
515-15 and over every creeping *t* — *Gen.* 1 26.
deadly
b 328-24 and if they drink any deadly *t*·, — *Mark* 16 18
p 362- * *and if they drink any deadly t*, — *Mark* 16 18
every living
g 517-28 and over every living *t* — *Gen* 1 28
no
b 330-27 Evil is nothing, no *t*, mind, nor power
g 554- 8 Error is always error It is *no t*.
no impossible
p 371-22 No impossible *t*· do I ask when urging the
nor a person
b 297-26 Matter is neither a *t* nor a person,
no such
r 487-21 there is in reality no such *t* as *mortal* mind.
g 554- 4 There is no such *t* as mortality,
of life
f 247-21 Beauty is a *t*· of life, which dwells forever
place, nor
sp 71- 3 It is neither person, place, nor *t*·,
pleasantest
m 53- 1 and this is the pleasantest *t* to do
same
p 404-27 are one and the same *t* in C. S.
whole
ph 166- 1 your remedy lies in forgetting the whole *t*·;

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sp 70-15 Does life or soul exist in the *t* formed?
f 252-23 says . . . What a nice *t* is sin!
o 350- 2 as something and almost the only *t*,
p 411- 1 "The *t*· which I greatly feared — *Job* 3 : 25.

things
all
pref xii-24
pr 1- 2
13-24
15- 8
sp 83-29
85-13
96- 2
96-11
s 124-26
ph 166-21
178-16
180-26
180-27
183- 1
189-20
200-15
f 201- 9
207-27
208- 3
212-30
215- 2
231-31 "all *t* were made by Him — *John* 1 3.
232- 9
250- 8
c 255-14
256- 6
257- 2
b 271-21
280- 6
280-10
289-30
305-10
307-26
310-16
318-12
o 353-18
p 387-26
t 444- 5
464-19
r 480-26
485-15
493- 8 to the immortal truth of all *t*·.
g 501- *
505-27
516- 9
519- 2
525-17
gl 581-12
585-13
597-29
animated
an 100- 9 the celestial bodies, the earth, and animated *t*
belief of
b 289-25 The spiritual fact and the material belief of *t*
eternal
b 337-25 Eternal *t*· (verities) are God's thoughts
evidence of
r 468-21 the evidence of *t* not seen." — *Heb* 11. 1.
false sense of
f 213-31 dipped to its depths into a false sense of *t*·,
few
b 323-17 "faithful over a few *t*," — *Matt* 25 21.
ap 569- 7 faithful over a few *t*·, — *Matt* 25 23.
finite sense of
s 124-12 This is a mortal, finite sense of *t*·,
forgetting those
o 353-24 "forgetting those *t* which — *Phil* 3 13.
former
g 556- 9 for the former *t* will have passed away.
good
s 155-31 If drugs are good *t*·, is it safe to say
great
g 528-22 and declaring what great *t* error has done.
immortal
b 276-22 towards the contemplation of *t* immortal
imperishable
a 21-11 looks towards the imperishable *t* of Spirit.
invisible
r 479-30 "For the invisible *t*· of Him, — *Rom* 1. 20.
lower
b 268- 5 to the spiritual cause of those lower *t*
man and
b 281-17 reflects reality and divinity in . . . man and *t*.
material
(*see* material)
material sense of
b 304- 4 based on a material sense of *t*·, all is harmony
r 489-29 Outside the material sense of *t*, all is harmony
g 544- 8 arise from the material sense of *t*·, disappears,
gl 597-18 in which a material sense of *t*· disappears,
men and
s 118-21 as the natural status of men and *t*·,

things
mortal sense of
p 370- 3 we must forsake the mortal sense of t,
no such
o 352-27 because there are no such t.
of God
b 276-11 is cognizant only of the t of God.
of Spirit
o 349-24 Speaking of the t of Spirit
old
f 201- 8 a new creature, in whom old t pass away
persons and
c 263-28 mortal sense of persons and t is not creation
persons or
g 514- 3 could not recreate persons or t
phases of
r 488- 1 enduring and harmonious phases of t.
present
b 304- 6 nor t present, nor things to come, — *Rom* 8 38
resolves
s 123-14 excludes matter, resolves t into *thoughts*,
b 269-15 Metaphysics resolves t into thoughts,
spiritual
b 326-10 and set his whole affections on spiritual t,
335-13 T spiritual and eternal are substantial
state of
g 522-15 this state of t is declared to be temporary
substance of
b 279- 4 "the *substance* of t hoped for" — *Heb* 11 1
r 468-20 "The substance of t hoped for, — *Heb* 11 1
such
an 106-26 they which do such t — *Gal* 5 21
surface of
b 313-25 He plunged beneath the material surface of t,
temporal
b 337-26 Temporal t are the thoughts of mortals
temporary sense of
b 298- 9 a mortal temporary sense of t,
these
pr 7-11
a 31-32
s 131-20
ph 169-15
b 329-11
o 343-10
k 499- *
g 540- 6
gl 579- *
those
pr 1- * *shall believe that those t which — Mark* 11 23
s 132- 5 those t which ye do hear and see — *Matt* 11 4
t 459- 2 Man then appropriates those t which
ap 558- * *keep those t which are written — Rev* 1 3
to come
b 304- 7 nor things present, nor t to come, — *Rom* 8 38
true sense of
c 264- 8 if they would gain the true sense of t
unpleasant
p 415- 8 when it contemplates unpleasant t,
uttered
b 317- 1 Jesus uttered t which had been
which pertain
o 350- 2 and of the t which pertain to Spirit

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pr 1- *
1- *
a 20- 1
20- 2
27 3
an 100- *
s 119- 5
129-24
ph 189-18
b 305-18
r 479-32
g 540-17
540-18
544- 9
ap 560-21

think
pr 1- 5 Regardless of what another may say or t
a 31-31
42-24
48 13
m 63- 1
sp 82- 2
87 25
s 130-30
155- 1
ph 168- 2
f 230-27
b 270-24
270-25
297- 1
o 345-26

think
o 350- 1
353- 8
p 379-16
381-20
385-27
386-18
388-31
389- 6
392-17
397-13
412- 8
416-29
419-18
429-18
t 443-15
449- 9
451- 9
458-11
r 478-14
478-22
485-14
490-32
g 540-12
553-30
ap 574-25

thinker
a 40- 3 The advanced t and devout Christian,
s 122-22 which every t can recall for himself
128-18 It raises the t into his native air of insight

thinker's
g 547-10 strengthens the t conclusions

thinkers
pref vii-13 The time for t has come
p 387-13 Our t do not die early because they
t 450- 1 There is a large class of t whose bigotry
450- 9 A third class of t build with solid masonry.

thinketh
sp 89-13 "As he t in his heart, — *Prov* 23 7
ph 166- 3 As a man t, so is he
f 213- 4 "As he t in his heart, — *Prov* 23 7.
p 383-28 "As he t in his heart, — *Prov.* 23 7.

thinking
a 22- 1
sp 93-29
f 220-20
225-16
245- 1
p 410-27
424-23
r 483-26
g 543-20
gl 586- 5

thinks
s 154-28 who t she has hurt her face by falling on the
ph 188-16
b 294- 9
294-13
322 17
p 408-24

thinness
f 205-18 or as they melt into such t that we

third
sp 91-29
s 116- 1
116- 4
156-23
f 204- 9
204-15
p 422-15
t 450- 8
457- 4
g 503-21
508-27
508-28
509- 6
ap 563-23
577-15
gl 585-28
598- 2

thirsteth
pr 13- 4 "Ho, every one that t, — *Isa.* 55 1.

thirsty
f 234- 8 and giving living waters to the t.
p 366- 8 debars him from giving drink to the t
376-26 to feel pain or heat, to be t or sick.
385-29 must be t, and you are t accordingly.
431- 4 When the sick mortal was t,

thirty
a 47-12 The traitor's price was t pieces of silver
s 139-18 the t thousand different readings in the

therefore
ap 574- 2 This spiritual consciousness is *t* a
gl 592- 3 and *t* the opposite of God, or good;
592- 5 belief that life has a beginning and *t*·
596- 9 "Whom *t*· ye ignorantly worship, — *Acts* 17 23.

therein
s 110-23
p 382-23
g 523-18
523-19
524-31
ap 558- *
576-10
576-20

thereof
sp 95-18
ph 190-26
197-10
f 246-28
r 476-26
481-19
g 513-21
527-10
527-25
528-12
530-15
532- 8
533-25
540-27
ap 558-16
gl 592-12

thereto
a 23-22 *faith* and the words corresponding *t*·
p 436-10 the divine law, and in obedience *t*·.

thereunto
o 354-17 who *t* have set their seals.

thereupon
p 411-16 *T* Jesus cast out the evil,
436-26 *T* Judge Medicine sat in judgment on the case,

thermometer
s 152-16 introducing a *t* into the patient's mouth

Thibet
pr 10-17 One of the forms of worship in *T*

thief
b 294-29 *t* believes that he gains something by stealing,

thieves
f 234-11 against the approach of *t*· and murderers
p 365-28 convert into a den of *t* the temple

thin
f 221- 7 only a *t* slice of bread without water.
b 295-23 like a cloud melting into *t* vapor,

Thine
pr 17-12 For *T*· is the kingdom, and the — *Matt* 6 13
a 33-20 "Not my will, but *T*, be done!" — *Luke* 22 42
f 201- * *T enemies have reproached,* — *Psal* 89 51
201- * *the footsteps of T anointed* — *Psal* 89 51

thing

creeping
r 475-26 and over every creeping *t* — *Gen* 1 26.
g 513-15 cattle, and creeping *t*, — *Gen* 1 24
515-15 and over every creeping *t*· — *Gen* 1 26

deadly
b 328-24 and if they drink any deadly *t*, — *Mark* 16 18
p 362- * *and if they drink any deadly t*, — *Mark* 16 18

every living
g 517-28 and over every living *t* — *Gen* 1 28

no
b 330-27 Evil is nothing, no *t*, mind, nor power
g 554- 8 Error is always error It is *no t*.

no impossible
p 371-22 No impossible *t* do I ask when urging the

nor a person
b 287-28 Matter is neither a *t* nor a person,

no such
r 487-21 there is in reality no such *t* as *mortal* mind.
g 554- 4 There is no such *t* as mortality,

of life
f 247-21 Beauty is a *t* of life, which dwells forever

place, nor
sp 71- 3 It is neither person, place, nor *t*,

pleasantest
m 60- 1 and this is the pleasantest *t*· to do

same
p 404-27 are one and the same *t* in C. S.

whole
ph 166- 1 your remedy lies in forgetting the whole *t*·;

---

sp 70-15 Does life or soul exist in the *t* formed?
f 272-23 says . . . What a nice *t* is sin!
o 350- 2 as something and almost the only *t*,
p 411- 1 "The *t* which I greatly feared — *Job* 3 25.

things

all
pref xii-24
pr 1- 2
13-24
15- 8
sp 83-29
85-13
96- 2
96-11
s 124-26
ph 166-21
178-16
180-26
180-27
183- 1
189-20
200-15
f 201- 9
207-27
208- 3
212-30
215- 2
231-31
232- 9
250- 8
c 255-14
256- 6
257- 2
b 271-21
280- 6
280-10
289-30
305-10
307-26
310-16
318-12
o 353-18
p 387-26
t 444- 5
464-19
r 480-26
485-15
493- 8 . . . immortal truth of all *t*·.
g 501- *
505-27
516- 9
519- 2
525-17
gl 581-12
585-13
597-29

animated
an 100- 9 the celestial bodies, the earth, and animated *t*·.

belief of
b 289-25 The spiritual fact and the material belief of *t*·

eternal
b 337-25 Eternal *t*· (verities) are God's thoughts

evidence of
r 468-21 the evidence of *t* not seen." — *Heb* 11. 1

false sense of
f 213-31 dipped to its depths into a false sense of *t*,

few
b 323-17 "faithful over a few *t*·," — *Matt* 25 21.
ap 569- 7 faithful over a few *t*, — *Matt.* 25. 23.

finite sense of
s 124-12 This is a mortal, finite sense of *t*·,

forgetting those
o 353-24 "forgetting those *t*· which — *Phil* 3 13.

former
g 556- 9 for the former *t* will have passed away.

good
s 155-31 If drugs are good *t*, is it safe to say

great
g 528-22 and declaring what great *t*· error has done.

immortal
b 276-22 towards the contemplation of *t* immortal

imperishable
a 21-11 looks towards the imperishable *t*· of Spirit.

invisible
r 479-30 "For the invisible *t*· of Him, — *Rom* 1:20.

lower
b 268- 5 to the spiritual cause of those lower *t*·

man and
b 281-17 reflects reality and divinity in . . . man and *t*·.

material
(*see* material)

material sense of
b 304- 4 based on a material sense of *t*, all is harmony
r 489-29 Outside the material sense of *t*, all is harmony
g 544- 8 arise from the material sense of *t*,
gl 597-16 in which a material sense of *t* disappears,

men and
s 115-21 as the natural status of men and *t*,

things

mortal sense of
p 370- 3 we must forsake the mortal sense of *t*,

no such
o 352-27 because there are no such *t*.

of God
b 276-11 is cognizant only of the *t* of God

of Spirit
o 343-24 Speaking of the *t* of Spirit

old
f 201- 8 a new creature, in whom old *t* pass away

persons and
c 263-28 mortal sense of persons and *t* is not creation.

persons or
g 514- 3 could not . . . recreate persons or *t*

phases of
r 488- 1 enduring and harmonious phases of *t*

present
b 304- 6 nor *t* present, nor things to come, — *Rom* 8 38

resolves
s 123-14 excludes matter, resolves *t* into *thoughts*,
b 269-15 Metaphysics resolves *t* into thoughts,

spiritual
b 326-10 and set his whole affections on spiritual *t*,
335-13 *T* spiritual and eternal are substantial

state of
g 522-15 this state of *t* is declared to be temporary

substance of
b 279- 4 "the *substance* of *t* hoped for" — *Heb* 11 1
r 468-20 "The substance of *t* hoped for, — *Heb* 11 1

such
an 106-26 they which do such *t* — *Gal* 5 21

surface of
b 313-25 He plunged beneath the material surface of *t*,

temporal
b 337-26 Temporal *t* are the thoughts of mortals

temporary sense of
b 298- 9 a mortal temporary sense of *t*,

these
pr 7-11
a 31-32
s 131-20
ph 169-15
b 329-11
o 343-10
k 499- *
g 540- 6
gl 579- *

those
pr 1- * *shall believe that those t which* — *Mark* 11 23
s 132- 5 those *t* which ye do hear and see — *Matt* 11 4
t 459- 2 Man then appropriates those *t* which
ap 558- * *keep those t which are written* — *Rev* 1 3

to come
b 304- 7 nor things present, nor *t* to come, — *Rom* 8 38

true sense of
c 264- 8 if they would gain the true sense of *t*

unpleasant
p 415- 8 when it contemplates unpleasant *t*,

uttered
b 317- 1 Jesus uttered *t* which had been

which pertain
o 350- 2 and of the *t* which pertain to Spirit

---

pr 1- *
1- *
a 20- 1
20- 2
27- 3
an 100- *
s 119- 5
129-24
ph 189-18
b 305-18
r 479-32
g 540-17
540-18
544- 9
ap 560-21

think
pr 1- 5 Regardless of what another may say or *t*
a 31-31
42-24
48-13
m 63 1
sp 82- 2
87-25
s 130-30
155- 1
ph 168- 2
f 230-27
b 270-24
270-25
297- 1
o 345-26
o 350- 1
353- 8
p 379-16
381-20
385-27
386-18
388-31
389- 6
392-17
397-13
412- 8
416-29
419-18
429-18
t 443-15
449- 9
451- 9
458-11
r 478-14
478-22
485-14
490-32
g 540-12
553-30
ap 574-25

thinker
a 40- 3 The advanced *t* and devout Christian,
s 122-22 which every *t* can recall for himself
128-18 It raises the *t* into his native air of insight

thinker's
g 547-10 strengthens the *t* conclusions

thinkers
pref vii-13 The time for *t* has come
p 387-13 Our *t* do not die early because they
t 450- 1 There is a large class of *t* whose bigotry
450- 9 A third class of *t* build with solid masonry

thinketh
sp 89-13 "As he *t* in his heart, — *Prov* 23 7
ph 166- 3 As a man *t*, so is he
f 213- 4 "As he *t* in his heart, — *Prov* 23 7
p 383-28 "As he *t* in his heart, — *Prov* 23 7.

thinking
a 22- 1
sp 92-29
f 220-20
225-16
245- 1
p 410-27
424-23
r 483-26
g 543-20
gl 586- 5

thinks
s 154-28
ph 188-16
b 294- 9
294-13
322-17
p 408-24

thinness
f 205-18 or as they melt into such *t* that we

third
sp 91-29
s 116- 1
116- 4
156-23
f 204- 9
204-15
p 422-15
t 450- 8
457- 4
g 503-21
508-27
508-28
509- 6
ap 563-23
577-15
gl 585-28
598- 2

thirsteth
pr 13- 4 "Ho, every one that *t*, — *Isa* 55:1

thirsty
f 234- 8 and giving living waters to the *t*.
p 366- 8 debars him from giving drink to the *t*
376-26 to feel pain or heat, to be *t* or sick.
385-29 must be *t*, and you are *t* accordingly.
431- 4 When the sick mortal was *t*,

thirty
a 47-12 The traitor's price was *t* pieces of silver
s 139-18 the *t* thousand different readings in the

thistles
b 276-31 not . . . grapes from thorns nor figs from *t*·.
g 535-24 thorns also and *t*· shall it — *Gen* 3 18.

thitherward
a 21-26 and will be attracted *t*·.

Thomas
a 24-32 unbelieving *T*· was forced to . . .
46-18
b 317-24
318- 1

thorns
a 44- 1 before the *t*· can be laid aside for
50-29 was a million times sharper than the *t*
b 276-31 Divine Science does not gather grapes from *t*·
p 365- 1
g 535-23
536-23
539-24

thorough
t 446- 5 A *t* perusal of the author's publications
456-31 containing a *t*· statement of C. S
461-32 requisite for a *t* comprehension of C S.

thoroughly
sp 84-30 If this Science has been *t* learned

ph 186- 6 and the *t* of this work determines health.

Thou

g 520-14 and *t* accepts the divine infinite calculus
action of
p 384-13 Through this action of *t* and its results
aid in bringing
t 455- 1 auxiliaries to aid in bringing *t* into accord
and action
c 263-13 a wider sphere of *t* and action,
and deed
a 19-18 every effort for reform, every good *t* and deed,
gl 595-15 purification of *t* and deed,
and demonstration
c 259-14 as the basis of *t* and demonstration.
appeal to
ph 182- 5 The demands of God appeal to *t* only;
apprehend
ph 179- 9 the spiritual capacity to apprehend *t*·
array
c 260-29 If we array *t* in mortal vestures,
artist's
b 310- 2 picture is the artist's *t* objectified
ascending
g 509- 7 on the third day of his ascending *t*·,
assumed
b 320-26 *T*· assumed a nobler outlook

benign
p 365- 7 The benign *t* of Jesus,
body and
r 472- 2 leaves mortal man intact in body and *t* ,
boundless
b 323-11 until boundless *t*· walks enraptured,
channel of
gl 593-14 RIVER. Channel of *t*·.
chiseling
f 248-15 moulding and chiseling *t*·
Christian
pref x-28 unbiased Christian *t*· is soonest touched by
Christian Science
b 349- 6 conveys the C. S *t*·.
conscious
p 379-29 The images, held in . . . mind, frighten conscious *t* .

thought
conscious
p 400-14 before it has taken tangible shape in conscious *t* ,
consecration of
pr 3-16 absolute consecration of *t* , energy, and
constituents of
m 58- 9 these constituents of *t* , mingling,
convey
f 212-27 In order to convey *t*·,
creating
g 520-28 but the immortal creating *t*· is from above,
definite
pref ix- 9 the tongue voices the more definite *t* ,
delineates
b 310- 3 belief fancies that it delineates *t* on matter,
depressing
p 384- 3 relieve our minds from the depressing *t*·
deserted by
p 429-11 The corpse, deserted by *t*·, is cold
discern the
sp 95- 9 are able to discern the *t*· of the sick and the
divest
p 428- 9 To divest *t*· of false trusts
divine
s 118-14 Theology, and Medicine are means of divine *t*,
g 514-15 transmission from the divine *t* to the
door of
p 392-24 Stand porter at the door of *t* .
drift of
pref x-12 to suit the general drift of *t*·,
efface from
p 396- 3 efface from *t* all forms and
elevation to
pr 7- 9 momentary solemnity and elevation to *t*·.
embodied
p 372-11 belief . . that man can enter his own embodied *t* ,
embryonic
ph 188- 7 an embryonic *t* without motive,
emphasizes the
s 116-20 C. S strongly emphasizes the *t* that
emptying his
ph 186- 2 by emptying his *t* of the false stimulus
encompass
g 551-25 Darkness and doubt encompass *t* ,
erring
c 260- 7 The conceptions of mortal, erring *t*
g 503-24 God creates neither erring *t* , mortal life,
erroneous
g 543-23 to be the creations of erroneous *t* ,
error of
g 550-15 Error of *t*· is reflected in error of action.
exalted
p 373-17 through the exalted *t*· of John,
g 506-12 exalted *t*· or spiritual apprehension
expands
c 255- 2 *t* expands into expression.
expressed
p 423- 7 more strongly than the expressed *t*·.
expressed in
pr 11-32 It is best expressed in *t* and in life.
expresses the
r 468-28 Eternity, not time, expresses the *t* of Life,
externalized
o 360-13 which mind-picture or externalized *t*
father to the
f 219-22 " is ever father to the *t* ."
feeds
f 222- 9 and feeds *t*· with the bread of Life.
food for
ph 195-16 furnishes food for *t*·.
footsteps of
ph 174- 9 The footsteps of *t* , rising above
formation of
sp 71-13 a formation of *t* rather than of matter.
forms of
s 118-20 In all mortal forms of *t* , dust is dignified
ph 187- 7 material sense creates its own forms of *t* ,
b 298-31 confers upon angels its own forms of *t* ,
free
f 223-21 Spiritual rationality and free *t* accompany
gently whispers
ap 574-30 Then *t*· gently whispers, " Come hither !
gives action to
gl 586- 8 that which gives action to *t* .
guides
s 149-23 Whatever guides *t*· spiritually benefits
her
s 152-22 and experiments had prepared her *t*·
ph 185- 1 but her *t* of it had
t 460-30 beliefs were gradually expelled from her *t*·,
his
sp 82- 5 we still read his *t*· in his verse.
ph 198-10 outlines his *t*· relative to disease.
c 258-26 and of the infinite range of his *t*·.

thistles
b 276-31 not . . . grapes from thorns nor figs from *t*.
g 535-24 thorns also and *t* shall it — *Gen.* 3 18.

thitherward
a 21-26 and will be attracted *t*.

Thomas
a 24-32 unbelieving *T* was forced to acknowledge
46-18 To convince *T* of this, Jesus caused him to
b 317-24 To the materialistic *T*, looking for
318- 1 Nothing but . . . could make existence real to *T*.

thorns
a 44- 1
50-29
b 276-31
p 365- 1
g 535-23
536-23
539-24

thorough
t 446- 5 A *t* perusal of the author's publications
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412- 7
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ph 186- 6 and the *t* of this work determines health

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b 310- 2 picture is the artist's *t* objectified.
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g 509- 7 on the third day of his ascending *t*,
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b 320-26 *T* assumed a nobler outlook,
atmosphere of
s 128-17 It extends the atmosphere of *t*,
awaken
g 553- 3 should awaken *t* to a higher and purer
benign
p 365- 7 The benign *t* of Jesus,
body and
r 492- 2 leaves mortal man intact in body and *t*,
boundless
b 323-11 until boundless *t* walks enraptured,
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p 392-24 Stand porter at the door of *t*.
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pref x-12 to suit the general drift of *t*,
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p 396- 3 efface from *t* all forms and
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g 551-25 Darkness and doubt encompass *t*,
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g 503-24 God creates neither erring *t*, mortal life,
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p 423- 7 more strongly than the expressed *t*.
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f 222- 9 and feeds *t* with the bread of Life.
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ph 195-16 furnishes food for *t*.
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ph 174- 9 The footsteps of *t*, rising above
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sp 71-13 a formation of *t* rather than of matter
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ph 187- 7 material sense creates its own forms of *t*,
b 298-31 confers upon angels its own forms of *t*,
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s 132-22 and experiments had prepared her *t*
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t 400-30 beliefs were gradually expelled from her *t*.
his
sp 82- 8 we still read his *t* in his verse
ph 194-10 outlines his *t* relative to disease,
c 255-26 and of the infinite range of his *t*.

thought

his
p 383- 9 when he leaves it most out of his t,
t 452- 1 how to bar the door of his t
hold
c 261- 4 Hold t steadfastly to the enduring,
human
(*see* human)
image of
p 411-23 an image of t externalized.
images of
sp 86-13 Mortals evolve images of t
f 208-29 according to the images of t impressed upon it
248-10 supplying it with beautiful images of t
imprisoned
s 114-27 and sets free the imprisoned t.
increases or diminishes
p 415-19 t increases or diminishes the
inspired
g 547-28 Inspired t relinquishes a material, . . . theory
integrity of
t 446-29 detrimental to health and integrity of t
is borrowed
c 267-21 T is borrowed from a higher source
its own
p 399-17 Mortal mind perpetuates its own t.
Job's
c 262-19 Mortals will echo Job's t,
latent in
gl 597- 8 but cloaked the crime, latent in t,
less
m 62-13 Taking less "t for your life, — *Matt* 6 25
62-14 less t "for your body — *Matt* 6 25
ph 175- 4 and less t is given to sanitary subjects,
f 222-14 Taking less t about what she should eat
lifted
ph 200- 3 lifted t into the song of David
lifting
p 400-18 By lifting t above error, or disease,
material
c 266-32 Every object in material t will be
o 356- 2 the material t must become spiritualized
460-12 for to the material t all is material,
g 509-30 Jesus rebuked the material t of his
misleads
b 275-28 misleads t and points to other gods,
models in
f 248-27 We must form perfect models in t
momentous
g 516-27 To emphasize this momentous t,
mortal
(*see* mortal)
note how
p 415-17 Note how t makes the face pallid
occupy
m 60-23 and other considerations, occupy t
of disease
ph 198-14 t of disease is formed before one
p 396- 2 One should never hold in mind the t of disease,
of the age
s 146-32 and adapted to the t of the age
of the patient
p 414-13 mortal mind or the t of the patient,
original
ph 195-20 invention, study, and original t are
palsied by
p 415-23 quickly or slowly and impelled or palsied by t,
parent's
p 412-29 met mainly through the parent's t,
patient's
p 366- 9 hinders him from reaching his patient's t,
396-12 nor encourage in the patient s t the
perturbed
p 400-13 Eradicate the image from the perturbed t
pictorial
sp 86-27 can all be taken from pictorial t
pictures of
sp 87- 2 Mind-readers perceive these pictures of t.
pinions to
t 454-20 Right motives give pinions to t,
popular
s 141-10 All revelation (such is the popular t !)
possibilities of
sp 90-20 This shows the possibilities of t.
prior to
b 310- 4 Did it exist prior to t ?
pure
g 508-13 seed within itself is the pure t
put out of
p 425-13 treated as error and put out of t
quiet the
p 415-12 They quiet the t by inducing stupefaction
random
ph 175-16 If a random t, calling itself dyspepsia,
rarefaction of
g 509-16 gives the idea of the rarefaction of t

thought

receptive
a 34-16 to the poor, — the receptive t,
p 380- 1 may rest at length on some receptive t,
recorder's
gl 590-25 disappearing from the recorder's t,
remain in
p 376- 5 fear and the despair of recovery remain in t.
remove error from
a 40- 2 Remove error from t, and it will not appear
removes
b 323-22 removes t from the body,
rises
c 256- 3 t rises from the material sense to the spiritual,
scientific
ap 559- 9 scientific t reaches over continent and ocean
sculptor's
b 299- 2 no more reality than has the sculptor's t
sensual
c 263-28 A sensual t, like an atom of dust
sinful
p 400-31 the baneful influence of sinful t on the body.
slumbering
f 223-25 Peals that should startle the slumbering t

substance of
p 423-30 Bones have only the substance of t
substance of a
g 508- 5 The only intelligence or substance of a t,
such
t 460-13 till such t is rectified by Spirit.
such a
b 320-20 (however transcendental such a t appears),
suggests the
b 338-16 This suggests the t of something fluid,
338-17 It further suggests the t of that
swift-winged
ap 574-20 the very message, or swift-winged t,
take no
ph 165- [illegible] *Matt* 6 25
170-16
f 228-21
p 365- 8
382-11
g 530- 8
taking form in
ph 175- 1 prevent the images . from taking form in t,
taking no
ph 176- 7 custom of taking no t about food
that
p 392-19 liable to the development of that t
this
a 39-27 This t is apprehended slowly,
f 203-12 *This t incites to a more exalted worship*
o 345-28 This t of human, material nothingness,
354- 9 when it teaches precisely this t ?
p 388-32 the food or this t must be dispensed with,
r 496-15 Hold perpetually this t, — that it is the
to discern
sp 95-15 to discern t scientifically, depends upon
unconscious
p 408-28 unconscious t in the corporeal substratum
uninspired
ap 573- 5 that which is invisible to the uninspired t.
uplift the
ph 175-12 its beauty and fragrance, should uplift the t,
whispered into
p 370-19 spiritual facts of health, whispered into t,
will waken
p 427-30 T will waken from its own material
wrong
t 452- 5 The wrong t should be arrested before it
your
f 208-30 You embrace your body in your t,
b 324-30 if the idea . . . come not to your t,
p 397-14 Your t is more powerful than your words,
r 435-16 nothing but His likeness to abide in your t.

m 57-27 [illegible]
sp 84-12
86-22
87- 5
90- 9
s 130-26
ph 174-29
190-22
195-13

thought
ph 197- 2
199-21
c 200- 5
b 208- 1
276-21
284-30
310- 6
324- 1
o 349-27
p 377- 2
390-21
392-14
396-27
400-21
412-13
414-19
415- 7
419-18
422-16
t 445-18
r 485-24
492- 4
g 510- 5
545- 9
552-19

thought-force
s 124-22 support the equipoise of that *t*,

thought-forces
ph 199-27 His belief gave his *t*, called muscles,

thought-germs
s 164-16 mental microbes of sin and all diseased *t*

thought-models
c 259- 9 higher than their poor *t* would allow,

thought's
b 208- 3 With like activity have *t* swift pinions

thoughts

about sickness
f 237-17 entertaining theories or *t* about sickness

all
f 208-32 You should banish all *t* of disease and sin
g 513-18 classifies, and individualizes all *t*,

blends his
c 263- 7 blends his *t* of existence with the

budding
p 413-29 mental images to children's budding *t*,

centred their
o 351-27 The Israelites centred their *t* on the

depicts the
ap 571-26 depicts the *t* which he beholds in mortal mind

direct those
sp 94-25 better enabled him to direct those *t* aright,

diseased
f 237-20 keep out . . . either sinful or diseased *t*

disease in the
ph 180-17 should not implant disease in the *t*

dissection of
t 462-21 and consists in the dissection of *t*

distant
sp 82- 1 it is as easy to read distant *t* as near

ever recurring
c 260-25 by the *t* ever recurring to one's self,

evil
an 100- * *out of the heart proceed evil t*, — *Matt.* 15 19
f 234-26 must control evil *t* in the first instance,
234-31 Evil *t* and aims reach no farther
234-32 Evil *t*, lusts, and malicious purposes

exalted
b 299- 7 My angels are exalted *t*, appearing at the

finite
f 214-18 and entertain finite *t* of God

God's
b 286-21 God's *t* are perfect and eternal,
337-23 Eternal things (verities) are God's *t*
gl 581- 4 ANGELS. God's *t* passing to man,
583- 2 whose better originals are God's *t*,

her
pref ix- 1 She also began to jot down her *t*

3 Her *t* form the embryo of another
7 the high goal always before her *t*,

1 noumenon and phenomena, God and His *t*.
6 His *t* are spiritual realities.

2 Reading his *t*, Jesus added
2 the unrighteous man his *t*."—*Isa.* 55 7
5 His *t* and his patient's commingle,
5 and the unrighteous man his *t*."—*Isa.* 55 7
0 His *t* are no purer until evil is disarmed by

4 by the unveiling of sin in his own *t*.

and also by holy *t*, winged with Love

Human *t* have their degrees of comparison.
The inoculation of evil human *t*

UNCLEANLINESS Impure *t*; error, sin, dirt.

to attempt to influence the *t* of others,

inverted *t* and erroneous beliefs

its own
sp 86-31 It feels, hears, and sees its own *t*
p 424- 3 takes possession of itself and its own *t*

knew their
sp 85-16 Jesus, . . . "knew their *t*,"—*Matt.* 12 25.

mortal
(*see* mortal)

my
s 108-32 set my *t* to work in new channels,

new
pref vii-22 A book introduces new *t*,
r 492-14 New *t* are constantly obtaining the floor

objects and
b 269-19 the objects and *t* of material sense,
276-13 brings objects and *t* into human view

of disease
ph 196-21 so efface the images and *t* of disease,

of health
f 208-31 should delineate upon it *t* of health,

of mankind
sp 94-24 Our Master easily read the *t* of mankind,

of mortals
f 249-27 than are the *t* of mortals when awake.
b 337-27 Temporal things are the *t* of mortals
r 484-14 the conscious and unconscious *t* of mortals

of pain
ph 190- 9 fills itself with *t* of pain and pleasure,

of the healer
t 446-16 Good must dominate in the *t* of the healer.

opposite
p 417-31 and how divine Mind can cure by opposite *t*.

our
b 322-11 to turn our *t* towards divine Principle,

overcoming the
f 233-20 by overcoming the *t* which produce them,

patient's
sp 79- 6 by changing the patient's *t* regarding death

patients'
p 414-15 To fix truth steadfastly in your patients' *t*,

pure
b 298-28 Angels are pure *t* from God, winged with

reading the
b 272-16 Reading the *t* of the people,

resolving of
g 510-25 suppositional resolving of *t* into

scientific
an 104- 1 for scientific *t* are true thoughts,

sick
c 260-21 A sick body is evolved from sick *t*.

sickly
b 270-25 They think sickly *t*,

some
b 297-25 Some *t* are better than others

spiritual
c 259-29 and demands spiritual *t*.
gl 582-28 The spiritual *t* and representatives of
598-10 to unfold spiritual *t*.

stronger
ph 186-26 and the stronger *t* rule the weaker

temporal
b 286-22 Material and temporal *t* are human,

their
b 315-14 Their *t* were filled with mortal error,

these
g 506-19 and unfolds these *t*, even as

things into
s 123-14 excludes matter, resolves *things* into *t*,
b 269-15 Metaphysics resolves things into *t*,

time and
m 58-14 selfish exaction of all another's time and *t*.

thoughts
transfer of the
f 211-22 transfer of the *t* . . . would serve only to
transitory
b 280-27 Transitory *t* are the antipodes of
true
an 104-1 scientific thoughts are true *t*,
turn their
p 416-31 Turn their *t* away from their bodies
unformed
g 506-18 God, gathers unformed *t* into their
unhealthy
p 392-30 and shut out these unhealthy *t*
unspoken
pr 1-10 *T* unspoken are not unknown to the
p 424-19 unspoken *t* resting on your patient
uplifting
f 235-14 The pure and uplifting *t* of the teacher,
yielding one's
p 415-3 The act of yielding one's *t* to the
your
c 261-7 proportionably to their occupancy of your *t*
p 407-25 Let the perfect model be present in your *t*

pr 13-14
sp 86-16
88-11
s 107-13
c 259-10
p 415-28
t 462-23 Are *t* divine or human?

pref xii-6 During seven years over four *t* students
s 139-18 thirty *t* different readings in the Old
139-19 and the three hundred *t* in the New,
g 504-22 is with the Lord as a *t* years" — *II Pet* 3 8
504-25 whereas a *t* years of human doctrines,
514-16 "the cattle upon a *t* hills" — *Psal* 50 10
524-5 and in a *t* other so-called deities
546-31 a *t* different examples of one rule,
ap 560-3 typical of six *t* years since Adam,
gl 598-21 is with the Lord as a *t* years" — *II Pet* 3 8

thousands
pref x-15 By *t* of well-authenticated cases of healing,
sp 79-5 *T* of instances could be cited of health restored
87-31 which are *t* of miles away
o 341-2 raising up *t* from helplessness to strength

threatened
ph 193-26 *t* with incarceration in an insane asylum

three
a 27-13
27-24
41-18
44-7
45-13
an 104-10
s 107-*
108-15, 16
108-16, 17
109-11
109-32
117-32
118-19
118-19
139-19
153-10
161-7
ph 193-15
f 221-9
c 256-9
b 314-15
331-28
331-32
p 438-15
r 494-3
g 515-19
523-22
549-10

threefold
b 331-32 the *t*, essential nature of the infinite.

threescore
f 246-22 would enjoy more than *t* years and ten

threshold
a 39-16 To him, therefore, death was not the *t*

threw
c 259-8 *t* upon mortals the truer reflection of God

thrive
p 413-15 in order to make it *t* more vigorously

throat
f 221-9 that she should not wet her parched *t*

throne
a 26-3 pathway up to the *t* of glory,
c 255-* *Thy t is established of old* — *Psal* 93 2
b 317-3 the *t* of the creative divine Principle,
ap 565-8 caught up unto God, and to His *t*. — *Rev* 12 5

throng
sp 86-3 "The multitude *t* thee" — *Luke* 8 45
p 371-18 the illusive sufferings which *t* the gloaming

throw
m 65-30 will assuredly *t* off this evil,
an 101-15 to *t* light on physiological and
ph 192-22 the weight you *t* into the right scale.
p 397-5 We *t* the mental influence on the
g 519-15 until they *t* off the old man and reach the

thrown
c 263-29 *t* into the face of spiritual immensity,
b 301-2 as the human likeness *t* upon the mirror,
o 360-19 Like a pendulum , you will be *t* back and
t 461-12 light of understanding be *t* upon this Science.

throws
f 205-30 *t* our weight into the scale, . . of matter
249-28 It *t* off some material fetters
ap 578-1 the light which C S *t* on the Scriptures

thrust
s 132-14 The Pharisees of old *t* the spiritual idea
150-28 and that he is then *t* out of

thrusting
m 62-25 by *t* in the laws of erring, human concepts
ph 166-18 Instead of *t* Him aside in times of
b 304-31 *t* aside his divine Principle as

thrusts
sp 85-27 His *t* at materialism were sharp, but needed
t 458-20 Sin makes deadly *t* at the Christian Scientist

Thummim
gl 595-11 definition of
595-13 The Urim and *T*, which were

thunder
ph 174-17 The *t* of Sinai and the Sermon on the Mount

thunderbolts
b 293-15 lightnings and *t* of error may burst and flash

thunders
ap 559-13 It arouses the "seven *t*" of evil,

thwart
r 485-15 Think not to *t* the spiritual ultimate

thwarted
t 459-22 distrusted and *t* in its incipiency, .

Thy
pr 16-28 Hallowed be *T* name — *Matt* 6 9.
16-30 *T* kingdom come — *Matt* 6 10
16-31
17-1
s 131-22
ph 190-28
190-29
190-31
200-14
f 201-*
c 255-*
g 532-15

tidbits
f 214-25 would spread their table with cannibal *t*

tide
s 125-22 with changes of time and *t*, cold and heat,
139-13 wisely to stem the *t* of sectarian bitterness,

tides
ap 566-2 the dark ebbing and flowing *t* of human fear,

tidings
p 442-15 as of one "that bringeth good *t*." — *Isa.* 52 7

ties
a 31-4 Jesus acknowledged no *t* of the flesh.
m 57-27 but this severance of fleshly *t*

tiger
p 378-11 By looking a *t* fearlessly in the eye,

tightened
m 67-5 the wind shrieks through the *t·* shrouds,

till
ph 183-12
g 518-1
520-22
520-31
537-4
544-5
545-7

tills
g 537-16 Error *t* its own barren soil
545-15 Error *t·* the whole ground in this material

time

accepted
a 39-18 "*Now,*" . . . "is the accepted *t* ; — *II Cor* 6 2.
sp 93-8 *now* is the accepted *t* ; — *II Cor* 6 2.

all

and energies
s 109-14 and devoted *t* and energies to discovering a

and eternity
b 285-5 the great fact of being for *t* and eternity

and toil
t 464-6 and how much *t* and toil are still required

another
a 38-18 another *t·* Jesus prayed, not for the twelve only,

another's
m 58-14 the selfish exaction of all another's *t·* and

any
o 350-20 lest at any *t* they should see — *Matt* 13 15
p 413-30 making it probable at any *t* that such ills

approaches
p 402-8 The *t* approaches when mortal mind will

at one
a 27-22 Jesus sent forth seventy students at one *t* ,
sp 88-16 at one *t* are supposed to be substance-matter
r 489-19 at one *t* the medium for
491-18 that matter is awake at one *t* and

at the
a 53-27 but at the *t* when Jesus felt our infirmities,
p 431-13 At the *t* of the arrest the prisoner

barriers of
c 266-30 He does not cross the barriers of *t*

before the
s 129-16 to torment us before the *t* ?" — *Matt.* 8 29

calendar of
g 520-11 according to the calendar of *t* .

cometh
a 31-31 yea, the *t* cometh, that — *John* 16 2
m 64-18 the *t·* cometh of which Jesus spake,
b 325-26 The *t* cometh when the spiritual origin of man,

extends through
b 328-31 his great life-work extends through *t*

first
b 326-31 He beheld for the first *t·* the true idea

for thinkers
pref vii-13 The *t* for thinkers has come.

future
b 306-15 at some uncertain future *t*
g 546-2 at some future *t* to be emancipated from it,

glides on
f 249-18 Mortals move onward . . . as *t·* glides on

has come
b 285-17 The *t·* has come for a finite . . . to give place

help in
s 148-29 to render help in *t* of physical need

his
a 47-14 He chose his *t·*, when the people were in doubt

illuminating
g 502-17 illuminating *t* with the glory of eternity.

improve our
sp 90-29 may as well improve our *t* in solving the

indefinite
o 345-29 believed for an indefinite *t* ;

is at hand
ap 558-* *for the t is at hand.* — *Rev.* 1 3.

is finite
r 468-30 *T·* is finite; eternity is forever

is not distant
a 24-15 The *t* is not distant when the

is short
ap 569-24 for the devil knoweth his *t·* is short.

Jesus'
pref xi-19 results now, as in Jesus' *t·*,
s 142-18 As in Jesus' *t·*, so to-day, tyranny and pride

less
s 142-1 in less *t·* than the old systems,
ph 175-19 Then people had less *t·* for selfishness,

little
t 464-4 Could her friends know how little *t·* the author

march of
f 225-7 march of *t* bears onward freedom's

measurement of
gl 598-19 YEAR. A solar measurement of *t* ,

measures
gl 584-6 measures *t·* according to the good that is

moves on
b 329-1 As *t* moves on, the healing elements of

mutations of
c 261-25 Breaking away from the mutations of *t·*

no
f 238-28 no *t·* for gossip about false law or testimony

objects of
gl 584-4 The objects of *t* and sense disappear

of harvest
f 207-19 separates the tares and wheat in *t·* of harvest

of Jesus
pr 6-30 a certain magistrate, who lived in the *t* of Jesus,

of need
f 218-22 turning in *t·* of need to God, divine Love,

olden
s 131-27 explained the so-called miracles of olden *t·*

or accident
b 304-24 if *t* or accident robbed them of

organization and
f 249-19 Organization and *t* have nothing to do with Life

our
ph 197-27 the effeminate constitutions of our *t*

passing
f 245-22 she had taken no cognizance of passing *t·*

past
an 106-25 as I have also told you in *t·* past, — *Gal.* 5 21.

period of
r 494-13 or for a limited period of *t* ,

question of
f 242-4 It is only a question of *t* when

right
p 396-22 At the right *t·* explain to the sick the

same
sp 78-8
82-13
s 142-14
f 229-12
o 346-31 same *t·* ;
t 457-22 One cannot scatter his fire, and at the same *t*

shore of
a 35-7 Discerning Christ, . . . anew on the shore of *t* ,
f 203-29 should disappear on the shore of *t* ;

short
ap 568-23 he hath but a short *t·*. — *Rev* 12 12.

solar
g 504-19 words which indicate, in the absence of solar *t·*,

takes
p 429-7 The final demonstration takes *t·*

their
a 41-31 but that belief, from their *t* to ours,

this
pref xii-11 and (for a portion of this *t*) sole editor
a 40-6 "Go thy way for this *t* , — *Acts* 24 25.
p 431-5 During all this *t·* the prisoner attended *to his*
438-13 Personal Sense, by this *t* silent,

will come
c 266-7 the *t·* will come when you will be solitary,

will prove
p 368-6 Divine Science insists that *t* will prove all this.

will separate
g 535-4 the wheat and tares which *t* will separate,

work of
f 238-30 place the fact above the falsehood, *is the work of t* .

pref ix-30 ignorance of the great subject up to that *t·*,
a 39-21
39-23
44-8
47-21
55-22
sp 82-32
s 150-11
ph 185-26
f 243-11
b 298-23
338-32
o 353-14
p 377-8
t 447-13
r 468-23

time
r 468-29
470-27
g 509-21
510-21
513-11
gl 595-17
598-30 *t* is a mortal thought,

time-honored
pref vii-14 independent of doctrines and *t·* systems,
b 326-13 the foundation of material systems, however *t*

times
all
s 160-22 Unless muscles are self-acting at all *t*,
b 273-30 beliefs emit the effects of error at all *t*,
ap 571-15 At all *t* and under all circumstances,
a million
a 50-29 a million *t* sharper than the thorns
different
s 163-24 hypotheses obtruded upon us at different *t*.
of persecution
a 29-9 work the more earnestly in *t* of persecution,
f 238-12 To fall away from Truth in *t* of persecution,
of trouble
s 134-15 They have not waxed strong in *t* of trouble
old
ph 175-6 In old *t* who ever heard of dyspepsia,
signs of the
sp 85-22 discern the signs of the *t*?" — *Matt* 16 3
g 510-1 discern the signs of the *t*?" — *Matt* 16 3.
signs of these
sp 98-5 in the mental horizon the signs of these *t*,
their
b 270-15 higher than the systems of their *t*,
three
s 108-16 three *t* three duodecillions must be

———

ph 166-18 Instead of thrusting Him aside in *t* of
p 381-14 mortal mind cannot legislate the *t*, periods,
t 443-8 at *t* severely condemned by some Scientists,

time-tables
a 21-17 We have separate *t* to consult,
f 246-18 *T·* of birth and death are

timid
ph 167-29 On this fundamental point, *t* conservatism is
f 238-23 To reconstruct *t* justice and place the fact

timidity
f 215-30 his philosophy spurned physical *t*.
o 352-22 thus watering the very roots of childish *t*,
r 483-31 One must fulfil one's mission without *t*

timorously
p 413-32 or any other malady, *t* held in the beliefs

tints
r 480-7 and not a trace of heavenly *t*
g 552-25 The blending *t·* of leaf and flower

tips
f 205-28 Selfishness *t·* the beam of human existence

tired
s 154-26 says "You look sick," "You look *t·*,"
f 217-30 Which is *t* and so speaks?
217-31 Without mind, could the muscles be *t*?
b 322-28 turn us like *t* children to the arms of
r 494-4 and he did this for *t* humanity's reassurance

tireless
g 515-4 Patience is symbolized by the *t* worm,
548-22 Had the naturalist, through his *t·* researches,

tissue
ph 172-28 But the loss of a limb or injury to a *t·*

tithe
gl 595-22 definition of

title
ph 194-11 never honoring erroneous belief with the *t* of
b 333-9 not a name so much as the divine *t* of
gl 590-16 this term is sometimes employed as a *t·*,

toad
m 66-4 Which, like the *t*, ugly and venomous,

tobacco

alive
f 216-3 Who shall say that man is alive *t·*, but may
and forever
pr 2-32 yesterday, and *t*, and forever;" — *Heb* 13 8.
s 112-20 yesterday, and *t·*, and forever," — *Heb.* 13 8.
f 249-13 yesterday, and *t·*, and forever." — *Heb.* 13. 8.

to-day
and forever
b 283-7 "yesterday, and *t*, and forever" — *Heb* 13 8.
g 546-5 yesterday, and *t*, and forever" — *Heb* 13 8.
ap 577-18 which *t·* and forever interprets this great
Christianity
a 28-26 and that Christianity *t·* is at peace with
Christians of
a 37-21 May the Christians of *t* take up the
conspicuous
m 65-13 broadcast powers of evil so conspicuous *t*
grace for
pr 17-5 *Give us grace for t*;
prophet of
sp 98-4 The prophet of *t* beholds in the mental horizon
repeated
f 243-14 are not more commonly repeated *t*,
r 474-5 reception accorded to Truth . . . is repeated *t*.
wise man of
sp 95-25 Is the wise man of *t* believed, when he

———

pref vii-1
ix-16
a 37-2
52-17
54-30
55-3
sp 73-4
95-5
s 113-4
132-20
134-1
135-17
138-25
142-18
143-2
144-30
149-31
150-4
f 224-17
226-28
254-21
b 305-23
morrow,
322-17 foreshadowed the . . hypnotism of *t*.
o 360-30 while *t*, Jew and Christian can unite in

together
a 21-16
m 56-
58-25
60-15
sp 73-29
74-31
75-26
s 114-1
f 215-5
c 255-
b 306-15
t 444-5
r 466-12
474-32
g 506-16
506-23
509-23
514-24
535-30
ap 563-23

toil
a 35-3
36-28
m 58-28
f 217-20
217-29
p 385-15
t 464-6
g 536-26

toils
a 49-10 his *t*, privations, sacrifices, his divine patience,

toilsome
t 462-16 There is nothing difficult or *t* in this task,

token
a 50-11 who could withhold a clear *t·* of his presence
gl 596-29 in *t* of reverence and submission

told
sp 85-13 *t·* me all things that ever I did — *John* 4 29.
an 106-25 as I have also *t·* you in time past, — *Gal.* 5 21
s 156-15
ph 193-17
197-21
o 352-26
p 364-20
376-11
430-32
g 533-5

tolerate
s 129- 5 and can *t* no error in premise or conclusion.

tomb
a 44- 5 the *t* gave Jesus a refuge from his foes,
44-30 demonstrating within the narrow *t* the
f 245-11 which each day brings to a nearer *t*.

to-morrow
sp 73- 5 supposedly will return to earth *t*,
f 216- 4 alive to-day, but may be dead *t*?
b 305-24 illusion of life that is here to-day and gone *t*,

tone
m 57- 6 The masculine mind reaches a higher *t*
s 126-13 the human mind never produced a real *t*
118-17 It loses Spirit, drops the true *t*, and

tones
pref viii- 7 even as the science of music corrects false *t*
m 64- 5 *T* of the human mind may be different,
sp 81-21 silence the *t* of music, . . . and yet the
s 145- 1 or whether they caught its sweet *t*,
145- 2 musician catches the *t* of harmony,
f 217- 4 to conclude that individual musical *t*
b 304-22 The science of music governs *t*.
ap 559-14 to utter the full diapason of secret *t*.

Tongue
p 431-21 The next witness is called: — I am Coated *T*.

tongue
and pulse
s 159-25 They examine the lungs, *t*, and pulse
coated
p 379-26 coated *t*, febrile heat, dry skin,
grows mute
sp 89-16 the *t* grows mute which before was eloquent.
new
s 114-19 in expressing the new *t* we must sometimes
117-11 the new *t*, the spiritual meaning of which
b 272-11 and is the new *t* referred to in the
o 354-25 to hear and to speak the new *t*
nor pen
s 110-19 neither *t* nor pen can overthrow it.
pen nor
s 110-17 No human pen nor *t* taught me the Science
possesses her
sp 81- 7 believing that somebody else possesses her *t*
spiritual
s 115-11 back into the original spiritual *t*
under the
ph 174-28 rolling it under the *t* as a sweet morsel
voices
pref ix- 8 the *t* voices the more definite thought,

p 370-32 Physicians examine the pulse, *t*, lungs,

tongues
f 210- 2 expressed only in "new *t*," — *Mark* 16: 17.
b 286-16 In the Saxon and twenty other *t*
o 349-23 "They shall speak with new *t*" — *Mark* 16: 17.
p 362- * *they shall speak with new t*, — *Mark* 16: 17.

tonic
p 420-21 better than any drug, alterative, or *t*.

took
a 32-15 Jesus *t* bread, and blessed it — *Matt.* 26: 26.
32-17 he *t* the cup, and gave thanks, — *Matt.* 26: 27.
44-13
s 107- *
117-32
ph 165-14
176- 3
193-16
b 272-14
326-30
o 352- 7
p 431-23
g 526-26
528-11

tooth
f 212- 2 A *t* which has been extracted
o 346-27 the *t*, the operation, and the forceps

tooth-pulling
o 346-25 Do you feel the pain of *t*, when you

torch
f 202-14 lights the *t* of spiritual understanding.

tore
gl 597-13 *t* from bigotry and superstition their coverings,

torment
s 129-16 to *t* us before the time?" — *Matt.* 8: 29.
b 327-12 and it becomes his *t*
ap 574-21 which poured forth hatred and *t*,

torn
a 44-16 to heal the *t* palms and bind up the

torpid
s 160-12 the heart becomes as *t* as the hand
p 378- 9 Without . . . there can be no inflammatory nor *t*

torrent
pr 13-19 overwhelming our real wishes with a *t* of words.

torture
a 50- 5 moment of mockery, desertion, *t*,
ap 569-27 but how many periods of *t* it may take

tortured
p 433-25 sentenced to be *t* until he is dead.
437-15 the helpless innocent body *t*,

tossed
m 62- 9 fed, rocked, *t*, or talked to,

total
ap 563-10 dragon stands for the sum *t* of human error
574-27 that the sum *t* of human misery,

totters
p 399-26 This belief *t* to its falling

touch
sp 71-11 that you *t* and smell it.
86- 5 mortal mind, whose *t* called for aid.
88- 4 the *t* of a vanished hand,
ph 179-26
f 212-26
c 263-16
b 292-21
300-13
300-14
300-16
t 450-13
g 536-10
539-20

touched
pref x-26 unbiased Christian thought is soonest *t*
sp 86- 1 Jesus once asked, "Who *t* me?" — *Luke* 8: 45.
f 216- 4 What has *t* Life, God, to such strange issues?
b 311-31 But the spiritual, eternal man is not *t*
r 483-12 is *t* upon in a previous chapter

touches
sp 83-32 investigates and *t* only human beliefs
88- 7 when no viand *t* the palate
ap 569-11 He that *t* the hem of Christ's robe

touching
s 161-19 The oppressive state statutes *t* medicine

toward
s 150- 6 peace, good-will *t* men" — *Luke* 2: 14.
f 226-17 peace, good-will *t* men" — *Luke* 2: 14.

towards
pr 5- 3 one step *t* reform and the very easiest step.
a 21-11 looks *t* the imperishable things of Spirit.
47-11 The world's ingratitude and hatred *t*
sp 84-22 is a step *t* the Mind-science by which
90-27
s 145-27
ph 169-22
f 205-25
206-28, 29
213-11
213-12
213-13
213-14
230- 2
238-31
240- 9
240-18
242- 6
243- 7
251- 1
b 288- 4
276-22
290-13
322-12
323- 7
323-21
o 348-14
p 362-14
364- 4
365- 5
423- 5
430- 9
t 444-14
451-15
463-23
g 541-25
557-12
557-12
ap 577-24
gl 586-22

town
o 342-14 heal the sick in any *t* where they should

toy
sp 80-22 Even planchette — the French *t* which

trace
r 480- 6 and not a *t* of heavenly tints.
g 533-10 an attempt to *t* all human errors

traceable
g 523-29 after which the distinction is not definitely *t*.

traced
ph 188-21 are *t* upon mortals by unmistakable signs.

tracing
ph 189-23 in *t* them, we constantly ascend

tractable
f 236-25 Children are more *t* than adults,

tradition
a 27-23 *T* credits him with two or three hundred
29-12 *There is a t that Publius Lentulus wrote*

traditional
o 352-24 *t* beliefs, erroneous and man-made.

traditions
o 354-16 derived from the *t* of the elders

traduced
sp 95- 3 His holy motives and aims were *t* by

traffic
s 142-23 to purge the temples of their vain *t*

tragedy
b 317-23 whom they had loved before the *t* on Calvary
p 434-23 *His trial was a t, and is morally illegal*

trail
m 58- 4 or else joy's drooping wings *t* in dust
g 550-20 and causes our standard to *t* in the dust

train
g 526-12 sickness, and death, follow in the *t* of this error

trained
ph 195- 9 those very senses, *t* in an opposite direction
197-19 hardier than our *t* physiologists,

traitor
a 47-26 fell to the ground, and the *t* fell with it
t 450-14 *nor play the t for place and power.*

traitor's
a 47-12 The *t* price was thirty pieces of silver

traits
m 61-19 the grosser *t* of their ancestors

trample
f 234-14 pearls before those who *t* them
p 440-19 You cannot *t* upon the decree of the

trampled
f 223-22 false law should be *t* under foot.

trampling
p 435-15 *If liver-complaint was committed by t on*

transcend
f 247-18 which *t* all material sense

transcendent
ph 182-28 from ignorance of C S and its *t* power

transcendental
b 301-14 This reflection seems to mortal sense *t*,
320 20 (however *t* such a thought appears),
o 360- 9 replies they are not so shockingly *t*.

transcends
b 301-15 the spiritual man's substantiality *t*
r 483- 7 Mind *t* all other power,

transfer
sp 75- 8 Spiritualism would *t* men from the
f 211-22 The *t* of the thoughts of one erring mind
r 496- 2 there is no *t* of evil suggestions

transference
an 103-30 and consequently no *t* of

transform

transformed
a 45-20 *t* by the renewing of the infinite Spirit.
sp 74-17 The caterpillar, *t* into a beautiful insect,
ph 191-14 Thus the whole earth will be *t* by Truth
b 291-21 has been *t* into the popular proverb,
308-28 until his nature was *t*.
p 440-10 Good deeds are *t* into crimes,
442-24 until the material, *t* with the ideal,

transgress
p 443-17 *t* the laws, and merit punishment,

transgressed
ph 184-22 not because a law of matter has been *t*,
p 384- 4 the depressing thought that we have *t* a
384-23 and their fatal effects when *t*,

transgressing
p 442- 2 adjudged innocent of *t* physical laws,

transgression
f 229-26 If the *t* of God's law produces
229-29 It is the *t* of a belief of mortal mind,

transgressions
p 381-32 for *t* of the physical laws of health,

transient
f 214-26 How *t* a sense is mortal sight, when a
246-14 As the material, the *t* sense of beauty fades,
247-13 form the *t* standards of mortals
b 307-15 but only a *t*, false sense of an existence

transition
sp 75-27 and that is the moment previous to the *t*,
b 290- 8 but will remain as material as before the *t*,

transitory
b 286-27 *T* thoughts are the antipodes of

translate
c 257-16 would *t* spiritual ideas into material beliefs,

translated
r 488- 7 Hebrew and Greek words often *t* *belief*
gl 598-12 It might be *t* *wind* or *air*,

translates
g 523-21 as our common version *t* it.

translating
s 115-10 when *t* material terms back into the

translation
a 36- 3
f 209-22
210- 2
b 313- 3
313-20
o 360-22
g 525-12

translations
gl 598- 6 yet it has received different *t*,

translator
g 506-26 seem confused by the *t*,

translators
g 545-21 *t of this record of scientific creation*

transmission
p 413- 1 cannot *t* good or evil intelligence
g 551-23 How can matter originate or *t* mind?

transmits
s 117-27 dimly reflects and feebly *t* Jesus' works
c 259-22 Mortal thought *t* its own images,

transmitted

transparency
b 295-22 in order to become a better *t* for Truth.

transparent
g 546-21 To the author, they are *t*,

transplant
c 265-32 and *t* the affections from sense to Soul,

travail
t 463-11 in the *t* of spiritual birth
ap 562-24 the spiritual idea is typified by a woman in *t*,
562-28 for great is the idea, and the *t* portentous

travaileth
c 255- * *t in pain together until now.* — *Rom.* 8 22.

travailing
ap 562-22 she being with child cried, *t* — *Rev.* 12 2.

travel
a 21-23 or, if I take up their line of *t*,
sp 90-21 hashish eaters mentally *t* far and

traveller
a 21-27 He is like a *t* going westward for a
ph 174-10 and portend a long night to the *t*,

travellers
f 245-12 Some American *t* saw her when she was

traversed
pref vii- 5 yet it *t* the night, and came where,

traversing
a 20-22 *t* anew the path from sin to holiness.

trespasses
a 33-24 raises the dead from *t* and sins,
b 316-29 those dead in *t* and sins,

trespassing
t 447-1 The heavenly law is broken by *t* upon

triad
s 122-5 facts of Life, . . defeat this *t* of errors,
o 356-22 How then . subject to this *t* of errors,
357-11 on account of this malevolent *t*,
g 552-12 include no member of this dolorous and fatal *t*

trial
brought to
s 159-7 The case was brought to *t*.
commences
p 430-20 The patient feels ill, . . . and the *t* commences
hampers the
c 260-17 often hampers the *t* of one's wings
in the Court
p 434-9 permission is obtained for a *t* in the Court of Spirit,
of our faith
p 410-14 Every *t* of our faith in God makes us stronger

p 430-17 Suppose a mental case to be on *t*,
431-1 must remain silent until called for at this *t*,
434-23 His *t* was a tragedy, and is morally illegal.
436-5 to reappear however at the *t*

trials
a 28-29
36-28
39-8
m 66-6
66-10
p 441-33

tribal
s 133-21 limited form of a national or *t* religion
140-23 The Jewish *t* Jehovah was a man-projected God,
g 524-11 God becomes a *t* god to be worshipped,
gl 584-22 self made or created by a *t* god

tribe
g 514-10 "the lion of the *t* of Juda," — *Rev.* 5 5

tribes
ap 562-12 The twelve *t* of Israel with all mortals,

tribulation
m 66-10 Through great *t* we enter the kingdom
s 129-13 there will be "great *t* — *Matt* 24 21
b 309-21 to be brought back through great *t*,
p 366-1 such as peace, patience in *t*,
ap 562-14 will through much *t* yield to the

tribunal
p 434-20 C S turns suddenly to the supreme *t*,
437-10 before the Judge of our higher *t*,
441-33 before the *t* of divine Spirit
ap 564-21 before the *t* of so-called mortal mind,

tribunals
an 105-5 To say that these *t* have no jurisdiction

tributary
s 119-31 and makes body *t* to Mind
122-10
122-31
f 209-8
r 481-2
ap 562-8

tribute
p 364-8 Which was the higher *t*
g 541-5 instead of making his own gift a higher *t*

trickling
p 379-12 only a stream of warm water was *t* over his arm

tricksters
sp 86-19 either involve feats by *t*, or

tried
a 22-21
43-16
ph 175-17
f 232-23
p 430-17
430-25
440-29
r 471-24
ap 568-3

tries
a 55-17
s 148-22
ph 180-5
ph 187-24
t 443-4

trieth
s 113-8 Job says "The ear *t* words, — *Job* 34 3.

Trinity
c 256-10 (that is, a personal *T* or Tri-unity)

trinity
b 331-28 They represent a *t* in unity,

trip-hammer
ph 199-4 The *t* is not increased in size by exercise.

triply
b 331-27 that is, the *t divine Principle, Love.*

triumph
final
a 42-16 his final *t* over body and matter,
hope and
p 434-18 solemn eyes, kindling with hope and *t*,
last
a 39-4 until Christianity's last *t*
Master's
a 46-1 fully to understand their Master's *t*,
of Spirit
s 139-5 are full of accounts of the *t* of Spirit,
of truth
f 223-31 and foreshadows the *t* of truth
over the body
f 242-7 and the final *t* over the body
suffering, and
a 21-7 another's goodness, suffering, and *t*,
ultimate
t 446-31 and the ultimate *t* of any cause

a 24-30
28-14
43-28
43-32
49-24
54-15
f 232-2
243-7
r 484-24

triumphal
a 40-23 through the *t* arch of Truth and Love
42-12 his brief *t* entry into Jerusalem

triumphant
s 117-22 and *t* exit from the flesh
r 493-2 speedily shows Truth to be *t*.

triumphantly
ap 566-1 were guided *t* through the Red Sea,

triumphed
a 24-15 in which Jesus suffered and *t*.
30-26 If we have *t* sufficiently over the errors

triumphing
f 232-18 by healing the sick and *t* over death.

triumphs
a 25-15
31-21
39-30
41-4
b 272-25

triune
b 331-26 Life, Truth, and Love constitute the *t* Person
r 469-10 quality of infinite Mind, of the *t* Principle,

Tri-unity
c 256-10 (that is, a personal Trinity or *T*)

tri-unity
b 340-17 It inculcates the *t* of God, Spirit, Mind,
g 515-20 It relates to the . . . *t* of Life, Truth, and Love.

troches
ph 175-31 tubercles and *t*, lungs and lozenges.

trod
a 52-17 the best man that ever *t* the globe.
f 242-31 show the way our Master *t*,
c 263-17 the dust we all have *t*."
b 313-24 most scientific man that ever *t* the globe.
p 364-2 the best man that ever *t* this planet.

trope
ap 571-22 Through *t* and metaphor, the Revelator,

tropical
m 61-16 like *t* flowers born amid Alpine snows.
p 377-6 Invalids flee to *t* climates

tropics
f 240-3 Arctic regions, sunny *t*, giant hills,
ap 575-30 southward, to the genial *t*,

trouble
pr 13-1 "a very present help in *t*." — *Psal.* 46 1
s 134-15 They have not waxed strong in times of *t*
ph 166-19 thrusting Him aside in times of bodily *t*,
184-8 remedy consists in probing the *t* to the bottom,
f 202-28 "a very present help in *t*," — *Psal* 46. 1.
p 383-18 which do not *t* the gross
t 444-12 a very present help in *t*." — *Psal* 46 1.
g 536-21 "of few days, and full of *t*." — *Job* 14 1.
552-16 of few days, and full of *t*." — *Job* 14 1.

troubled
m 67-17 or sunshine gladdens the *t* sea.

p 414-13 by t and perplexing their thought.

true

pr 3-11
5-23
a 25-10
31-26
40-12
40-13
42-23
44-31
53- 2
m 57-10
57-13 perpetual only as it is pure and t,
58-10 t happiness, strength, and permanence
60-23
67-29
68- 2
sp 87-25
91- 7
93- 6
94-18
an 104- 1
s 112-24
113-22
113-23
115-24
116- 7
117-26
126- 9
129-14
133-31
134-21
138- 4
140-20
140-20
140-24
148-17
164- 6
ph 192- 5
192-29
196- 3
199- 3
f 202-20
203-11
203-24
211-11
211-24
213-23
213-32
230- 1
231-21
232-13
237-20
249-10
252-13
c 258-17
259- 6
259-18
261- 5
264-26
265-19
b 270- 3
275-18
275-26
276-13
281-21
283- 2
285-12
286-29
289-26
293-18
294-26
300- 3
300-10
302-26
303-16
312- 1
314-20
321- 2
323-25
326-20
328-10
329-10
337- 7
337-32
338- 3
o 349-29
353- 9
358- 7 If one is t, the other must be false.
358-21 a t knowledge of the great import

true

o 359-18 T Christianity is to be honored wherever

- 7 by giving man a t sense of Love,
- 8 and this t sense of Love redeems
- 8 threw upon mortals the t reflection of God
-29 with the t conception of the Christ?
- 9 the t that the only sufferer is mortal mind,
- 9 make the sick realize this great t,
-10 and they t eat his flesh and drink his blood,
-27
- 1
-21
-23
- 6
-12
-19
24
-21
- 4
-15
22
-13

27 but the last t has not sounded, or this would
7 when the last t shall sound,
2 than the final t will sound which will end the

-word

32 to catch this t of Truth,

trunk

p 393-22 the t of a tree which you gash

trust
calm
r 495-18 your clear sense and calm *t*,
doubting
t 455- 4 or a faltering and doubting *t* in Truth
glorified
b 299-11 they point upward to a new and glorified *t*,
grandest
a 49-19 charged with the grandest *t* of heaven,
in good
gl 579-13 the purpose of Love to create *t* in good,
in hygiene
s 145-14 whether faith in drugs, *t* in hygiene,
our
r 487-28 lengthens our days by strengthening our *t*
support their
p 417- 4 Always support their *t* in the power of Mind

a 20-21
ph 169-21
181- 9
181-23
f 234- 3
o 359- 2
360-26
t 444-11
r 488-10 faith, understanding, *t*, constancy,

trustfulness
a 23-23 these two definitions, *t* and *trustworthiness*

trusting
pr 1-12 and no loss can occur from *t* God
s 146- 8 By *t* matter to destroy its own discord,
f 226-31 *t* Truth, the strong deliverer,
b 326-11 or *t* in it more than in the spiritual

trusts
a 23-24 One kind of faith *t* one's welfare to others
p 428- 9 To divest thought of false *t*
t 455-24 does not bestow His highest *t* upon the

trustworthiness
pr 15-30 *T* is the foundation of enlightened faith
a 23-23 these two definitions, *trustfulness* and *t*
23-30 demands self-reliant *t*, which includes

Truth (*see also* **Truth's**)
accept
p 420-11 for if they will only accept *T*,
acceptance of
f 202-13 the perception and acceptance of *T*
acknowledgment of
p 372-28 a just acknowledgment of *T*
action of
ph 183-18 legitimate and only possible action of *T*
p 386-13 through the action of *T* on the minds of
adherents of
r 497- 3 As adherents of *T*, we take the inspired Word
affluence of
a 54- 4 With the affluence of *T*, he vanquished error
afraid to trust
ph 181-23 If you adhere to error and are afraid to trust *T*,
all
pr 11-31 will bring us into all *T*
all is
r 475- 2 To Truth there is no error, — all is *T*
allness — of
o 346-13 the somethingness — yea, the allness — of *T*.
all of
r 495- 4 All of *T* is not understood,
altar of
t 454-22 Love is priestess at the altar of *T*
and error
a 19- 6
ph 167-24
f 207-13
211- 3
b 281-15
287- 9
296-24
315-32
p 372-20
g 538- 9
554-19
gl 586-16
and good
s 114- 6 the divine Mind, or *T* and good
g 529-27 neither origin nor support in *T* and good
and Life
pr 5-24
a 30-21
37-25
43-32
b 274-13
288-30
p 410- 7
and Love
pr 4- 1 While the heart is far from divine *T* and Love,

Truth
and Love
pr 12-15 man's unity with *T* and Love.
14-22 and present with *T* and Love]
15-20
a 21- 5
24- 1
25- 2
28- 7
31-13
36- 3
40-24
45-15
48-14
49-20
50-31
51-24
m 57-19
sp 68-26
95- 8
an 106-11
ph 192-27
f 216-18
231-19
c 255- 4
261- 2
265- 4
b 270-20
274- 1
279-20
298-29
308-20
308-25
314-28
332-27
p 394-27
395-20
417-15
418-24
t 445-20
448-23
455- 1
463-14
r 472- 2
476-30
490- 7
495-30
496-12
g 510- 9
516- 4
540-30
ap 558-17
559-26
561- 1
561- 1
565-21
567- 3
567-10
gl 583-12
584- 2
apostles of
a 40-21 apostles of *T* may endure human brutality
appearing of
f 230- 7 the advanced appearing of *T*,
arraigns
p 410- 4 *T* arraigns before the supreme bar of Spirit
arrive at
r 468- 1 Thus we arrive at *T*, or intelligence,
ashamed before
g 532-19 Ashamed before *T*, error shrank abashed
bar of
p 437- 8 At the bar of *T*, in the presence of
437-30 unjust usages were not allowed at the bar of *T*,
440-26 standing at the bar of *T*,
based on
s 124- 1 based on *T*, the Principle of all science.
battle of
b 292- 2 will end the battle of *T* with error
belief in
b 297-26 belief in *T* is better than a belief in error,
blaze of
b 296-15 and they must go out under the blaze of *T*,
blessing of
r 486- 6 receive the blessing of *T*.
capacities of
f 202-22 and the infinite capacities of *T*.
casts out
s 135-13 when *T* casts out the evil called disease,
ph 183-26 *T* casts out all evils
b 283- 1 Now, as of old, *T* casts out evils
o 350-11 Then they know how *T* casts out error
r 482-26 Sickness is part of the error which *T* casts out.
495- 2 *T* casts out error now as surely as
celestial
c 267-24 in which all error disappears in celestial *T*.

Truth

influence of
- s 146-25 through the holy influence of T·
- r 474-24 Despite the hallowing influence of T·

innocence and
- ap 568- 1 Innocence and T· overcome guilt and error

inseparable in
- p 404-28 Both cures . . . are inseparable in T·.

instructed by
- p 420- 3 mortal mind, when instructed by T , yields

intelligence, and to
- g 517- 9 corresponds to creation, to intelligence, and to T·.

is able
- ph 191-31 T· is able to cast out the ills of the flesh

is affirmative
- p 418-20 T· is affirmative, and confers harmony

is an alterative
- p 371-30 T· is an alterative in the entire system,

is a revelation
- s 117-27 T· is a revelation

is demonstrable
- b 323-15 We must recollect that T is demonstrable

is divine
- b 287-10 In Science, T is divine,

is ever truthful
- s 129- 5 T is ever truthful, and can tolerate no error

is God's remedy
- s 142-31 T· is God's remedy for error of every kind,

is immortal
- r 466-13 T· is immortal, error is mortal
- 468- 4 If T· is immortal, error must be mortal,

is infinite
- p 367-30 Because T· is infinite, error should be known as

is intelligent
- r 466-14 T· is intelligent,

is limitless
- t 466-13 T is limitless, error is limited

is made manifest
- b 316- 9 to show that T is made manifest by its effects

is omnipotent
- p 367-31 Because T is omnipotent in goodness,

is overcoming
- a 21- 1 If T· is overcoming error in your daily walk

is real
- b 288- 1 The statement that T *is real*
- p 368- 4 T· is real and error is unreal
- r 466-15 T is real, and error is unreal.

is the intelligence
- b 282-26 T is the intelligence of immortal Mind

is their remedy
- t 461-24 and T is their remedy

is the light
- b 292-32 but T is the light which dispels error

is the rock
- p 380- 5 T is the rock of ages, the headstone of the

its opposite
- b 282-32 infers from error its opposite, T·,

judgment of
- p 391- 5 delivered to the judgment of T·,

kingdom of
- b 281- 3 into the kingdom of T· on earth

knowledge of
- s 128-22 So it is with our knowledge of T·.

law of
- r 482-28 C S is the law of T·, which heals the sick
- g 530- 3 spiritual law of T· is made manifest

leaven of
- s 118-10 but this leaven of T is ever at work

Life and
- s 117-18 illustrating and demonstrating Life and T·
- f 216-18 is in submission to everlasting Life and T·
- b 279-20 demonstration of eternal Life and T
- 304- 2 sweet sense and presence of Life and T·

Life, Love
- sp 81-15 Life, Love, T·, is the only proof of

Life or
- a 42- 6 It cannot make Life or T apparent.
- ph 196-16 are not concomitants of Life or T·.

Life, or Love
- f 207-25 presuppose the absence of T·, Life, or Love

Life that is
- sp 97-30 demonstrating the Life that is T ,

Life which is
- a 33-23 as we reach the Life which is T·

lifts her voice
- sp 97-23 for the higher T· lifts her voice,

light of
- p 418-32 which flee before the light of T
- g 557-20 rolls back the clouds of error with the light of T ,

lispings of
- pref ix- 3 were only infantile lispings of T .

Love and
- a 19- 3
- f 227-19
- r 470- 3
- gl 596-17

majesty of
- ap 564-19 Until the majesty of T should be demonstrated

- pref vii-27 author's discovery of the might of T·

ministry of
- ap 574-10 This ministry of T·, this message from

murmur not over
- ap 559-23 but murmur not over T·, if you find

name of
- t 456- 3 Teaching or practising in the name of T·,

never mingles
- ph 191-29 in C S , T never mingles with error.

no pain in
- s 113-28 There is no pain in T·, and no truth in pain,

not towards
- f 205-29 towards the side of error, not towards T .

obedience to
- ph 183-23 Obedience to T· gives man power

obliterated by
- r 485-10 views of error ought to be obliterated by T·.

omnipotence of
- t 454- 4 Teach your students the omnipotence of T ,

omnipotent
- c 257-29 inexhaustible Love, eternal Life, omnipotent T·
- o 353-11 omnipotent T certainly does destroy error

opposer of
- gl 580-15 the opposer of T·, termed error;

opposite of
- (*see* **opposite**)

or error
- f 211- 5 and who shall say whether T· or error
- b 324-10 whether it be T· or error,

or Life
- sp 91-14 is by no means the destruction of T· or Life,

or Love
- f 234- 4 Whatsoever inspires with wisdom, T , or Love

or Mind
- r 483- 5 which nothing but T· or Mind can heal,

overcome by
- f 231- 4 rightly met and fairly overcome by T·,

overcomes
- p 420-17 T· overcomes both disease and sin

pathway of
- r 487- 5 gained by walking in the pathway of T·

permanence of
- f 215- 3 and the might and permanence of T·,

pierces the error
- f 210-20 and T· pierces the error of mortality

places
- g 538- 5 T· places the cherub wisdom at the gate

potency is
- b 293-15 whose potency is T·, whose attraction is Love,

power of
- a 20-19 and when error felt the power of T·,
- 49-19 show us the way and the power of T ,
- s 111-13 utilization of the power of T· over error;
- 137- 2 His students saw this power of T·
- 146-26 This healing power of T must
- 150- 2 monuments to the virtue and power of T·,
- 150- 4 To-day the healing power of T· is
- p 378-17 represents the power of T· over error,

Truth

power of
p 380-20 Nothing but the power of T. can prevent the
412-16 the power of T., . . . must break the dream
r 493-11 in the life-giving power of T. acting on
ap 563-15 Then is the power of T. demonstrated,

practical
a 31-15 It is the living Christ, the practical T.,

practice of
a 26-22 Jesus' teaching and practice of T.
p 411-25 does not appear in the practice of T.

practised
f 201- 1 best sermon ever preached is T. practised

proceeds from
p 413-21 If the action proceeds from T.,

produced by
p 421-23 the alterative effect produced by T.

protests of
pr 12-14 deep and conscientious protests of T.,

reality and
gl 580-30 not one who . . . sustains reality and T.

recognition of
t 450-11 open to the approach and recognition of T.

reflection, of
gl 581- 8 ARK. Safety; the idea, or reflection, of T.,

regard for
p 364-26 do they show their regard for T., or Christ,

regenerates
f 222- 8 whereas T. regenerates this fleshly mind

relation to
s 113-14 showing . . . their exact relation to T.

reliance on
ph 167-31 Only through radical reliance on T.

remedy of
s 140- 1 demands the remedy of T. more than

resistance to
b 317- 9 Resistance to T. will haunt his steps,

rest in
p 387-11 we are able to rest in T., refreshed by the

reveal
r 485- 2 If error is necessary to define or to reveal T.,

revealed
t 457- 1 and registered the revealed T.

revealed by
gl 593-23 SEAL. The signet of error revealed by T.

revelation of
a 29-23 brought forth her child by the revelation of T.
sp 98-19 Christ's revelation of T., of Life, and of Love,
s 109-22 The revelation of T. in the understanding
g 504-11 it is the revelation of T. and of spiritual ideas

rule of
p 418-22 simple rule of T., which governs all reality

sanctuary of
f 232-26 In the sacred sanctuary of T. are voices of

seed of
b 271- 1 seed of T. springs up and bears much fruit.
g 535- 1 The seed of T. and the seed of error,

seek
f 254-11 When we wait patiently on God and seek T.
b 286- 2 To seek T. through belief in a human doctrine
p 364-18 Do Christian Scientists seek T. as Simon sought

seeker of
pref x-23 personal experience of any sincere seeker of T.

seekers for
pref xii-26 commits these pages to honest seekers for T.
ap 570-13 simple seekers for T., weary wanderers,

seeking
p 367-10 This is what is meant by seeking T., Christ,

sends a report
ph 194- 9 T. sends a report of health over the body.

separated from
g 505- 8 material sense, is separated from T.,

somethingness named
b 278-28 Harmony is the *somethingness* named T.

Spirit and
ph 177-24 nor can a lie . . . against God, Spirit and T.
b 278-15 as we approach Spirit and T., we lose the

spirit of
p 391- 1 in the conscious strength of the spirit of T.
427- 4 even the law of the spirit of T.,

spiritual
(see spiritual)

[illegible]

p 365-31 not giving . . . the joy and strength of T.

struggle for
p 426-10 The struggle for T. makes one strong

subjection to
f 240-29 is finally brought into subjection to T.

Truth

subordination to
f 206- 5 exercised only in subordination to T.,

sunlight of
s 162- 5 C. S. brings to the body the sunlight of T.,

sunshine of
b 299-28 the sunshine of T., will melt away the

superstructure of
gl 595- 8 superstructure of T.; the shrine of Love,

supremacy of
p 406-22 to avail ourselves . . . of the supremacy of T.
ap 569- 9 when we are conscious of the supremacy of T.,
gl 589-21 the immortality and supremacy of T.;

sustained by
t 447-15 when mentally sustained by T.,

sword of
t 458-14 two-edged sword of T. must turn in every
g 538- 7 the sword of T. gleams afar

symbol of
gl 591-23 MORNING. Light; symbol of T.;

testified for
s 134- 5 who testified for T. were so often persecuted

text of
pref x-13 but has bluntly and honestly given the text of T.

that is Life
sp 97-30 again demonstrating . . . the T. that is Life.

the ever-present
b 297-23 T., the ever-present, is becoming understood.

the voice of
b 307-32 the voice of T. still calls:

this living
ph 190-23 The only way to this living T.,

touched by
pref x-25 unbiased Christian thought is soonest touched by T.,

touch of
t 450-15 Some people yield slowly to the touch of T.

transformed by
ph 191-14 transformed by T. on its pinions of light,

transparency for
b 295-22 in order to become a better transparency for T.

treasures of
sp 70- 5 revelations of C. S. unlock the treasures of T.
f 241-11 hate, revenge, steal away the treasures of T.
c 265- 4 as his treasures of T. and Love are enlarged.

trumpet-word of
p 427-32 to catch this trumpet-word of T.,

trusting
f 225-32 trusting T., the strong deliverer, to guide me

truth of
b 330- 2 Likewise we can speak of the truth of T.

unalterable
pr 11-29 Prayer cannot change the unalterable T.,

unbelief" in
p 401- 1 "because of their unbelief" in T.—*Matt.* 13. 58.

understand
s 110-31 believe on Christ and . . . understand T.

understanding of
(see understanding)

universe of
g 503-10 In the universe of T., matter is unknown.

unknown to
ph 194- 4 for these are unknown to T.

unlike
r 468- 6 because error is unlike T.

unlikeness of
r 471- 6 The unlikeness of T.,—named *error*,

unseen
r 481-11 do not change the unseen T.,

unsustained by
c 264-22 Sin is unsustained by T.,

utterance of
g 545- 4 This could not be the utterance of T. or Science.

verdict of
o 358-15 It presents the calm and clear verdict of T.

voice of
b 306-14 Soul-inspired patriarchs heard the voice of T.,
323-29 "still, small voice" of T.—*I Kings* 19. 12.
t 456-23 Because it is the voice of T. to this age,
ap 559-11 inaudible voice of T. is, to the human mind,

what is
pref viii-12 The question, What is T., is answered by
a 48-26 question, "What is T.,"—*John* 18. 38.
f 223-14 The question, "What is T.,—*John* 18. 38.

wisdom, nor
f 206- 2 no other Love, wisdom, nor T.,

words of
o 342-24 It speaks to the dumb the words of T.,

work of
g 528-21 error now simulates the work of T.,

world of
pr 13-30 The world of error is ignorant of the world of T.,

try

pr 3-19 and then we *t*
8-16
a 37- 6
s 143-32
ph 176-22
180-22
f 220-25
223-17
238-17
b 312-17
330- 7
o 351- 4
352- 3
360-19
p 394-15
t 445-19
r 486- 7

trying

s 156-21 After *t* this, she informed me that she could
161-27 the very disease he is *t* to cure,
f 210-27 In *t* to undo the errors of sense

tubercles

ph 175-30 *t* and troches, lungs and lozenges.
p 418-30 Tumors, ulcers, *t*, inflammation,
425- 9 *t*, hemorrhage, and decomposition are beliefs,
425-32 Discard all notions about lungs, *t*,

tubes

ph 175-23 never indulged in inflamed bronchial *t*.

tumor

ph 180-31 To reduce inflammation, dissolve a *t*,
p 395-24 erroneous to believe in the real existence of a *t*,

tumors

s 162- 8 dissolves *t*, relaxes rigid muscles,
p 418-29 *T*, ulcers, tubercles, inflammation,

tumult

f 225-12 There is always some *t*,
b 298-16 the *t* dies away in the distance.

turbulent

ph 180-22 to correct this *t* element of mortal mind

turn

pref x-19 Few invalids will *t* to God till
pr 8-22 If we *t* away from the poor,
11-16 to make him *t* from ...
a 40- 1
m 61-18
65- 4
sp 77- 2
s 142-13
ph 190- 9
194-20
f 217-11
230- 3
248-25
b 316- 5
322-11
322-28
p 370- 3
416-30
420-30
t 441-20
444-22
458-18
458-32
g 510-11
521-14

turned

pr 14-17 Sorrow is *t* into joy when the body
a 35- 4
37-19
48- 8
49-30
s 158- 8
b 276-21
301-28
304-11
310-12
p 380-14
439-15
t 451-10
g 537- 7

turning

s 121-27 besides *t* daily on its own axis
f 219-22 instead of *t* in time of need ...
b 323-30
p 438-13
t 459-18
r 467-14

turns

a 21-10
21-30
sp 92-21
ph 166-25
f 210- 8
219-12
c 261- 9
263-16
b 313-28
323-20
p 376- 2
411-27
434-19
t 450- 1

twelfth

ap 559-32 The *t* chapter of the Apocalypse, . . . has a
568- 5 The *t* chapter of the Apocalypse typifies

twelve

a 38-19
o 313-13
p 436-27
g 533-29
534-23
ap 560- 8
562-11
562-12

twenty

f 245-17 conjectured that she must be under *t*.
b 286-16 In the Saxon and *t* other tongues
p 416- 7 In *t* minutes the sufferer is quietly asleep.
g 557- 2 child could remain under water *t* minutes,

twenty-four

f 221- 6 partook of but one meal in *t* hours,

twilight

a 32-31 in the *t* of a glorious career
g 513- 9 gray in the sombre hues of *t*;

twinkling

b 291- 6 "In the *t* of an eye." — *I Cor.* 15 52.

twist

t 450- 2 *t* every fact to suit themselves.

twisted

s 142-21 as *t* and wielded by Jesus,

two

pref viii-2
xii-1
pr 14-
a 23 2
27-2
52-2
m 58-2
63-1
63-2
sp 74-2
82-1
92-2
s 119-
123-1
128-2
143-14
143-3
156-2
ph 167-11
182-12
193-20
f 201- 6
204- 7
204- 8
236-30
239-28
247- 3
251- 9
b 270- 8
273-20
279-27
282- 4
338-14
o 349-10
355-14
356- 1
356-13
357-25
358- 6
359-29
360-18
p 363-15
369-21
378- 1
378-20
422-22
436-16
t 457-14
458- 3

U

uncertain
b 325-24 only when his *u* sense of right yielded
o 352-11 the spiritual was the intangible and *u*,

unchangeable
s 120- 4 Soul, or Spirit, is God, *u* and eternal;
135- 8 establishing the Science of God's *u* law.

unchanged
a 42-25
46-20
s 122-26
b 302- 8
317-21
o 346-28
r 471- 4
g 555-31
gl 588-12

unclasp
p 412-11 adequate to *u* the hold and to destroy

uncleanliness
p 383-17 impurity and *u*, which do not trouble the gross,
gl 595-24 definition of

uncleanness
pr 8- 9 sepulchres full of all *u* "—*Matt* 23 27
an 106-21 fornication, *u*, lasciviousness,—*Gal* 5 19.

uncoffined
p 411-12 "unknelled, *u*, and unknown."

uncomplaining
a 48- 6 held *u* guard over a world

uncomprehended
a 42-30 to test his still *u* saying,

uncondemned
t 448- 7 but if evil is *u*, it is undenied

unconfined
b 323-12 conception *u* is winged to reach the divine

unconsciousness
f 218- 8 rests us more than hours of repose in *u*.
p 427- 6 can no more die nor disappear in *u* than

uncontaminated
t 457- 1 Truth *u* by human hypotheses

uncover
sp 92-21
t 453-18
g 542-19
ap 564-23
572-16

uncovered
pr 6-23 Jesus *u* and rebuked sin
sp 86- 9 misconception of it *u* their materiality.

uncovers
r 491- 3 Animal magnetism thus *u* material sense,
g 540-14 *u* so-called sin and its effects,

unction
pr 10-10 will never pour into prayer the *u* of Spirit
s 164-13 minus the *u* of divine Science.

undecaying
t 463-16 its growth sturdy, and its maturity *u*.

undefiled
m 64- 4 "Pure religion and *u*—*Jas* 1 27
ap 571-32 He enthrones pure and *u* religion,

undefined
p 376- 9 the most hidden, *u*, and insidious beliefs

undenied
t 448- 7 but if evil is uncondemned, it is *u*

under
pref xi-20 *u* the seal of the Commonwealth,
pr 5- 7
10- 7
a 30-28
43-23
m 60-11
66-27
sp 91- 3
97-22
an 100-14
101-28
s 119-15
138-19
147- 9
ph 174-28
182-22
185-32
186- 8
192- 2
198- 5
200-15
f 228- 4
229-22
230-21
231-15
245-17
c 258-28
261-11
264-21
b 296-15
319- 9
321-13
p 362- 8
367- 1
370- 5
370- 7
373- 9
386-27
389-29
402-31
412-11
424-10
430- 3
436-14
440-14
t 443- 4
448- 7
451- 2
463- 3
r 490-31
g 505-14
506-15
523- 2
532- 9
544-16
553-12
555- 5
557- 2
ap 560- 8
561-27
562- 7
571-15
572-17
gl 592-15

undergo
a 24-17 views of atonement will *u* a great change,
ph 169- 1 the process which mortal mind and body *u*
p 385- 4 have been able to *u* without sinking

undergoing
f 244-13 Man *u* birth, maturity, and decay

underived
r 475-20 has not a single quality *u* from Deity,

underlies
o 353-17 Perfection *u* reality
t 460- 4 and it *u* all metaphysical practice

underlying
b 305-15
p 417-32
r 477-27
496-18

undermined
s 121- 2 if his discovery had *u* the

undermining
m 59-31 fatal mistakes are *u* its foundations

understand
pref x-28 Only those . . . who do not *u*
pr 3-15 but to *u* God is the work of eternity,
6-15 we must *u* the divine Principle of being

understood

m 56- 9
63- 3
sp 71-21
76- 6
76-10
76-19
81- 5
88-19
91-13
94- 4
s 114- 2
122- 4
124-15
128- 4
130-11
130-15
130-24
131-29
137- 8
141-26
144-27
144-31
151- 9
152- 9
153-29
159-15
ph 168-31
169-16
196- 5
f 203- 7
205- 9
212-25
214-16
215-27
219-14
238- 2
238-13
239-12
252-13
c 256-15
b 272- 4
275-31
276- 5
280-25
290- 4
297-24
300- 9
304-26
308-22
310- 7
319-19
319-23
323-15
323 16
325-13
325-28
326-29
329-27
330- 8
334-27
338- 1
339-28
o 343-15
344-11
345- 3
348- 8
349- 2
349-31
350-13
358- 9
361-14
361-30
p 369-20
369-26
371- 8
375-16
375-30
386-24
386-29
403- 7
403-31
406- 8
425-19
427-11
429-29
t 443-21
457-10
459-26
r 467- 9
467-30
472- 2
472-11
473-31
478-12
479-31

understood

If sin, sickness, and death were *u* as nothingness,

Other methods *u* to oppose error with error,
not to *u* the explanation of body

and before the doctor *u* to dispel it
which *u* to punish aught but sin,

[*hades*, the *u*, or the *grave*]

mortal mind, which reports food as *u*.

Manhood is its eternal noon, *u* by a declining

Mortals have a modus of their own, *u* and

u by self-denial and divine Science

proof requisite to sustain this assumption is *u*.

We must seek the *u* garment,

In trying to *u* the errors of sense

work badly done or left *u*,
and not to leave the other *u*."—*Matt* 23 23.

undoubted

p 364- 1 a man of *u* goodness and purity,

undue

p 413- 3 *u* contemplation of physical wants

undulations

f 212-27 that the *u* of the air convey sound,

undying

b 325- 5 being ushered into the *u* realities of Spirit.
334-23 but *u* in the deific Mind
p 427-23 God, Life, Truth, and Love make man *u*.

unearth

p 434-26 and we shall *u* this foul conspiracy

uneasiness

p 383-13 To the mind equally gross, dirt gives no *u*.

uneducated

sp 89-11 She says, . . . I am *u* "

unequalled

s 134-20 its astonishing and *u* success in the first

unerring

s 145-23 ignorance of the laws of eternal and *u* Mind
f 243-20
b 274-27
277- 2
279- 2
p 418- 8
424- 9
r 469- 2
473-21
484- 2
g 505-29
522-31
546-11
gl 588-10
590- 2

unexplained

pref xi- 3 which action in some *u* way results in the
s 121-14 the hypotheses of material sense *u* by Science,

unexpressed

b 303-26 would be a nonentity, or Mind *u*.
306-11 The Ego would be *u*,

unites
o 361-11 he virtually *u* with the Jew's belief in one God,
g 506-10 God, *u* understanding to eternal harmony

uniting
b 271- 4 *u* all periods in the design of God.
r 492-30 *u* on some impossible basis

unity
man's
pr 12-15 and of man's *u* with Truth and Love.
a 18- 1 the exemplification of man's *u* with God,
r 497-14 unfolding man's *u* with God
of God
s 132-12 such effects, prove the *u* of God,
g 502-26 the eternal verity and *u* of God and man,
of Principle
r 470- 4 and have *u* of Principle and spiritual power
of Spirit
s 148-24 the concord and *u* of Spirit and His likeness
of spirit
m 58- 2 *U* of spirit gives new pinions to joy,
of the faith
g 519-18 "we all come in the *u* of the faith, — *Eph* 4 13
presents the
ap 577- 5 The Lamb's wife presents the *u* of
scientific
f 202- 3 scientific *u* which exists between God and man
sham
g 555-21 error would call this sham *u* *man*,
spiritual
m 61-31 The scientific *morale* of marriage is spiritual *u*
this
b 333-28 Jesus referred to this *u* of
trinity in
b 331-28 They represent a trinity in *u*,
unfold the
b 269- 7 and unfold the *u* and the reality of good,

universal
pr 13- 2
a 42- 5
sp 76- 8
78-31
84-16
s 140-25
144-29
155-15
f 208-23
226- 7
229-15
242-17
c 266-17
b 271-16
289-21
291-12
293-29
328-31
329- 4
330- 7
331-19
p 394- 3
408- 6
414-23
r 470-10
477- 5
483 18
g 519 9
553- 8
577 3

universally
sp 78-19 When divine Science is *u* understood,
s 144-27 When the Science of being is *u* understood,
f 202- 5 and God's will must be *u* done.

universe
and man
gl 585 17 Divine Science encompassing the *u* and man,
changing the
c 266-31 but he coexists with God and the *u*
g 521-23 this material view of God and the *u*,
God's
b 289-24 God's *u* is spiritual and immortal
331-17 Everything in God's *u* expresses Him.

universe
governs the
His own
s 119-10 to leave the creator out of His own *u*;
illumines the
g 503-15 light of ever-present Love illumines the *u*.
illuming the
b 337-24 the invisible *u* and spiritual man
is filled
b 295- 6 The *u* is filled with spiritual ideas,
Life and the
b 306-28 Life and the *u*, ever present and eternal.
man and the
m 68-30
69- 2
f 209-22
209-23
b 332- 3
r 466- 1
g 507-28
508- 4
509-27
539-30
material
f 238- 5 in personal character as well as in the material *u*
g 545-12 notion of a material *u* is utterly opposed to
Mind and the
g 507-23 Mind and the *u* created by God
mortal
gl 584-24 thence to reproduce a mortal *u*,
of Mind
f 240-16 rotations and revolutions of the *u* of Mind
g 513- 6 spiritual steps in the teeming *u* of Mind
of Spirit
c 264-32 *u* of Spirit is peopled with spiritual beings,
g 507-15 The *u* of Spirit reflects the creative power of
of Truth
g 503-10 In the *u* of Truth, matter is unknown.
peoples the
g 509-17 God forms and peoples the *u*.
physical
r 484-13 The physical *u* expresses the conscious and
Principle of the
b 272-28 The divine Principle of the *u* must
276-23 Principle of the *u*, including . . man.
real
b 280-19 for to the real man and the real *u*
recreate the
g 547-19 to recreate the *u*, including man.
reflects
b 300-28 The *u* reflects and expresses the divine
g 502-28 The *u* reflects God.
reveals the
ap 562- 8 This idea reveals the *u* as secondary
spiritual
(*see* spiritual)
stellar
g 509-14 but the stellar *u* is no more celestial than
sustaining the
g 538-13 enlightening and sustaining the *u*.
theory of the
g 547-26 The true theory of the *u*, including man, is
547-29 sensual, and mortal theory of the *u*,
views of the
g 502-16 Christian views of the *u* appear,
visible
b 337-22 The visible *u* and material man are the
whole
f 207-29 repeated in the action of man and the whole *u*,

sp 83-16
s 114-28
121-29
123-10
124-14
124-18
125-29
c 256- 8
b 272-29
319-14
r 471-20
496- 5
g 502-27
505-24

universe
g 510-13 giving existence and intelligence to the u.
511-23 To mortal mind, the u. is liquid, solid, and
515-16 eternal Elohim includes the forever u.

unjust
a 36-19 A selfish and limited mind may be u.,
39-31
o 343-12
p 381- 2
381-23
437-29
440-22

unjustly
an 104- 6 u. persecuted and belied by wolves in
p 434-22 prisoner at the bar has been u. sentenced.
435-33 the liberty of which he has been u. deprived.

unknelled
p 441-12 "u., uncoffined, and unknown."

unknowable
gl 591- 4 may define Deity as "the great u.,"

unknown
pr 1-10 Thoughts unspoken are not u. to the
12- 9 a belief in the u. casting out a belief in
a 53-12 His words and works were u. to the world
ph 184- 4 for these are u. to Truth
f 213- 2 sorrow, sin, death, will be u.,
b 274-30 in a manner and at a period as yet u.
280- 1 In Mind, matter must be u.
300-16
330-16
p 424- 5
428-13
441-12
r 469- 2
469- 5
469-20
g 503-11
gl 596- 1
596- 2 and which is u. to the material senses.
596- 7 dedicated "to the u. God" — *Acts* 17: 23.
598-29 where sin, sickness, and death are u.

unlabored
t 445-20 illustrates the u. motion of the divine energy

unlawfully
f 238-13 to enter u. into the labors of others

unless
s 155-12 dissent or faith, u. it rests on Science,
160-22 U. muscles are self-acting at all times,
f 231- 3 U. an ill is rightly met and fairly overcome
b 283-26 u. its Science be accurately stated.
283-28 u. we so do, we can no more demonstrate
324- 7 U. the harmony and immortality of man are
o 350-13 U. the works are comprehended
p 379-29 U. the fever-picture, drawn by
392-20
394-23
404-31
416- 4
416-13
t 449-31
450-17
452-15
gl 590-18

unlike
sp 82-25 The mental states are so u.,
86-12 and produce u. results.
f 243-28 a law of annihilation to everything u.
243-16
c 262-23
b 277- 2
284-14
287-10
305-22 it,
307-11
335-26
362- 3
393-12
403-26
406-16
r 468- 5
475-11
g 506- 2

unlikeness
f 204-14 evil, is the u. of good.
c 257- 5 then Spirit, matter's u., must be
b 277-24 The u. of Spirit is matter,
285-10 the u. called sin, sickness, and death.
287-11 the *infinite* God can have no u.
288- 2 *error, Truth's u., is unreal.*

unlikeness
b 333- 8 there is no room for His u.
o 345- 6 God cannot be in His u.
r 470- 9 infinite Truth without an u.,
470-14 u. of God, is unreal.
471- 6 The u. of Truth, — named *error*,
472- 6 Life cannot be united to its u.,

unlimited
a 36-19 u. and divine Mind is the immortal law
sp 76-23 possessing u. divine beauty and goodness
b 284- 6 and u. Mind would seem to spring from a
-28 u. by the mortal senses.
-22 God is infinite Love, which must be u.
-4 never . . . the u. into the limited,

0- 4 revelations of C. S. u. the treasures of

unloose
a 28-23 if thou art found worthy to u. the sandals of

unloosed
ap 564-22 u. in order that the false claim

unmake
b 270-27 If sin makes sinners, Truth . . . can u. them.

unmanly
ph 176- 4 and u. Adams attributed their own downfall

unmarried
m 68-17 she was u., a lovely character,

unmasked
f 2 - 9 When will the error . . . be u.?

unmedicated
s 156-17 to give her u. pellets
156-25 She went on in this way, taking the u. pellets,

unmerited
pr 3-21 We plead for u. pardon
9- 3 The wrong lies in u. censure,

mind

unnatural
a 23- 7 divinely u. Such a theory is man-made.
sp 73- 3 discords of disease, sin, and death, — are u.
s 119-23 while evil should be regarded as u.,
130-31 no longer think it . . . u. to forsake it,
131- 1 should not seem so surprising and u. as error,
f 217-10 u. mental and bodily conditions,
b 304-21 and discord is u., unreal.
p 420- 9 cannot produce this u. reluctance
g 551- 2 material senses and their reports are u.,

unnecessary
ph 181-25 It is u. to resort to aught besides Mind
b 274- 3 U. knowledge gained from the
p 396- 5 Make no u. inquiries relative to feelings

unobstructed
gl 593-15 When smooth and u., it typifies the

unpaid
f 225-23 Legally to abolish u. servitude in the

unparalleled
s 117-22 his mighty, crowning, u., and

unpleasant
p 415- 8 when it contemplates u. things,

unprejudiced
ap 570-14 Millions of u. minds — simple seekers

unprepared
t 446- 3 with a community u. for self-defence.

unpretentious
a 54-22 There adhered to him only a few u. friends.

unqualified
o 342- 5 In the result of some u. condemnations

unquestionable
f 232-29 u. signs of the burial of error
233-26 is not more u. than the scientific tests

unreal
and the real
g 538-10 the material and spiritual, — the u. and the real.
and untrue
gl 584- 9 the u. and untrue; the opposite of Life
author of the
r 474-28 error, not Truth, is the author of the u.,
both are
a 39-24 both are u., because impossible in Science.
concept
an 102- 7 it is an u. concept of the so-called
discord is
b 276-16 Discord is u. and mortal.
p 414-23 harmony is universal, and discord is u.
discord the
ap 563- 2 harmony is the real and discord the u.

unreal
disease is
f 229-32 the truth that disease is u.
error is
b 288- 2 correlated statement, that *error*, . . . *is u*.
r 472-18 Error is u because untrue
evil is
t 447-31 He may say, as a subterfuge, that evil is u,
g 527-19 Evil is u because it is a lie,
forsake the
b 339-18 repent of sin and forsake the u,
in divine Science
o 353- 2 real to material sense, is u in divine Science
inharmony is
b 276-12 The realization that all inharmony is u
master
f 226-23 years of servitude to an u master
matter is the
r 468-13 matter is the u and temporal.
real and
g 505-22 line of demarcation between the real and u
real and the
o 360-21 swinging between the real and the u
real or
g 524-24 Is this addition to His creation real or u?
sensuous
o 353- 1 scientific real is the sensuous u.
temporal and
b 300-13 temporal and u never touch the eternal and
vanishes
r 474-28 the u vanishes, while all that is real is eternal

sp 76-18
an 103-11
s 114-15
ph 186-13
f 212-31
241- 9
b 270- 7
277-11
293- 1
298-11
298-18
304-21
337-27
339-10
339-14
o 347-31
350-29
352 11
353-30
354-26
p 368- 4
408-31
414-30
417-24
t 460 14
461-25
r 466-16
470-14
470-16
480-13
485-13
494 27
497-11
g 529-29
538-22
551- 2

unrealities
r 472-28 u seem real to human, erring belief,

unreality
awful

f 205-21 the nothingness and u of evil
b 339-12 Science demonstrates the u of evil,
339-13 fully understand the u of evil
of sin
t 461-26 To prove scientifically the error or u of sin,
prove its
t 447-27 get the victory over sin and so prove its u.
relapses into its own
b 277- 5 The non-intelligent relapses into its own u.
saw its
b 308-21 till he saw its u;

unreality
typifies
g 538-15 "tree of knowledge" typifies u — *Gen* 2 9

unremoved
p 416-11 will tell you that the . . material cause is u,

unrest
gl 596-24 illumine it, destroy the u of mortal thought,

unsafe
s 159- 1 her physicians insisted that it would be u

unsay
f 204-32 must u it and cease from such utterances,

unscrupulous
f 235-16 while the debased and u mind,

unsearchable
c 264- 9 Where . . but in the u realm of Mind?

unsee
t 461-29 you must mentally u the disease,

unseen
pr 15- 7
a 28- 5
ph 189-11
f 208-24
212-22
212-30
234-30
b 299- 4
314-17
334-13
p 377-17
429-17
body.
She therefore remains u at her post,
contradictions . . do not change the u Truth.
certain active yet u mental agencies
a spiritual understanding of Him, an u love
thought in line with u love,
Jesus was u.
It is u, therefore it cannot exist alone,
ambition, noble life-motives, and purity,
Tender words and u care in what promotes
b 272- 5 only as we are honest, u, loving,
p 365-11 but if the u affections be lacking,

unselfishly
pr 9-12 we shall regard our neighbor u,
c 262-22 and attain the bliss of loving u,
r 483-32 to be well done, the work must be done u.

unselfishness
f 248-29 Let u, goodness, mercy, justice,
t 462-29 It unfolds the hallowed influences of u,
g 516-12 Love, redolent with u,

unsettled
m 65-24 An u, transitional stage is never

unshaken
p 417-15 hold your ground with the u understanding of

unsightly
p 431-23 lost my healthy hue and become u,

unsought
pr 6-20 according as His mercy is sought or u,
f 238-20 Truth often remains u, until we

unspeakable
f 240-31 learning from experience through pangs u
c 264-26 and feel the u peace which comes from an

unspiritual
s 143-31 Inferior and u methods of healing
b 335-28 Nothing u can be real, harmonious, or

unspoken
pr 1-10 Thoughts u are not unknown to the
2-28 The u desire does bring us nearer the
p 363-26 did his insight detect this u moral uprising?
424-19 through u thoughts resting on your patient.

unspotted
m 64-6 keep himself u from the world." — *Jas* 1 27

unsupported
s 160-6 U by the faith reposed in it,

unsurpassed
f 243-9 u power and love.

unsuspected
f 235-2 cannot go forth, . finding u lodgment,

unsustained
f 212-17 modus of their own, undirected and u
c 264-22 Sin is u by Truth

untaught
t 453-16 u and unrestrained by C. S,

unthinking
r 489-2 When the u lobster loses its claw,

until
pref ix-21, ix-24, xii-20
pr 4-22, 6-13, 10-8
a 18-*, 24-29, 29-4, 39-3, 39-9, 46-2, 46-15, 48-15
m 56-8, 57-23, 64-26, 65-21, 67-15, 68-12
sp 77-6, 77-10, 77-11, 92-21, 96-10, 96-18, 96-19, 96-23, 97-12, 97-18, 97-24, 99-20
s 109-7, 118-23, 121-19, 131-24, 137-4, 141-25, 153-6, 158-21
ph 192-6, 197-27, 198-20
f 202-10, 207-4, 221-9, 223-32, 225-10, 230-29, 233-14, 238-20, 240-20, 240-28, 249-31, 251-25, 252-11, 254-7
c 255-*, 266-13
b 289-3, 290-21, 290-24, 290-30, 291-24, 296-27, 297-1, 297-4, 297-28, 298-11, 300-19, 308-5, 308-28, 309-16, 314-2, 314-3, 322-19, 323-11, 323-16, 327-10, 328-10, 329-15, 330-2, 334-15, 339-22, 340-1
o 344-15, 353-18, 361-28
p 374-9, 380-27, 388-27, 401-27, 403-18, 405-15, 405-16, 406-24, 410-28, 412-25, 414-17, 431-1, 431-18, 433-25, 442-23
t 453-7, 454-28, 458-13, 460-31
r 471-24, 472-29, 474-14 gained.
484-2 u its absolute Science is reached
486-5 u every corporeal sense is quenched.
490-12 U it is understood, mortals are
492-16 u one is acknowledged to be the
494-22 u the Science of man's eternal harmony
g 510-21 u time has been already divided
513-13 u divine Science becomes the
519-15 u they throw off the old man and
533-25 and multiplies u the end thereof
538-19 U that which contradicts the truth of
543-12 u mortals arrive at the understanding
557-1 repeated this operation daily, u the
ap 564-19 U the majesty of Truth should be
gl 584-14 u every belief of life where Life is not
595-20 u the mortal disappears

untimely
c 265-16 The senses represent birth as u
265-19 withered by the sun and nipped by u frosts,

untired
f 220-11 leaves clap their hands as nature's u

untiring
ap 563-19 devil or evil, holding u watch,

unto
pr 1-* *verily I say u you,* — *Mark* 11 : 23.
1-* *whosoever shall say u* — *Mark* 11 : 23.
1-* *Therefore I say u you,* — *Mark* 11 : 24.
2-7 and it does not return u us void
6-26 "Thou art an offence u me." — *Matt.* 16 : 23.
8-9 "like u whited sepulchres — *Matt* 23 27
14-21 I go u my Father," — *John* 14 : 12
a 18-* *I say u you, I will not* — *Luke* 22 : 18.
20-1 "u Cæsar the things which — *Matt* 22 : 21.
20-2 u God the things that — *Matt.* 22 : 21.
32-1 will they do u you, — *John* 16 3.
34-4 acceptable u God," — *Rom* 12 : 1.
48-4 He said u them
49-6 devils are subject u us — *Luke* 10 17.
sp 70-* *they shall say u you,* — *Isa* 8 19

upward-soaring
b 299-12 These *u* beings never lead towards self,

urged
a 19-29 Jesus *u* the commandment,
s 148- 5 He prescribed no drugs, *u* no obedience to
r 476- 6 *u* to its final limits, is self-destroyed.
g 551-27 *u* to its utmost limits, results in a return to

urges
f 223-29 as truth *u* upon mortals its resisted claims,
b 280-22 *u* through every avenue the belief that
p 433- 8 Judge Medicine, *u* the jury not to allow
t 462-30 It *u* the government of the body

urging
sp 92-28 instead of *u* the claims of Truth alone.
p 371-22 No impossible thing do I ask when *u* the

Urim
gl 595-13 The *U* and Thummim, which were to be
596-11 definition of

Us
gl 588-11 but one I, or *U*, but one divine Principle,
591-16 MIND. The only I, or *U*, the only Spirit,

usage
a 30-12 wholly apart from mortal *u*,
55- 4 to unchristian comment and *u*
m 63-16 marvel why *u* should accord woman less
s 114- 1 *U* classes both evil and good together
o 341- 8 appear contradictory when subjected to such *u*.

usages
p 437-29 on the ground that unjust *u* were not allowed

use
common
p 363- 3 which is in such common *u* in the East.
her
s 127- 1 or questions her *u* of the word
human
s 143- 6 nor provide them for human *u*,
improper
s 114-13 involves an improper *u* of the word *mind*.
its
s 144-15 and its *u* is to be condemned
Jesus'
ap 576-16 was familiar with Jesus' *u* of this word,
little
ph 166-17 To ignore God as of little *u* in sickness is a
man's
g 530- 7 brings forth food for man's *u*
medical
s 157-21 If He . designs them for medical *u*,
of drugs
s 155- 3 When the sick recover by the *u* of drugs,
r 482- 6 The proper *u* of the word *soul* can always
of tobacco
p 383-24 Does his assertion prove the *u* of tobacco
t 454- 2 the *u* of tobacco or intoxicating drinks
prolonged
s 156-15 from their prolonged *u*,
right
t 444-10 guide them into the right *u* of

pr 13-10
a 32-21
44-17
sp 79- 8
b 309- 4
329-12
o 349-17
354- 7
p 402-23
t 453-13
455-12
463-26
r 468-19
479-16
482- 8

used
pr 5-22
a 32-10
38-15
sp 94- 6
94-27
s 114-16
114-19
126- 2
136- 7
157-20
ph 178- 3

used
ph 198-32
f 236- 4
b 333- 4
o 345- 2
p 360-30
410-26
414- 8
418-17
t 457- 8
460- 9
r 482- 9
g 517- 1
ap 568- 9
576-26
gl 588-22
590-21
598- 1

useful
pref x-10
ph 194-17
f 245-18
b 268- 2
p 370-29
383-10
t 463-11
g 514-30
528-30

useless
a 36-24 It is *u* to suppose that the wicked can
s 135-23 else one or the other is false and *u*,
ph 168-16 systems insist that man becomes sick and *u*,
p 382-31 Adherence to hygiene was *u*.

uselessness
r 485- 9 because of their *u* or their iniquity,

uses
m 66- 3 Sweet are the *u* of adversity;
an 105-22 Whoever *u* his developed mental powers like
s 112-28 and yet *u* another author's discoveries
143-13 the human mind *u* one error to
p 370-17 but it *u* the same medicine in both cases.

usher
p 382- 7 this alone would *u* in the millennium.
g 529- 9 *u* in Science and the glorious fact of creation,

ushered
s 139- 8 The Christian era was *u* in with signs and
b 325- 4 *u* into the undying realities of Spirit.
325-28 which *u* Jesus into human presence,

ushers
r 490-25 immortal testimony *u* in the

using
pref viii-17 by doctors *u* material remedies,
ph 182-24 and forthwith shut out the aid of Mind by *u*
b 313-14 *U* this word in its higher meaning,
p 370-12 *u* the same drug which might cause the

usual
s 114-32 the *u* opposition to everything new,
137-16 With his *u* impetuosity, Simon replied
p 431-30 and perform my functions as *u*,

usually
s 140- 2 Science is more than *u* effectual in
p 378-31 we *u* find displayed in human governments
394-30 the sick *u* have little faith in it till they
t 461-21 *U* to admit that you are sick,
462-18 as they *u* do in every department
g 523-31 it is *u* Jehovah, . . . who is referred to

usurp
ph 167-13 cannot successfully *u* the place and power of
g 549-30 to *u* the prerogatives of omnipotence

usurped
b 317- 3 since material knowledge *u* the throne of

usurper
gl 580-17 the *u* of Spirit's creation,

usurping
f 204-25 thus *u* the name without the nature

usurps
g 513- 2 for the claim *u* the deific prerogatives
541-23 At first it *u* divine power.

utility
an 100-18 "In regard to the existence and *u* of
o 355- 6 the proof of the *u* of these methods,
gl 583-15 that institution, which affords proof of its *u*

utilization
s 111-12 *u* of the power of Truth over error,

utilize
t 455- 8 You must *u* the moral might of Mind

utmost
f 240-28 must pay fully and fairly the *u* farthing,
p 434-17 regards the prisoner with the *u* tenderness,
r 486-10 preparatory school must be improved to the *u*.

utmost
g 540- 8 stirring up the belief in evil to its u,
552-27 intermixture . . urged to its u limits,

utter
pr 14-14
a 47-32
sp 74-23
97-23
o 354- 2
t 450- 6
ap 559-14

utterance
pr 7- 5
sp 80- 3
s 127-29
f 209-18
233-29
b 323-31
p 365- 7
g 545- 4

utterances
f 205- 1 must unsay it and cease from such u ,
p 367-25 through silent u and divine anointing

uttered
sp 97-26
b 314-27
317- 1
o 358-16
r 479- 4

uttering
pr 7-28 u desires which are not real
sp 89- 2 is incapable of knowing or u
b 323-30 "still, small voice" of Truth u — I Kings 19 12.

utterly
s 129-10 your preconceptions or u contrary to them
g 506- 2 Objects u unlike the original do not
545-12 is u opposed to the theory of

uttermost
pr 5-11 we must pay "the u farthing" — Matt 5:26.

utters
b 307-20 partakes of its own nature and u its own falsities
p 441-11 Let what False Belief u , now and forever,
g 533-13 the snake-talker u the first voluble lie,

V

vacuity
r 480- 6 then there remains only the darkness of v

vacuum
c 266- 9 this seeming v is already filled with

vacuums
o 346-17 There are no v

vague
s 110-32
119- 1
b 298- 1
g 504-26
545-18
549-21

vain
pr 2-31
6- 8
10- 9
13- 9
a 37- 7
s 130- 7
142-15 might gratify our v, if it were not
142-23 the wise man said, "All is v" — Eccl 1 2
f 203-30 All the v of the ages can never make
223-21 self-righteousness , v , hypocrisy.
b 324-28 Jesus v every material obstacle,
p 373- 9 With the affluence of Truth, he v error

vainly
m 57-22 Human affection is not poured forth v,
an 106- 4 and to push v against the current

vale
ph 191-22 not a spray buds within the v,

vales
f 240- 4 mighty billows, verdant v , festive flowers,

valid
p 434-27 The only v testimony in the case shows

validity
r 491- 4 without actual foundation or v
g 525- 3 the v of matter is opposed,
525- 4 not the v of Spirit or Spirit's creations

valley
m 61- 9 Every v of sin must be exalted,
ap 578-10 the v of the shadow of death, — Psal 23 4
gl 596-20 definition of
596-21 the v of the shadow of death, — Psal 23 4
596-23 maketh the v to bud and blossom as the rose

valleys
s 147-13 and in the v of Galilee

value
o 355-14 What is the relative v of the two
t 443-20 may learn the v of the apostolic precept:
gl 597- 5 were of little v, if only he

valued
f 238- 1 are not rightly v before they are understood.

valueless
s 125-20 theories about laws of health to be v.
o 341-11 In C. S mere opinion is v
g 525-21 Whatever is v or baneful, He did not make,

values
pref ix-32 but she v them as a parent may

valves
ph 187-13 The v of the heart, opening and closing

vanish
sp 77-14
81- 6
96-21
f 209-29
o 352-29
355- 2
p 365-17
415-29
r 480-32
g 555-29

vanished
sp 88- 4 the touch of a v hand,
ap 573-20 the heavens and earth had v,

vanishes
When that dream v, the mortal finds
as the sense-dream v and reality appears
At last the agony also v.
the unreal v, while all that is real is eternal

vapid
b 293-21 There is no v fury of mortal mind

vapor
b 293-23 Then, like a cloud melting into thin v,
r 480-31 As v melts before the sun,

vapors
s 163-31 to arrange the fleeting v around us,

variable
g 503-25 mortal life, mutable truth, nor v love.

variance
a 19-14 his teaching set households at v,
an 106-22 hatred, v, emulations wrath, strife, — Gal 5 20
f 215- 7 Soul and matter are at v

varied
b 319-15 The v doctrines and theories which
r 466- 4 The v manifestations of C. S. indicate Mind,
g 518-21 v expressions of God reflect health,

various
pref x- 4
s 144- 8
f 248-14
b 333-32
o 344-19
p 379-25
437-21
r 481- 9
g 553- 1
gl 587-12

vary
s 149-12 its perfection of operation never v in Science.
p 412- 5 You may v the arguments to meet the

varying
b 311- 1 the v clouds of mortal belief, which hide

vast
ph 177-32 but the v majority of mankind.
f 209- 7 the life and light of all its own v creation;

vast
f 246-18 Chronological data are no part of the v forever.
c 266-30 into the v forever of Life,
p 442- 6 throughout the v audience-chamber of Spirit
r 479-21 In the v forever, in the Science and truth of

vastly
s 116-12 includes v more than is at first seen.

vastness
c 256-29 Finiteness cannot present the idea or the v of
b 330- 3 learned the v of C. S.,

vegetable
s 153- 9
f 244-24
b 277-15
309-28
g 509-20

vegetables
f 221- 3
244-14
b 277-13
g 531-19
543-22
557- 7

vegetarianism
s 155-28 V, homœopathy, and hydropathy

vehemently
p 420-29 v tell your patient that he must awake
421-15 Insist v on the great fact

veil
a 41- 1
s 114-24
g 513-10
ap 563-15
gl 596-28
597-11 It rent the v of the temple.

veils
gl 596-29 Jewish women wore v over their faces

vein
s 122-24 the severance of the jugular v

veins
a 25- 9 than when it was flowing in his v
p 373-27 When the blood rushes madly through the v
376-15 all the blood, which ever flowed through mortal v

venerable
f 215-32 would have killed the v philosopher

veneration
sp 88-20 Excite the organ of v or religious faith,

vengeance
a 51-25 pride, envy, cruelty, and v,
g 542-15 v shall be taken on him — *Gen.* 4. 15.

venomous
m 66- 4 Which, like the toad, ugly and v,

vented
a 23- 6 That God's wrath should be v upon His

ventilation
pr 7-22 A self-satisfied v of fervent sentiments

venture
f 254-24 If you v upon the quiet surface of error
p 388-26 foolish to v beyond our present understanding,

ventures
t 448-27 and v not to break its rules,

verb
a 23-32 The Hebrew v *to believe* means also *to be firm*
r 488- 9 from that conveyed by the English v *believe*,

verbal
pr 3-25 Gratitude is much more than a v expression
7-15 The motives for v prayer may embrace
o 355- 7 and proofs are better than mere v arguments

verbally
p 423- 3 either v or otherwise,

verdant
f 240- 4 winged winds, mighty billows, v vales,

verdict
s 159- 8
ph 198- 4
f 238-26
b 294-15
o 358-15
p 433-16
440- 9
441-29
442- 6

verdicts
r 481-22 human v are the procurers of all discord

verifies
p 382-21 This v the saying of our Master:
t 446-22 enthrones faith in Truth, and v Jesus' word

verify
o 347- 3 It is said by one critic, that to v this

verily
pr 1- * *v I say unto you, — Mark* 11 23
sp 70- * *V, v, I say unto you, — John* 8 51
b 305-17 V, v I say unto you, — *John* 5 19

veritable
sp 76-25 constitutes the only v, indestructible man,
88- 9 How are v ideas to be distinguished from
g 521-30 The history of error or matter, if v, would

verities
eternal
s 110- 4 These eternal v reveal primeval existence as
r 476-13 as the only and eternal v of man.
grand
sp 75-31 from earth's sleep to the grand v of Life,
p 384-15 will prove to himself, . . . the grand v of C. S.
great
s 109-32 The three great v of Spirit,
p 397-24 one must be familiar with the great v of
g 543-15 The great v of existence are never
simple
f 236-26 the simple v that will make them happy
unseen
a 28- 5 and taught the unseen v of God,

b 337-25 Eternal things (v) are God's thoughts

verity
s 123-11 The v of Mind shows conclusively
f 252-12
b 274-17
296- 2
305-13
339-32
o 354-29
p 414-26
r 468- 7
480-29
g 502-25
514-31

verse
sp 82- 6 yet we still read his thought in his v
ph 200- 1 through his v the gods became alive in a
g 523-26 From the fourth v of chapter two

verses
g 521-24 presented in the v already considered,
523-23 and in three v of the second,

version
r 488-12 often appear in our common v
g 523-21 Lord God, as our common v translates it
ap 576-26 as used in our v of the Old Testament,

versions
s 139-17 manifest mistakes in the ancient v;

versus
b 319- 3 disease as error, as matter v Mind,
p 434-15 the case for Mortal Man v Personal Sense

vertebræ
p 402- 7 dislocated joints, and spinal v.

vertebrata
g 556- 3 V, articulata, mollusca, and radiata are

very
pr 5- 4
8-24
13- 1
a 21-19
27-30
28-28
53- 8
m 63-12
sp 80- 9
81- 7
84-25
89-28
an 102-22
106- 3
s 129-28
134-18
154-20
161-27
ph 172- 6
172-31
195- 9
f 202-28
208-10
215- 8
222-22
c 257-13
258-25
266-22
b 270- 6
o 350- 3
352-22

views
clearer
f 239- 7 and we get clearer v
g 504-19 spiritually clearer v of Him,
correct
c 264-13 As mortals gain more correct v of God and
false
m 62-29 Our false v of life hide eternal harmony,
b 281-29 Our false v of matter perish
315-11 The opposite and false v of the people
higher
c 262-14 These clearer, higher v inspire the
his own
t 462-11 and substituting his own v for Truth,
incorrect
ph 195-31 Incorrect v lower the standard of truth
limited
c 255-13 mortals take limited v of all things.
material
b 314-11 showed plainly that their material v were
new
m 66-15 unfolds new v of divine goodness and love.
obscured
gl 586- 2 weariness of mortal mind, obscured v;
of error
r 485-10 v of error ought to be obliterated by Truth.
of parents
p 413- 9 v of parents and other persons
of the universe
g 502-16 scientifically Christian v of the universe
shape our
f 246-29 Let us then shape our v of existence into
spiritual
a 32-27 refresh his heart with brighter, with spiritual v.
theological
a 24-16 the ordinary theological v of atonement

sp 80-14 but I cannot coincide with their v.
g 504-19 v which are not implied by

vigilant
b 324-13 Be watchful, sober, and v.

vigor
f 246-23 still maintain his v, freshness, and promise

vigorous
pref viii-19 A v "No" is the response
a 22- 8 to make v efforts to save themselves,
s 130-29 astounded at the v claims of evil
ph 198-21 haply causes a v reaction upon itself,

vigorously
p 413-15 in order to make it thrive more v

village
s 149-32 there is hardly a city, v, or hamlet, in which

villainy
f 252-20 says . . . elude detection by smooth-tongued v.

vindicated
f 225-31 The rights of man were v in a single section

vine
a 18- * *not drink of the fruit of the v, — Luke 22 18*
fr 600- * *let us see if the v flourish, — Song 7 12.*

vineyard
pref xi-24 also the charge to plant and water His v

vineyards
fr 600- * *Let us get up early to the v. — Song 7 12*

violate
s 118-30 and v the law of Love, in which
134-31 A miracle fulfils God's law, but does not v that

violence
pref viii-22 increased v of diseases since the flood.
a 33-14 their Master was about to suffer v
an 105- 4 to prevent deeds of v or to punish them
s 161-15 less v to that immortal sentiment
t 458-25 He does v to no man

violent
a 47-28 each one came to a v death except St John,
an 101- 1 that the v effects, which are observed
ph 195- 7 All . . . except his black crust, produced v
t 464-14 seized with pain so v

violet
f 220- 9 The v lifts her blue eye to greet the

viper
f 243- 5 made harmless the poisonous v,
g 514-28 Paul proved the v to be harmless

vipers
s 133-12 healed of the poisonous stings of v.

Virgil
sp 82- 7 discernment of the minds of Homer and V,

virgin
b 313- 1 He was the son of a v
332-23 Jesus was the son of a v.

virginity
m 62- 3 period of gestation have the sanctity of v.

o 348- 3 Medical theories v admit the
361-11 Thus he v unites with the Jew's belief
p 380- 9 we v contend against the control of
g 549-32 for he v affirms that the germ of humanity

virtue
affection and
an 103- 1 promotes affection and v in families
and power
s 150- 1 monuments to the v and power of Truth.
and truth
f 235- 3 if v and truth build a strong defence
246-11 radiant sun of v and truth coexists with being

honesty and
m 64-29 Honesty and v ensure the stability of the
increasing
m 56-14 moral regulations as will secure increasing v
is a rebuke
t 449-28 Only v is a rebuke to vice.
models of
f 235-20 Physicians, . . . should be models of v.
school of
m 65- 1 Experience should be the school of v,

virtues
s 156- 1 If drugs possess intrinsic v
ap 571- 6 like you better when you tell them their v

virus
ph 196-27 not from infection nor from contact with material v,

viscera
s 160-11 the organic action and secretion of the v.
p 415-24 all the organs . . . including brain and v.

Vishnu
g 524- 4 in the Hindoo V, in the Greek Aphrodite,

visible
s 118- 8 . . . from the v world
125-15
c 264-15
b 337-22
p 400-25
r 473-12
ap 559- 6
559- 8
560-18

visibly
sp 80-31 both v and invisibly.

vision
mortal
b 301-15 man's substantiality transcends mortal v
mount of
ap 561- 9 beheld the spiritual idea from the mount of v
of St. John
o 357-24 the v of St. John in the Apocalypse
of the Apocalypse
m 56-10 as in the v of the Apocalypse,
ap 572-14 can ever furnish the v of the *Apocalypse*,
outward
gl 586- 5 Jesus said, thinking of the outward v,
St. John's
g 536- 5 In St John's v, heaven and earth stand for
ap 576- 6 reached St. John's v while yet he
spiritual
f 215-11 Spiritual v is not subordinate to
ap 561- 7 Because of his more spiritual v,
such
sp 87-13 The Scotch call such v "second sight",
whisper this
sp 76- 2 The ones departing may whisper this v,

ap 572-26 Through what sense came this v to St. John?
573- 9 while to another, . . . the v is material.
577-30 his v is the acme of this Science

visions
p 428- 5 resolves the dark v of material sense

visit
m 64- 5 To v the fatherless and widows — Jas 1 27
ph 192-32 I was called to v Mr Clark in Lynn,
p 365-17 healing work will be accomplished at one v,

visitant
f 224-26 open or close the door upon this angel v,

W

waiting
ap 563-25 w to be delivered *of her sweet promise,*
570-15 w and watching for rest and drink.

waits
f 232-24 where the good purpose w !

wake
f 218-32 When we w to the truth of being,
251- 9 mortals w to the knowledge of two facts:
p 430-11 When will *mankind* w *to this* great fact in

wakeful
pref vii- 2 The w shepherd beholds the

waken
sp 75-21
o 354-24
p 427-31
429-17
g 556-26

wakened
a 35- 3 w by their Master's voice, they changed

wakens
b 322-21 as the startled dreamer who w from an

waking
a 22- 6
s 128-23
ph 188-15
f 250-22
p 397-25
419-30

walk
pr 10- 1 desire to w and will w in the light
11-26 that we may w securely in the only
a 21- 1
27- 4
41- 8
46- 5
s 132- 6
ph 192-27
194-25
f 218-28
223- 2
248-26
254- 4
c 264-10
b 329- 7
o 342-25
p 397-25
t 455- 9
g 510-11
ap 577-22
578-10
gl 596-21
fr 600- *

walked
a 49-27
s 134-28
f 214- 5
b 273-21
p 442-14

walketh
m 56-16 pestilence that w in darkness, — *Psal.* 91 : 6.

walking
c 261-14
p 369-10
374-22
429- 7
t 452- 7
r 487- 4
ap 566- 4

walks
b 323-11 until boundless thought w enraptured,
t 452-14 w in the direction towards which he looks,

walls
a 44-32 There were rock-ribbed w *in the way,*
m 58-17 would confine . . forever within four w,
b 295-19 the glass is less opaque than the w.
p 439-20 God will smite you, O *whited* w,

wander
r 491-24 and they w whither they will

wanderers
g 507- 9 nameless offspring, — w from the parent Mind,
ap 570-15 weary w, athirst in the desert

wandering
m 58-19 a w desire for incessant amusement
sp 82-16 w . through different mazes of consciousness,
82-28 When w *in Australia,* do we look for
s 121-15 is as the w comet of *the desolate star*
f 235- 1 cannot go forth, like w pollen,

wanes
ap 562-21 as the night of materialism w,

waning
s 134-14 Man-made doctrines are w.

want
pr 7-25
m 64- 1
sp 95-21
96-16
c 257-26
p 425-29
r 483-30
g 501- 9
ap 578- 5

wanting
pref viii- 2 and has not been found w;
sp 92-25 Until . . . ability to make nothing of
be w.

wants
m 58-28 because another supplies her w.
p 413- 4 the undue contemplation of physical
440-18 ministering to the w of his fellow-ma

war
always at
r 492-32 would keep truth and error always at
and agriculture
r 485-23 gods of mythology controlled w and
ture
inflamed with
ap 565- 3 inflamed with w against spirituality,
in heaven
ap 566-25 And there was w in heaven: — *Rev* 12
made
ap 565-24 material lie made w upon the spiritua
man of
g 524-10 God becomes "a man of w," — *Exod.*
not at
a 19- 3 Love and Truth are not at w with
b 276- 8 in which one mind is not at w with an
will cease
r 467-12 as this fact becomes apparent, w will
ce
They are at w with Science,
cts
the law of mortal belief, at w with the

If mortals would keep proper w over
they can resist disease and w it off,

for w off pulmonary disease

warfare
continue this
a 29- 4 and continue this w until they have
human
f 226-12 freedom be won, not through human w
in Science
ap 568- 6 typifies the divine method of w in Scie
of extermination
g 543-14 is engaged in a w of extermination.
our
ap 568-31 we lay down all for Truth, or Christ, in
perpetual
f 231-18 governing man through perpetual w.
suppositional
b 288- 3 The suppositional w between truth and
this
b 288- 6 this w between the Spirit and flesh
g 534-14 the Apostle Paul explains this w betwee
ap 568- 7 the glorious results of this w.
true
ap 568-12 first exhibits the true w and then the fa
with the flesh
b 324-15 It is a w with the flesh, in which we mu

s 145-28 the w between Spirit and the flesh goes
b 316-11 Hence the w between this spiritual idea

warm
f 247-25 glances in the w sunbeam, arches the cl
p 379-12 a stream of w water was trickling over hi
r 490-32 will think that he is freezing when he is

warn
m 65- 9 Divorces should w the age of some

warned
o 353-31 against whom they have been w,

warning
a 53-22 Like Peter, we should weep over the w,
sp 79- 2 W people against death is an error
ph 196-14 The command was a w to beware,

warning
f 238-14 the w, "I know you not" — *Matt* 25 12.
ap 571-14 have seen the danger and yet have given no w.

warns
r 481-13 against which wisdom w man,

warped
p 433- 9 not to allow their judgment to be w by

warping
p 440-11 but no w of justice can render

warrant
pr 3- 3 is not sufficient to w him in advising God
p 363-29 was her grief sufficient evidence to w the
366-14 we have the apostolic w for asking

warreth
ph 200-22 the flesh that w against Spirit
ap 567- 9 Against Love, the dragon w not long,

warring
s 140-10 w no more over the corporeality,
b 278-20 w forever with each other,
ap 564-14 the dragon as w against innocence.
gl 584-12 The flesh, w against Spirit;

wars
s 144-23 Science w with so-called physical science,
144-24 even as Truth w with error,
f 242-19
b 274-22
340-24
g 531-28
ap 567- 1

wash
p 364-14 w and anoint his guest's feet,
413-22 need not w his little body all over each day
t 452-21 and afterwards we must w them clean
r 484- 4 neither can w away its foundation,

washed
p 383- 4 rendered pure by Mind as well as w by water
ap 572- 1 w their robes white in obedience and

washing
f 241-27 w the body of all the impurities of flesh,
p 413-17 w should be only for the purpose of

wasted
a 44-14 to resuscitate w energies

wasteth
m 56-17 destruction that w at noonday" — *Psal* 91 6

wasting
p 376-10 whom you declare to be w away

watch
pr 15-20
a 48- 4
49- 5
s 156-18
p 366-22
367-21
411 29
r 497-24
ap 563-19

watched
p 377-13 the mental state should be continually w
430-30 the prisoner, or patient w with a sick friend.
431- 3 w with the sick every night in the week.
t 446-29 This must therefore be w and guarded against.

watchful
b 324-13 Be w, sober, and vigilant.

watchfully
f 234-10 as w as we bar our doors against the

watchfulness
pr 4-19 expressed in daily w and in striving
4-29 silent prayer, w, and devout obedience
gl 579- 8 ABEL. W, self-offering,

watching
pr 1- 6 Prayer, w, and working, combined with
f 245- 9 she stood daily before the window w
254- 2 Individuals are consistent who, w
p 435-19 W beside the couch of pain
t 464 11 praying, w, and working for
ap 570-16 waiting and w for rest and drink.

watchman
p 393- 1 like a w forsaking his post,

watchtowers
f 235-28 Clergymen, occupying the w of the world,

watchword
f 233-13 The w of C. S is Scriptural:

water
as a flood
ap 570- 9 out of his mouth w as a flood, — *Rev.* 12 15.
bread and
f 220-22 once adopted a diet of bread and w
cold
p 436-11 Giving a cup of cold w in Christ's name,
ap 570-17 Give them a cup of cold w in Christ's name,
goblet of
s 153- 9 one drop of that attenuation in a goblet of w,
nothing but
f 221- 4 and drank nothing but w.
of life
g 548- 2 take the w of life freely" — *Rev* 22 17
out of
p 413-14 taking a fish out of w every day .
sweet
b 287-13 at the same place sweet w and — *Jas* 3 11
symbolizes
g 507- 3 while w symbolizes the elements of
turn the
m 65- 4 be present . to turn the w into wine
under
g 557- 2 child could remain under w twenty minutes,
walked on the
s 134-28 healed the sick, walked on the w,
warm
p 379-12 stream of warm w was trickling over his arm.
washed by
p 383- 4 rendered pure by Mind as well as washed by w
without
f 221- 8 only a thin slice of bread without w

pref xi-24 also the charge to plant and w His vineyard.
s 153- 9 a teaspoonful of the w administered
b 321-32
329- 8
o 361-16
p 413-19
g 556-32

watered
g 521-22 w the whole face of the ground — *Gen.* 2 6

Waterhouse, Dr. Benjamin
s 163- 4 Dr Benjamin W, Professor in Harvard

watering
o 352-21 thus w the very roots of childish timidity,

waters
abyss of
ph 199-26 to walk the rope over Niagara's abyss of w,
come ye to the
pr 13- 4 come ye to the w." — *Isa* 55 1.
deep
ap 570-21 the deep w of chaos and old night.
disturb the
f 254-25 what is there to disturb the w?
divided the
g 505-14 and divided the w which were — *Gen* 1 7.
divide the
g 505- 5 and let it divide the w from — *Gen.* 1 6
face of the
g 503- 8 moved upon the face of the w — *Gen* 1 2
fill the
g 512-18 and fill the w in the seas; — *Gen.* 1 22.
healthful
f 254-28 the ever-agitated but healthful w of truth,
living
f 234- 7 and giving living w to the thirsty
many
g 505-19 than the noise of many w, — *Psal* 93 4.
midst of the
g 505- 5 in the midst of the w, — *Gen* 1 6.
move upon the
t 454-23 for divine Love to move upon the w
still
g 514-14 beside the still w." — *Psal* 23 2.
ap 578- 7 beside the still w. — *Psal* 23 2.
sweet
t 455-30 cannot send forth both sweet w and bitter.
r 489-23 sendeth not forth sweet w and bitter.
upon the
m 68-21 when casting my bread upon the w,
will be pacified
ap 570-24 The w will be pacified,

g 505- 6 divide the waters from the w. — *Gen.* 1 6.
505-14 from the w which were above the — *Gen.* 1 7.
506-15 And God said, Let the w — *Gen.* 1 9
506-23 gathering together of the w — *Gen.* 1 10
511-19 And God said, Let the w — *Gen.* 1 20.
512- 5 which the w brought forth — *Gen.* 1 21.
536- 1 gathering together of the w — *Gen.* 1 10.

water-wheel
p 379-19 A mill at work or the action of a w.

wave
s 124-24 and said to the proud w,
b 293-22 wind, w, lightning, fire, bestial ferocity
p 369-10 raising the dead, and walking over the w.
ap 569-19 to lift their heads above the drowning w.
570-25 and Christ will command the w.

waves
m 67- 4 and the w lift themselves into mountains.

well
a 36-29 in return for our efforts at w doing.
39- 8 trials and self-denials, as w as joys and
39-29 attended with doubts and defeats as w as triumphs
41- 5
44- 3
m 63-23
64-12
66-17
66-19
sp 79-30
90-29
93-21
an 104-20
s 107-17
120-12
120-13
138-21
145-18
149- 2
152- 6
ph 179- 6
187-20
f 210-26 cannot say, . . . I am sick, or I am w."
222-21
236-11
238- 2
238- 5
247-10
251-13
b 268-18
322-27
328-26
332-26
o 342-13
343-26
345-16
348-18
348-23
348-25
350-25
360-10
p 370- 1
377-22
377-32
383- 4
383-30
385-22
393-32
397- 3
418- 3
418-26
419-29
424-26
427-25
429- 3
435- 9
t 448-21
449- 6
449-13
454-16
454-16
458-28
r 480-10
480-17
483-32
494-11
494-16
g 531- 8
532-23
532-23
550- 7
ap 563- 1
563- 3
563- 4
569-16

well-authenticated
pref x-15 By thousands of w cases of healing,
p 402- 4 already in her possession w records

Welsh
g 525- 9 in the W, that which rises up,

went
a 25- 9 as he w daily about his Father's business.
41-26
s 156-24
ph 193- 8
193- 9
193-20
f 225-20
p 377- 7
t 448- 4
g 521-21
524- 7
542-27

went
g 546-12 "There w up a mist — Gen 2:6.
gl 595-14 on Aaron's breast when he w before Jehovah,

west
s 121-18 sun seems to move from east to w,
121-19 instead of the earth from w to east.

westward
a 21-27 like a traveller going w
ap 575-32 w, to the grand realization of the

wet
f 220-12 he has no catarrh from w feet,
221- 9 should not w her parched throat

whales
g 512- 4 And God created great w, — Gen 1:21.

whatever
pr 1- 8 w has been successfully done for the
4-32 W materializes worship hinders
8-20 with w fervency of
m 60-11
sp 70- 5
85- 7
93-18
s 144-26
149-28

wh...
he shall have w he saith — Mark 11:23.
W a man soweth, — Gal. 6:7.
and w Adam called every living — Gen 2:19
W a man soweth, — Gal 6:7
f Life has any starting-point w,

wh...
tares and the w, which are not united
to produce w,
f 207-19
b 269- 6
300-18
300-20
r 466-28
g 535- 3

wheel
f 218- 3 You do not say a w is fatigued,
218- 4 yet the body is as material as the w.
218- 6 the body, like the inanimate w,

whence
sp 73-28 cannot "tell w it cometh" — John 3:8.
s 108- 1 W came to me this heavenly conviction,
f 225- 1 W cometh it?
229- 6 w did they emanate?
249-16 W then is soulless matter?
281-10 w its origin and what its destiny?
g 529-21 W comes a talking, lying serpent

g 537- 4 the ground from w· he was taken. — *Gen.* 3 23.
539-13 W· does he obtain the propensity or power
550- 3 If this be so, w· cometh Life, or Mind,

..er
s 111-32
139-13
ph 169- 3
t 445-31
r 495- 1
g 542- 4

..reas
pref viii-10
x- 8
pr 12-23
a 23-28
42- 2
44-23
sp 91-30
s 117- 3
ph 179-17
f 205-24
211-28
212-31
219-12
222- 8
b 287-20
296- 1
298- 9
319-10
320-29
334-11
338- 4
o 352- 7
p 379-18
395- 2
414-23
432- 4
t 461-28
r 480- 9
g 501- 6
504-24
552-11
557-24

..ereby
a 18- 2
22-23
44-24
b 271- 7
p 387-31

p 440-16 W·, then, in the name of outraged justice,
fr 600- * W· *by their fruits* — *Matt* 7 20

..erein
b 270-32 the good soil w· the seed of Truth
g 518-10 w· there is life, — *Gen* 1 30

..ereof
g 533- 6 Hast thou eaten of the tree, w· — *Gen* 3 11.

..erever
sp 94-14 intolerance, and bloodshed, w· found,
o 359 18 True Christianity is to be honored w·
g 542- 5 would slay whenever and w· it appears

..ewith
ph 196-18 They have no relation to God w· to establish
f 201- * w· *Thine enemies have reproached,* — *Psal.* 89 51
201- * w· *they have reproached the* — *Psal* 89 51

..ether
pr 16-12
sp 80- 4
83- 1
s 109-30
109-31
144-30
145- 1
145-14
ph 195-11
199-17
f 211- 5
251-16
251-17
b 290-19
324 10
p 385-20
390-28
392 28
402-19
414-13
t 459-19
463-22
r 491-22
fr 600- *

whichever
p 392-23 Your decisions will master you, w· direction

whimsical
f 241- 9 as imaginary, w·, and unreal as his pleasures

whine
t 450-13 They do not w· over the demands of Truth,

whipped
s 142-19 tyranny and pride need to be w· out of the

whipping-post
f 225-19 abolish the w· and slave market,

whirlwind
f 210-24 and reapeth the w·.

whiskey
s 158-16 cataplasms, and w· are stupid substitutes

whisper
sp 76- 1 The ones departing may w· this vision,
r 482-24 and angels w· it, through faith, to the
g 501-12 glory which angels could only w·

whispered
p 370-18 spiritual facts of health, w· into thought,
374- 4 truth of being, w· into the ear of

whispers
ap 574-30 Then thought gently w·: "Come hither!

whit
p 370- 1 To be every w· whole, man must be
371-31 can make it "every w· whole" — *John* 7 23

white
c 267-25
267-27
b 299- 9
321-22
t 463-15
ap 572- 1

whited
pr 8- 9 "like unto w· sepulchres — *Matt* 23 27.
p 439-20 God will smite you, O w· walls,

white-robed
m 64-23 Then w· purity will unite in one person

whither
b 299-14 w· every real individuality, image, or
r 491-24 and they wander w· they will

whoever
sp 95-12
an 105-22
ph 174-14
178-32
200- 8
f 213- 1
o 343-30
t 446-11
456-10
462-13
r 474- 5

whole
pr 14-28
a 19-12
30-22
45- 9
sp 79- 9
an 103- 8
s 107- *
118- 1
118-24
142- 8
147-15
157- 5
ph 166- 1
191-13
f 202-11
207-20
213-10
219-12
219-12
c 255- *
b 273-17
326-10
329- 5
340- 7
340- 8
340-10
340-11
o 344-22
p 370- 1
371-32
391- 6
398-15
411-18
413-19
415-30
421-16
423- 6

whole
t 443- 3 A little leaven causes the w. mass to ferment.
451- 6 We admit the w., because a part is proved
r 470- 1 the w. family of man would be brethren;
487-31 This Principle makes w. the diseased,
g 517-23 Even eternity can never reveal the w. of God,
521-22 watered the w. face of the ground. — Gen. 2:6.
545-11 was given dominion over the w. earth.
545-16 Error tills the w. ground in this
ap 567-16 which deceiveth the w. world. — Rev. 12:9.
575-23 the joy of the w. earth, — Psal. 48 2.

wholeness
r 475-14 the nature, essence, and w. of Deity.

wholesome
pr 7-14 w. perception of God's requirements.
b 323- 6 Through the w. chastisements of Love,
p 396-24 Give them divine and w. understanding,

wholly
a 30-11 Had his origin and birth been w. apart from

[illegible]

whoso
t 448-13 but w. confesseth and — Prov. 28 13.

whosoever
pr 1- [illegible]
a 22-27
31-31
55-23
s 132- 9
ph 170-10
c 267-15
b 315- 1
317- 6
p 373-25
382-22
435-11
t 444-19
g 542-15
543- 1

wicked
pr 4-24 but in this w. world goodness will
8-24 We confess to having a very w. heart
a 36-25 to suppose that the w. can gloat over their
sp 85-25 Jesus knew the generation to be w.
96-31
an 104-32
s 136-21
139- 1
ph 192-15
f 233-11
233-14
b 270-25
293- 8
314-12
p 404-11
440-23
t 451-30
r 481-26
g 540- 3
gl 584-22

wickedly
b 270-24 Mortals think w., consequently they

wickedness
pr 8- 5 face to face with their w.
b 327-11 Then he loses pleasure in w.,
t 453-20 Hidden sin is spiritual w. in high places.
459-21 is more harmful than wilful w.,
ap 563-30 "spiritual w. in high places." — Eph. 6:12.
569-11 nothingness of error is in proportion to its w.

wicked one
r 476- 2 They are the children of the w. o.

wide
sp 90-27 shuts the door on death, and opens it w. towards
p 423-22 can open w. those prison doors and set the
t 451-12 "w. is the gate, and broad is the — Matt. 7 13.
ap 571-28 he has opened w. the gates of glory,

widely
s 150- 4 healing power of Truth is w. demonstrated
t 464- 2 Why do you not make yourself more w. known?"

wider
c 265-13 a w. sphere of thought and action,

widows
m 64- 6 To visit the fatherless and w. — Jas. 1:27.

wield
s 122- 2 It would w. the sceptre of a monarch,

wielded
s 142-21 as twisted and w. by Jesus,

wife (*see also* **wife's**)
deserts his
m 63-28 If a dissolute husband deserts his w.,
husband and
m 60- 1 it never would, if both husband and w. were
Lamb's
ap 574- 9 the bride, the Lamb's w. — Rev. 21 9.
575- 3 behold the Lamb's w., — Love wedded to its
577- 5 The Lamb's w. presents the unity of
your
m 59-18 the welfare and happiness of your w.

m 58-17 a w. or a husband forever within four walls.
58-26 a w. ought not to court vulgar extravagance
64-12 his w. should not say, "It is never well to
64-13 A w. is sometimes debarred by a
66-23 for a w. precipitately to leave her husband
66-25 or for a husband to leave his w.
g 535-20 unto the voice of thy w., — Gen. 3:17.
538-23 And Adam knew Eve his w., — Gen. 4:1.

wild
ph 179-17 whereas the w. animal, left to his instincts,
179-19 ailment, which a w. horse might never have.
g 552-20 may become w. with freedom

wilderness
a 33- 5 manna, which of old had fed in the w.
s 133- 9 In the w., streams flowed from the rock,
135-19 furnish a table in the w.? — Psal. 78 19.
158-19 the byways of this w. world,
208-13 voice of one crying in the w. " — Matt. 3 3.
226-30 the awful conflict, the Red Sea and the w.,
507-10 strangers in a tangled w.,
565-29 And the woman fled into the w., — Rev. 12:6.
566- 4 as they were led through the w.,
597-16 definition of

309-30 No man is physically healed in w. error
459-21 is more harmful than w. wickedness.

[illegible] action
401-26 Would the drug . . . restore w. and action
[illegible]real
s 144-21 Truth, and not corporeal w., is the divine power
depraved
s 115-22 depraved w., self-justification, pride,
divine
a 28- 2 claimed to know and to teach the divine w.,
r 474-23 or the offspring of the divine w.?
exercise of
t 446-27 The exercise of w. brings on a
God's
f 202- 4 and God's w. must be universally done.
241- 2 He, who knows God's w. or the demands of
His
s 109-29 If any man will do His w., — John 7 17
c 256-20 "doeth according to His w. — Dan. 4 35.
human
(*see* **human**)
mortal
gl 593- 5 ZEAL. . . . Blind enthusiasm; mortal w.
not my
a 33-19 "Not my w., but Thine, be done!" — Luke 22 42.
offspring of
ph 192-12 the offspring of w. and not of wisdom,
of God
pr 11-30 habitual desire to know and do the w. of God.
gl 597-22 "For this is the w. of God." — I Thess. 4 3.
of his Father
a 31- 8 they who do the w. of his Father.
of my Father
c 267-15 shall do the w. of my Father — Matt. 12 50.
of the Father
ph 168-20 He did the w. of the Father.

ll
f wisdom
a 19-24 and enables man to do the w· of wisdom.
hy
pr 17- 1 Thy w· be done in earth, — *Matt* 6 10
olition or
f 220-32 as directly as the volition or w· moves the
sp 99- 8 to w· and to do of His good pleasure" — *Phil* 2 13
s 111- 3
ph 187-16
r 490- 8
gl 597-20
597-24

illiam IV
s 163- 6 *W· IV*, King of England,

lling
pref ix-17
pr 8-27
9-25
10- 9
11-25
a 24-22
33-32
41-29
s 138-23
144-16
ph 183- 2
f 216-29
235-25
237-28
b 271-28
p 369-19
373- 7
381- 4
383-10
398- 8
t 464- 9
ap 570-30
571- 1
gl 581-25

illingness
a 24- 4 and w· to give up human beliefs
f 218-13 if you are without faith in God's w·
b 323-32 *W·* to become as a little child
r 493-31 this consummate test of the power and w· of

ill-power
an 103-31
106- 1
s 144-14
144-18
ph 186- 3
f 206-10
251-17 in hygiene, in drugs, or in w·.
r 490- 3 *W·* is but a product of belief,

in
f 254-31 for through it you w· and wear the crown
p 365-20 enough Christly affection to w· his own pardon,
417-15 hold your ground and you will w·
t 462-18 Christianity, and persistence alone w· the

ind
holds the
ph 192-18 holds the "w· in His fists," — *Prov* 30 4.
shrieks
m 67- 5 the w· shrieks through the tightened shrouds,
sniffs the
ph 179-18 left to his instincts, sniffs the w· with delight
soweth the
f 210-24 soweth the w· and reapeth the
ph 184-28
184-32
185- 2
190-25
b 293-28
293-22
r 476-25
gl 597-27
598- 1 Greek word for w· (*pneuma*) is used also for
598- 3 w· [*pneuma*] bloweth where it — *John* 3 8
598-13 It might be translated w· or *air*,

winding
ap 563-27 w· its way amidst all evil,

winding-sheet
a 44-13 to remove the napkin and w·,

window
f 245- 9 she stood daily before the w· watching for

window-pane
b 295-17 is as light passing through the w·.

windows
r 478-12 nor were they even visible through the w·?

winds
m 57-26
67-22
ph 185- 5
f 201-15
209-11
240- 3

wine
bread and
a 32-21 confined to the use of bread and w·.
cup of
a 32- 8 to pass each guest a cup of w·.
new
s 114-21 the new w· of the Spirit has to be poured into
b 281-27 does not put new w· into old bottles,
our
a 35-27 Our w· the inspiration of Love,
a 32-10
33-32
m 65- 4
b 321-32
gl 598-17

wine-bibber
a 52-32 the hypocrite, called Jesus a glutton and a w·.

winged
a 40- 3
f 240- 3
b 298-29
323-12
g 512- 6
512- 9

wings
drooping
m 58- 4 or else joy's drooping w· trail in dust
its
a 55-16 gathering beneath its w· the sick and sinning
m 57-29 and begins to unfold its w· for heaven
c 261-29 and preens its w· for a skyward flight
one's
c 260-17 often hampers the trial of one's w·
their
b 298-26 evolving animal qualities in their w· ;
their own
an 103-27 singe their own w· and fall into dust
p 434- 1 Swift on the w· of divine Love, there comes

winning
f 239-22 and show what we are w·.

winter
sp 96- 8 summer and w·, seedtime and harvest

wintry
m 57-24 The w· blasts of earth may uproot the flowers of

wiped
ap 573-31 no more pain, and all tears will be w· away.

wipes
pr 11-18 but w· it out in the most effectual manner.

wiping
p 363- 5 w· them with her long hair, which hung loosely

wire
p 393-23 or the electric w· which you stretch,

wires
sp 78-19 Spirit needs no w· nor electricity in order to

wisdom (*see also* **wisdom's**)
according to
f 239- 9 let worth be judged according to w·,
and Love
a 23- 1 *W·* and Love may require many sacrifices
c 265-26 before we discover what belongs to w· and Love.
bade him
b 321-10 but w· bade him come back and handle the
beginning of
p 373-16 is the beginning of w·," — *Psal.* 111 10.
bridal chamber of
f 238-14 From out the bridal chamber of w· there will
decrees of
f 229-28 should not if we could, annul the decrees of w·.
divine
m 66-20 wait patiently on divine w· to point out the
p 386-24 and divine w· will then be understood
growth in
p 363-31 repentance, reformation, and growth in w·
He bestows
pr 6- 5 God is not separate from the w· He bestows.
His
s 110- 6 is pronounced by His w· good.
b 275-18 No wisdom is wise but His w·,
immortal
g 519- 6 His infinite self-containment and immortal w· ?
inspires with
f 234- 4 Whatever inspires with w·, Truth, or Love

word

s 114-13
124-11
ph 168-30
b 309- 4
330-32
o 359-19
p 421- 5
g 508-19
ap 568-18
576-30

577-32 In the following Psalm one *w* shows,

words

about slavery
t 445-30 Recalling Jefferson's *w* about slavery,
apostolic
b 325-16 The absolute meaning of the apostolic *w*
are blind
o 350-14 Unless the works are comprehended . . . the *w* are blind.
audible
pr 4-15 which, even if not acknowledged in audible *w*,
construe our
a 30-30 though they may not so construe our *w*.
definition of
b 338-25 The dissection and definition of *w*,
ear trieth
s 115- 8 "The ear trieth *w*, as the — *Job* 34 3
employ
gl 598- 9 to employ *w* of material significance
faith in
f 210- 1 superiority of faith by works over faith in *w*.
few
pref ix- 6 He finds a few *w*, and with these he
ph 195- 3 taught to speak a few *w*,
good
ph 167-32 Substituting good *w* for a good life,
181-22 satisfied with good *w* instead of effects,
Greek
r 488- 7 The Hebrew and Greek *w* often translated
g 517- 5 two Greek *w*, signifying *man* and *form*,
his
a 53-11
54-18
sp 94-18
o 350-12
350-14
350-16
p 439-16
r 473-28
his own
pr 7- 4 stronger evidence . . . is found in his own *w*,
in other
a 27- 6 In other *w*: "Tell John what the demonstration
46-16
sp 72- 4
s 132-10
138- 2
200-21
c 257-18
b 340- 9
p 399-31
Jesus'
b 360-32 the very basis of Jesus' *w* and
ap 573-32 When you read this, remember Jesus' *w*,
mere
a 55-12 Clearer light than mere *w* can possibly do,
of divine Science
o 354- 9 The *w* of divine Science find their immortality
of Jesus
b 358-19 Why are the *w* of Jesus more frequently
g 539- 2 In the *w* of Jesus, it (evil, devil)
of our Master
p 428- 7 is to prove the *w* of our Master:
of St. John
a 55-27 *w* of St John "He shall give — *John* 14 16
of this prophecy
ap 558- * *that hear the w of this prophecy,* — *Rev* 1 3
of Truth
o 342-23 It speaks to the dumb the *w* of Truth,
our
pr 8-15 gratitude, and love which our *w* express,
o 354-20 If our *w* fail to express our deeds,
physician's
ph 198- 8 is increased by the physician's *w*.
tender
m 59-17 Tender *w* and unselfish care in what
the author's
t 452-24 simply by repeating the author's *w*,
these
an 105-18 these *w* of Judge Parmenter of Boston
s 137-29 gave him a spiritual name in these *w* ·
o 359-23 she often listened with joy to these *w*,

words

torrent of
pr 13-19 overwhelming our real wishes with a torrent of *w*.
which indicate
g 504-18 *w* which indicate, in the absence of solar
without deeds
o 354-19 Inconsistency is shown by *w* without deeds,
works and
s 117-27 feebly transmits Jesus' works and *w*.
your
p 397-14 Your thought is more powerful than your *w*,

pr 1-13
13-14
a 23-22
46- 6
sp 89-11
s 116-24
s 161-20
b 332- 6
338-22
o 343-29
p 365- 8
ap 567-23

wordy

pr 8- 1 A *w* prayer may afford a quiet sense of

wore

gl 596-29 The Jewish women *w* veils over their faces

work (noun)

apostolic
sp 97-31 the apostolic *w* of casting out error and
author's
pref viii-24 In the author's *w*, Retrospection and
ever at
s 118-10 but this leaven of Truth is ever at *w*,
God's
ph 167-16 What can improve God's *w*?
g 522-29 Scripture . . . declares God's *w* to be finished.
healing
ph 185-21 as a spiritual factor in the healing *w*
f 217- 6 may inform us that the healing *w* of C. S
p 365-16 the healing *w* will be accomplished
His
pr 3- 9 His *w* is done, and we have only to
f 206-23 declaring that His *w* was *finished*,
g 519- 3 Deity was satisfied with His *w*.
519-23 God ended His *w* — *Gen* 2 2
519-24 all His *w* which He had made. — *Gen* 2 2
His own
pr 3- 9 Shall we ask the divine . . . to do His own *w*?
his own
sp 79-19 Jesus did his own *w* by the one Spirit
holy
g 520- 2 highest and sweetest rest, . . . is in holy *w*.
immense
b 322-10 in view of the immense *w* to be accomplished
Jesus'
a 43- 3 The magnitude of Jesus' *w*,
life's
a 18- 6 He did life's *w* aright
magnitude of his
a 50- 7 overwhelming sense of the magnitude of his *w*,
mental
f 238-27 People with mental *w* before them
Messianic
a 27- 9 God is the power in the Messianic *w*.
my
t 456-25 my *w* Science and Health for his textbook,
of eternity
pr 3-15 to understand God is the *w* of eternity,
of God
g 521- 6 All that is made is the *w* of God,
of the Master
s 136-22 and the great *w* of the Master,
of time
f 238-30 To reconstruct timid justice . . . is the *w* of time.
of Truth
g 528-21 error now simulates the *w* of Truth,
of wisdom
sp 83- 5 claimed that they could equal the *w* of wisdom.
on the subject
pref ix-23 before a *w* on the subject could be
our
pr 6- 7 Calling on Him to forgive our *w*
perfect
t 454-24 must "have her perfect *w*" — *Jas* 1 4.
463-20 Truth . . . has fulfilled its perfect *w*
same
b 320-11 In the same *w*, the familiar text, Genesis vi. 3,
so great a
r 494- 6 so great a *w* as the Messiah's
their
a 47- 7 but on the divine Principle of their *w*.
s 145- 5 the lack of the letter could not hinder their *w*,

work
this
pref ix-26 Before writing this *w*, SCIENCE AND HEALTH,
ph 186- 6 thoroughness of this *w* determines health
o 355-21 statement that the teachings of C. S. in this *w*
t 460- 1 divine metaphysics as laid down in this *w*,
three days'
a 44- 7 His three days' *w* in the sepulchre
Truth does the
t 456-23 Truth does the *w*, and you must both understand and
wonderful
s 137- 3 but the ultimate of this wonderful *w*
wrong
f 240-20 until all wrong *w* is effaced or rectified.
your
f 248-18 Then you are haunted in your *w* by

a 28-15
53-11
s 137-10
152- 8
160- 1
c 260-14
p 376- 7
399-13
423-25
t 458- 6
r 483-32
fr 600- *

work (verb)
pr 3- 7
3-11
15-20
a 22-11
23-26
29- 8
30-31
sp 79-20
90-21
99- 5
an 106- 3
s 108-32
ph 167-23
180-20
182-12
186- 7
193-20
f 233-10
245-19
254-22
c 263- 1
o 345- 6
351 23
p 367-21
398-31
442-25
t 443-10
444- 5
459-20

worked
a 25-24 He *w* for their guidance,
25-30 our Master *w* and suffered to bestow

workers
c 263- 2 They believe themselves to be independent *w*,

worketh
a 22-12
sp 79-20
99- 8
t 445-24
gl 588- 4

working
pr 1- 6
a 26-32
m 67-14
an 103-15
s 108- 4
162-16
ph 182-24
f 217-21
222- 5
238- 4
248 14
c 262-23
b 326-20
p 424-13
426-16
t 464-11
r 493- 5
gl 583-27

workings
pref xi- 7 in the *w*, not of Spirit, but of the
an 101-21 The author's own observations of the *w* of
ap 562-18 which show the *w* of the spiritual idea

works (noun)
by his
sp 94-18 our Master confirmed his words by his *w*.
s 146- 2 and he proved his faith by his *w*.
by my
o 343- 5 will show thee my faith by my *w*." — *Jas* 2 18.
r 487-26 will show thee my faith by my *w*." — *Jas* 2 18.
doing the
a 51-20 but only through doing the *w* which he did
evil
pr 5-32 and seek the destruction of all evil *w*,
faith by
f 209-32 It shows the superiority of faith by *w*
faith without
a 23-15 "Faith without *w* is dead" — *Jas* 2 26.
good
o 342-27 to disown the Christliness of good *w*,
her own
pref xii-11 publisher of her own *w*;
his
a 54-18 understood neither his words nor his *w*.
Jesus'
s 117-27 feebly transmits Jesus' *w* and words.
131-29 Jesus' *w* established his claim
medical
ph 176- 4 took up the study of medical *w*
179-24 so long as you read medical *w*
mighty
pref xi-14 these mighty *w* are not supernatural,
a 37-17 in *all* his ways and to imitate his mighty *w*?
49-10 Had they so soon lost sight of his mighty *w*,
p 401- 1 in certain localities he did not many mighty *w*
of the devil
pr 5-30 "destroy the *w* of the devil" — *I John* 3 8
r 474-30 "destroy the *w* of the devil" — *I John* 3 8
of the flesh
an 106-20 "Now the *w* of the flesh are — *Gal* 5 19
of Thy hands
ph 200-14 dominion over the *w* of Thy hands — *Psal* 8 6
on metaphysics
s 116-13 *W* on metaphysics leave the grand point untouched
other
t 457- 2 Other *w*, which have borrowed from this book
rather than
o 343-29 mistake which allows words, rather than *w*,
recounting his
s 132- 1 recounting his *w* instead of referring to his
remarkable
o 358-20 than are his remarkable *w*?
that I do
pr 14-20 the *w* that I do shall he do also, — *John* 14 12
a 42-31 the *w* that I do shall he do also" — *John* 14 12
52-27 the *w* that I do shall he do also," — *John* 14 12
sp 93- 4 the *w* that I do shall he do also," — *John* 14 12.
b 326- 5 the *w* that I do shall he do also" — *John* 14 12
their
pref x-30 lest their *w* be reproved.
without
a 22-26 nor by pinning one's faith without *w*
without thy
o 343- 4 thy faith without thy *w*, — *Jas.* 2 18
r 487-26 thy faith without thy *w*, — *Jas.* 2 18.
wonderful
a 46- 2 did not perform many wonderful *w*, until
r 493-29 by doing many wonderful *w* through the
word and
p 364- 6 that through his word and *w* they might
words and
a 53-12 His words and *w* were unknown to the
o 360-32 on the very basis of Jesus' words and *w*.

pr 4-27 Audible prayer can never do the *w* of
o 350-13 Unless the *w* are comprehended which
358-23 great import to Christianity of those *w*
k 499- * *I know thy w*" — *Rev* 3 8
gl 579- * *I know thy w* — *Rev* 3 8.

works (verb)
m 67-12 the mariner *w* on and awaits the issue.
s 155-18 general belief, . . . *w* against C. S.,
f 251-12 Truth *w* out the nothingness of error
c 259-23 God, Spirit, *w* spiritually, not materially.
263- 8 and *w* only as God *w*,
o 342-19 which *w* according to the Scriptures
p 401- 2 its own enemy, and *w* against itself;
r 467-21 The belief that . . . is an error that *w* ill.
ap 561- 2 *w* out the ends of eternal good

world (*see also* world's)
acknowledged not
a 54- 5 The *w* acknowledged not his righteousness,
all the
a 37-29 "Go ye into all the *w*, and preach — *Mark* 16 15.
s 138-28 "Go ye into all the *w*, and preach — *Mark* 16 15.
o 342-10 "Go ye into all the *w*, and preach — *Mark* 16 15.

world

beginning of the
s 129-15 not since the beginning of the *w*,"—*Matt* 24·21.

believes in
g 517-15 The *w* believes in many persons;

citizens of the
f 227-24 Citizens of the *w*, accept the

convulses the
f 223-14 The question, . . . convulses the *w*.

could not
a 53-16 The *w* could not interpret aright the

creation of the
r 479-31 from the creation of the *w*,—*Rom.* 1:20.

describe the
pref ix- 6 yet he cannot describe the *w*

end of the
t 446-23 even unto the end of the *w* "—*Matt* 28.20

feels the
f 224- 2 for the *w* feels the alterative effect of truth

flooding the

pr 15-26 hidden from the *w*, but known to God
m 64- 7 unspotted from the *w*."—*Jas* 1.27
f 243- 1 We may hide spiritual ignorance from the *w*,

guard over a
a 48- 6 held uncomplaining guard over a *w*

homage of the
a 42-10 Though entitled to the homage of the *w*

is asleep
sp 95-28 the *w* is asleep in the cradle of infancy,

is benefited by
t 463-32 said to the author, "The *w* is benefited by

light of the
p 367-20 "Ye are the light of the *w* —*Matt.* 5 14.

living in this
sp 73- 3 one person, living in this *w*,

material
(*see* **material**)

must grow
pr 10- 5 *w* must grow to the spiritual understanding of

new era for the
a 43-19 opened a new era for the *w*.

newly discovered
pref viii-32 in the newly discovered *w* of Spirit

of error
pr 13-30 *w* of error is ignorant of the world of Truth,

of sensation
pr 13-31 *w* of sensation is not cognizant of

of sin
sp 82-31 In a *w* of sin and sensuality

of Truth
pr 13-30 world of error is ignorant of the *w* of Truth,

outward
pref ix- 3 A child drinks in the outward *w*

ap 570-21 nor again sink the *w* into the deep waters

sins of the
s 150-17 to take away the sins of the *w*
b 334-19 taking away the sins of the *w*,

this
pr 5-15
a 29-11
36-23
m 69-26
an 103- 4
f 225- 8
c 267-26
b 270-22
325-25

to battle
r 493-16 Science has called the *w* to battle over this

unknown to the
a 53-12 His words and works were unknown to the *w*

visible
s 118- 9 hidden in sacred secrecy from the visible *w*

was not worthy
a 28-30 "of whom the *w* was not worthy,"—*Heb.* 11 38

whole
a 45- 9 for the salvation of the whole *w* from sin,
o 344-22 one which should be presented to the whole *w*,
ap 567-16 which deceiveth the whole *w*,—*Rev.* 12 9

world

wicked
pr 4-24 but in this wicked *w* goodness will

with the
a 28-26 Christianity to-day is at peace with the *w*

a 47-22 the *w* generally loves a lie better than Truth,
m 69-28
s 136-10
158-20
f 209-10
213-22
235-28
248-20
252-24
b 317-12
o 348-26
354- 5
p 379- 6
394-15
r 486-32

worldliness
t 459- 6 gain heavenly riches by forsaking all *w*.

worldling's
t 459- 8 nothing in common with the *w* affections,

worldly
a 21-25 the *w* man is at the beck and call of error,
s 142-23 purge the temples of their vain traffic in *w*
ph 168- 2 is a poor shift for the weak and *w*,
f 238-23 arise from *w* weakness.
t 459- 5 achieves no *w* honors except by sacrifice,

worldly-minded
a 36-17 preclude C S. from finding favor with the *w*.

world's
pref ix- 5 He is as sure of the *w* existence as he is of his own,
a 47-10 The *w* ingratitude and hatred towards
48-17
48-18
50-31
52-10
53-13
m 65-16

world-wide
f 226- 3 the banishment of a *w* slavery,

worm
sp 74-18 caterpillar, transformed . . . is no longer a *w*,
74-19 to fraternize with or control the *w*
p 407- 5 attractive to no creature except a loathsome *w*,
g 515- 4 Patience is symbolized by the tireless *w*,

worms
sp 81-21
ph 172-27
f 244-10
b 320-31
p 413-31
r 488-27

worse
pr 5-27 He grows *w* who continues in sin
m 64-28
an 104-27
s 157-27
ph 194- 8
f 202- 9
o 358- 6
p 396-12
408- 3
t 446- 6
r 474- 7
g 533-24
ap 564- 7

worship

affection, and
pr 9-21 merely material sensation, affection, and *w*.

attempted
o 351-28 in their attempted *w* of the spiritual

congregate for
gl 595-10 where mortals congregate for *w*.

expressed by
g 541-10 than for the *w* expressed by Cain's fruit?

forms of
pr 10-17 One of the forms of *w* in Thibet is

Jewish
o 350-31 In Jewish *w* the Word was materially

materializes
pr 5- 1 materializes *w* hinders man's

more exalted
f 203-13 a more exalted *w* and self-abnegation.

no ritualistic
a 20-10 but he established no ritualistic *w*

of God
ph 200- 5 Moses advanced a nation to the *w* of God

worship

outward
pr 4- 9 Outward w is not of itself sufficient

pagan
ph 200- 2 Pagan w began with muscularity,

Phœnician
g 524- 2 is seen in the Phœnician w of Baal,

public
a 40-29 has come so generally to mean public w

religion and
a 26-31 no form or system of religion and w,

true
s 140-20 are but types and shadows of true w.

worldly
s 142-23 their vain traffic in worldly w

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a 31-27
40-27
sp 93- 7
s 140-16
140-16
140-21
b 280-12
o 351-30
p 428-16
ap 576-13
gl 596- 9 Acts

worshipped
g 524-11 "a man of war," a tribal god to be w. —Exod 15 3.
ap 576-13 for He must be w in spirit and in love

worshipper
pr 12-27 Does Deity interpose in behalf of one w,

worshipping
s 140-18 W through the medium of matter is paganism

worships
ph 187- 8 and then w and fears them

worst
a 24- 6 instigated sometimes by the w passions
ph 176-19 Mortal mind is the w foe of the body,
p 396- 1 a moral offence is indeed the w of diseases.

worth
pref x-17 have proved the w of her teachings
f 239- 8 let w be judged according to wisdom,
g 523-14 It may be w while here to remark that,

worthies
p 439-17 in the perturbed faces of these w,
r 483-20 To those ancient w, and to Christ Jesus,
g 514-31 a source of strength to the ancient w.

worthiness
pr 4-15 attest our w to be partakers of Love.

worthless
g 529-29 we know that they are w and unreal

worthy
pr 4- 8
a 28-23
28-30
m 58-13
69-28
s 135- 9 Spiritual evolution alone is w of
o 352-30 no longer seeming w of fear or honor
p 434-29 "w of death, or of bonds" — Acts 23 29
g 525-20 Everything good or w, God made
fr 600- * That ye might walk w — Col 1 10

would-be
ph 180- 6 when he sees his w healers busy,
p 365-26 through the w healer,
t 445- 4 attacks of the w *mental assassin*,

wound
f 214-26 when a w on the retina may end the
p 385 19 If you sprain the muscles or w the flesh,

wounded
a 44-16 bind up the w side and lacerated feet,
f 237- 2 A little girl, . . . badly w her finger.

wounds
p 393-22 would suffer no more from tension or w
t 462-27 when and how to probe the self-inflicted w

woven
f 242-25 The divine Science of man is w into

wrath
a 22-27 Whosoever believeth that w is righteous
22-32 W which is only appeased is not destroyed,
23- 6 That God's w should be vented upon His
49-23 but is above the reach of human w,

wrath
an 106-22 emulations, w, strife, seditions, — Gal 5 20.
s 140-24 w, repentance, and human changeableness.
b 339-14, 15 "w against the day of w." — Rom 2 5.
ap 566-23 Be Thou, longsuffering, slow to w,
568-22 having great w, because he — Rev. 12 12.

wrathful
ap 574-29 suffering sense deems w and afflictive,

wreck
m 61-23 or reduce him to a loathsome w ?
67-15 Hoping and working, one should stick to the w,

wrench
c 265-31 if they w away false pleasurable beliefs

wrested
ph 178-14 When w from human belief and

wrestle
r 483-23 which w with material observations alone,

wrestled
gl 583- 7 who, having w with error, sin, and sense,

wrestles
ap 567- 5 spiritual strength w and prevails

wrestling
b 308-16 Jacob was *alone*, w with error,

wretched
sp 77-29 consigns the . to a w purgatory,
b 296-32 It says to mortals, "You are w !"

wrinkles
f 245-14 no care-lined face, no w nor gray hair,

wrists
t 449- 1 With your own w manacled,

write
pref viii-28 As early as 1862 she began to w down

writer
b 279- 3 A New Testament w plainly describes
o 347- 8 This w infers that if anything needs to
ap 572- 8 profound counsel of the inspired w
gl 579- 4 elucidates the meaning of the inspired w.

writer's
(*see* Eddy, Mrs. Mary Baker G.)

writers
b 319-26 uninspired w, who only wrote
g 537-24 Inspired w interpret the Word spiritually,

writes
a 45-10
f 208-17
244-11
b 324-27
325-10
ap 558- 1
574- 5
576- 9

writing
pref ix-26 Before w this work, SCIENCE AND HEALTH,

written
pref ix-12
s 164-28
f 242-23
r 496-27
g 536- 2
ap 558- *
561-30

wrong

disbelief in the
a 29- 8 and disbelief in the w.

done another
t 449- 7 The w done another reacts most heavily

freedom from
f 236-29 because of their freedom from w

greatest
p 368- 1 The greatest w is but a suppositional

intentional
f 251-28 Ignorance, like intentional w, is not

learned the
b 326-28 He learned the w that he had done

meet the
b 327-23 Moral courage is requisite to meet the w

positive
r 491- 8 a negative right and a positive w,

practise
f 253-18 If you believe in and practise w knowingly,

right and
t 453- 6 Right and w, truth and error,
g 531- 7 error, . . . that mind and soul are both right and w.

self-evidently
g 539-22 exposed by our Master as self-evidently w.

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pr 9- 3 The w lies in unmerited censure,
ph 166- 6 the healing effort is made on the w side,
173- 6 and very much in the w.

wrong
ph 184- 3
195-27
f 208- 9
210-20
253-23
c 265-21
b 314-32
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326-19
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o 357-20
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p 396-20
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t 446-18
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451-29
452- 5
452-25
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453-28
454-16
r 489-29
491-10

wrong-doer
p 404- 6 by exhibiting to the *w·* the suffering which
gl 597-24 Will, as a quality of so-called mortal mind, is a *w·*,

wrong-doing
p 385-14 from all penalties but those due for *w·*.
405-24 The abiding consciousness of *w·* tends to
r 480-22 which seems to make men capable of *w·*.
g 539-13 How then has man a basis for *w·*?

wronged
m 63-29 the *w·*, and perchance impoverished, woman

wrongly
o 343-18 proving by what are *w·* called miracles,
t 452-31 the inclination or power to practise *w·*

wrongness
an 104-16 and the consequent *w·* of the opposite

wrote
a 20-27
29-12
sp 82- 5
an 106-19
b 319-26
p 382-25

wrought
pr 13-23 and so we cannot grasp the wonders *w·* by
a 39- 6 He *w·* a full salvation from sin, sickness, and
s 117-21 in the miracles (marvels) *w·* by Jesus
132-23 if it is *w·* on any but a material and
133-16 *w·* wonders for the people of God
150-13 Now, as then, signs and wonders are *w·*
154-22
ph 185-17
f 202- 4
g 540-13
ap 570-27

wrung
a 50- 7 *w·* from Jesus' lips the awful cry,
50-32 *w·* from his faithful lips the plaintive cry,

X, Y

Xantippe
m 66-28 making his *X·* a discipline for his

yard
ph 193-19 The next day I saw him in the *y*.

Yawah
s 133-29 The Jewish conception of God, as *Y·*,
g 523- 9 And the Lord God [Jehovah, *Y·*] — *Gen.* 2 : 21.

yawn
s 153-25, 26 we *y* because they *y*,

yea
a 31-30
37-22
sp 84-17
98-22
s 128-25
ph 171-22
b 301- 1
332-12
o 346-12
p 366-10
g 505-19
509-27
529-15
535- 2
ap 578-10

year
pref viii-26
xi-27
s 107- 1
121-26
f 246-25
gl 594-17
598-19 definition of
599- 1 mortal thought, the divisor of which is the solar *y·*.

yearning
pr 13- 7
a 48- 7
49-13
s 111-25
137- 8

yearnings
b 314- 5 had quenched all earthly *y·*.

years
all the
m 59- 5 should wait on all the *y·* of married life.
days, and
g 509-13 and for days, and *y*. — *Gen.* 1 : 14.
during the
pref ix-23 This was during the *y·* 1867 and 1868.
early
f 245- 5 Disappointed in love in her early *y·*,
o 351- 9 became a member . . . in early *y*.

years
few
f 206-20 for the brief space of a few *y·*
in after
m 62-10 those parents should not, in after *y*, complain
many
pr 9- 2 During many *y·* the author has been most grateful
s 107- 5 graciously fitting me during many *y·* for the
f 221- 2 For many *y*, she ate only bread and
222-17 For many *y* she had been kept alive,
p 380-22 Many *y* ago the author made a . . . discovery,
months or
f 237- 7 It might have been months or *y·* before
nineteen hundred
s 122- 9 exposed nineteen hundred *y·* ago
f 232-18 as it did over nineteen hundred *y* ago,
of servitude
f 226-22 wearing out *y* of servitude to an
riper
f 248- 6 Men and women of riper *y·* and larger lessons
seven
pref xii- 6 During seven *y·* over four thousand students
six thousand
ap 560- 3 typical of six thousand *y·* since Adam,
solar
f 246-10 The measurement of life by solar *y·* robs youth
Soul-filled
gl 599- 2 Eternity is God's measurement of Soul-filled *y·*.
thousand
g 504-23 with the Lord as a thousand *y*." — *II Pet.* 3 : 8.
504-25 whereas a thousand *y* of human doctrines,
gl 598-21 with the Lord as a thousand *y·*." — *II Pet.* 3 : 8.
three
s 109-11 For three *y·* after my discovery, I sought
threescore
f 246-22 would enjoy more than threescore *y·* and ten
two
pref xii-16 conviction that the next two *y·* of her life
weary
f 221-10 She passed many weary *y·* in hunger and

sp 80-23 French toy which *y·* ago pleased so many people
f 245- 8 taking no note of *y·*, she stood daily
245-21 I had not made her old,
b 333-18 without beginning of *y·* or end of days

yeast
s 118-24 as *y·* changes the chemical properties of meal

yesterday
pr 2-32 "the same *y·*, and to-day, — *Heb.* 13 : 8.
a 37- 2 brings suffering as much to-day as *y·*.
s 112-20 "the same *y·*, and to-day, — *Heb.* 13 : 8.
143- 3 to-day, as *y*, Christ casts out evils
f 249-18 "the same *y·*, and to-day, — *Heb.* 13 : 8.
b 283- 7 "*y·*, and to-day, and forever." — *Heb.* 13 : 8.

yesterday
b 322-15 The necromancy of *y* foreshadowed the
g 546- 5 "the same *y*, and to-day, — *Heb* 13 8.

yet
pref vii- 5 *y* it traversed the night, and came
ix- 5 *y* he cannot describe the world
pr 3-23 *y* return thanks to God for all blessings,
a 20-12 and *y* be sensual and sinful
20-20 *Y* he swerved not, well knowing that
26- 5 *y* Jesus spares us not one individual
32-22 *y* Jesus prayed and gave them bread
38-13
53- 4
m 66- 5
67-11
sp 80- 9
81- 4
81-22
82- 5
83- 3
87-23
90-21
92-32
97- 9
99- 4
s 107-16
112-28
122-10
129-26
132-19
132-32
139-11
153- 7
155- 7
156- 7
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ph 165- *
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190- 6
196- 3
f 202-28
217-11
218- 3
219-23
220- 3
222-19
b 274-30
278-21
310-20
312-12
312-16
312-18 *y* God is Truth
320-31 *y* in the latter days he should stand
346-27 *Y*, in your concept, the tooth,
o 353-15
354- 8
359- 4
360- 7
361- 1
p 362- *
416- 9
423- 2
t 443- *
448- 1
453-22
460-10
r 474-19
486-19
g 504- 8
506-29
508-16
512-15
513-11
523- 1
524-23
545-19
552-20
ap 570- 5
571-14
572-23
573- 3
576- 6
576-28
576-30
gl 598- 6

yield
pref viii- 6 must *y* to the harmony of spiritual sense,
xi- 8
sp 96-23
s 151-29
152- 1
162-11
ph 176-30
178-21
189- 1
200-23
f 201-10
234- 6
c 256- 2
b 287-30
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t 450-15
450-16
r 471-11
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g 507-19
ap 562-14
gl 589- 6

yielded
b 291- 8
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t 450-17

yielding
a 39-14
ph 184-11
b 268- 7 to
p 375-14
413- 3
g 507-12
507-12
508-10
508-10
518- 8
gl 586-23
593-11

yields
sp 85- 5
ph 188- 1
b 281- 1
318-21
322-19
329-31
o 353- 6
p 409-18
414- 5
426- 3
r 485-24
489-11
g 543- 3
ap 576-31
577- 1
gl 584-15

yoke
g 555- 5 the physical organism under the *y* of disease.

yore
s 132-20 To-day, as of *y*, unconscious of the reappearing
f 226-29 the Pharaohs, who to-day, as of *y*,
r 481- 5 Like the archpriests of *y*, man is free

you
gl 599- 3 definition of

young
s 161- 8 the Bible case of the three *y* Hebrew captives,
ph 191-11 "where the *y* child was," — *Matt* 2 9
195-27 Novels, . . . fill our *y* readers with wrong
f 244-23
245-10
245-13
245-24
245-25
245-28
p 412-28
g 514-24

Young, John
f 208-17 John *Y* of Edinburgh writes

youngest
r 261-15 as actively as the *y* member of the company.

youth
f 236-31 *y* makes easy and rapid strides towards Truth
245-15 *y* sat gently on cheek and brow,
245-18 This instance of *y* preserved furnishes a
246-10 robs *y* and gives ugliness to age.
r 471-24 subscribed to an orthodox creed in early *y*.

Z

APPENDIX A

INDEX TO THE MARGINAL HEADINGS

IN

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES



INDEX TO THE MARGINAL HEADINGS

IN

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

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APPENDIX B

LIST OF THE SCRIPTURAL QUOTATIONS

IN

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES



LIST OF THE SCRIPTURAL QUOTATIONS

IN

SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

OLD TESTAMENT

Genesis

1 1 [illegible]

1 1, 2 [illegible]

1 2 And the earth was without form, and void, and darkness was upon the face of the deep And the spirit of God moved upon the face of the waters —*g* 503-6

1 2 "darkness upon the face of the deep,"—*b* 338-18

1 3 And God said, Let there be light and there was light —*g* 503-18

1 3 "Let there be light"—*c* 255-3, *g* 556-19

1 4 [illegible]

1 5 [illegible]

1 5 [illegible]

1 6 And God said, Let there be a firmament in the [illegible]

1 7 [illegible]

1 8 [illegible]

1 9 [illegible]

1 10 [illegible]

1 10 [illegible]

1 11 [illegible]

1 11 [illegible]

1 12 [illegible]

1 13 [illegible]

1 14 [illegible]

1 15 [illegible]

1 16 [illegible]

1 17, 18 [illegible]

Genesis

day and over the night, and to divide the light from the darkness and God saw that it was good. —*g* 511-7.

1 19 And the evening and the morning were the fourth day —*g* 511-15

1 20 [illegible]

1 21 [illegible]

1 22 [illegible]

1 23 [illegible]

1 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind and it was so —*g* 513-14

1 25 [illegible]

1 25 [illegible]

1 26 [illegible]

1 26 [illegible]

1 26 [illegible]

1 26 [illegible]

1 26 [illegible]

1 27 [illegible]

1 27 [illegible]

1 27 [illegible]

1 28 [illegible]

1 28 "multiply and replenish the earth"—*g* 511-4.

1 29, 30 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the [illegible]

1 31 [illegible]

Genesis

1 · 31

2 1

2 2

2 4

2 . 4, 5

2 5

2 5 "every plant of the field before it was in the earth." — g 520-4.

2 5

2 6

2 6

2 7

2 9

2 9

2 9

2 9

2 9

2 15

2 16, 17

2 17 "the tree of the knowledge of good and evil," — f 220-27

2 17

2 17

2 17

2 17

2 19

2 21, 22

3 1-3

3 1

3 4, 5

3 5 "Ye shall be as gods" — b 280-21, 307-5; g 541-24, 544-21, gl 587-15

3 . 9, 10

3 9

3 9

3 11, 12

3 13

Genesis

3 . 14, 15 And the Lord God [Jehovah] said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise

3 : 16

3 · 16

3 · 17-19

3 · 19

3 . 22-24

3 · 22

3 24

4 · 1

4 : 1

4 3, 4

4 4, 5

4 : 8

4 · 9

4 10, 11

4 15

4 16

5 · 24

6 3

8 21

9 · 6

13 8

18 · 25

32 · 26 "Let me go, for the day breaketh;

32 27 "What is thy name?" — b 308-29.

"as a prince" — b 308-30

"power with God and with men." — b 308-31

" "Tell me, I pray thee, *thy* name," — b 308-32

4 8 "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign" — b 321-27.

6 . 3 *And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by My name Jehovah was I not known to them* — g 501-*.

15 3 "a man of war," — g 524-10.

15 · 18 "the Lord shall reign forever" — pref vii-20

15 26 "I am the Lord that healeth thee," — b 276-2

20 3 "Thou shalt have no other gods before me." — a 19-29, b 280-18; 340-15, r 467-3.

20 10 "stranger that is within thy gates," — s 140-20.

Exodus

20 13 "Thou shalt not kill" — *m* 56-19
20 14 "Thou shalt not commit adultery," — *m* 56-18.
20 15 "Thou shalt not steal" — *s* 112-31
33 20 "Thou canst not see My face, for there shall no man see Me, and live." — *s* 140-5.

Deuteronomy

4 35 "The Lord He is God [good], there is none else beside Him." — *p* 414-21
6 4 "Hear, O Israel the Lord our God is one Lord" — *c* 256-12.
29 20 "The anger of the Lord" — *b* 293-25.

I Kings

19 12 "still, small voice" — *b* 323-29, *p* 307-25, *ap* 559-8

Job

3 25 "The thing which I greatly feared is come upon me." — *p* 411-1
4 17, 18 Shall mortal man be more just than God?
Shall man be more pure than his Maker?
Behold, He putteth no trust in His ministering spirits,
[illegible]

11 7 [illegible]
14 1 [illegible]
14 1
18 14
19 26
22 21
33 24 "I have found a ransom" — *b* 276-3
34 3 "The ear trieth words, as the mouth tasteth meat" — *s* 115-8
38 7 [illegible]
38 28
38 32
38 32
42 5

Psalms

8 6 [illegible]
14 2
17 15
19 7
19 8
23 1-6
23 2
23 4
29 2
36 9
36 9
37 11
37 35
43 11
46 1 "God is our refuge and strength, a very present help in trouble" — *t* 444-11
46 1 "a very present help in trouble" — *pr* 13-1; *f* 202-27
46 6 "He uttered His voice, the earth melted." — *sp* 97-26.
48 1 *Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness* — *ap* 558-*
48 2 "Beautiful for situation, the joy of the whole earth, is mount Zion on the sides of the north, the city of the great King" — *ap* 575-22.

Psalms

50 10 "the cattle upon a thousand hills" — *g* 514-16.
51 5 "shapen in iniquity," — *g* 540-23
78 19 "Can God furnish a table in the wilderness?" — *s* 135-19
89 50, 51 *Remember, Lord, the reproach of Thy servants,* [illegible]
91 6 [illegible]
93 2
93 4
102 26 [illegible]
103 15, 16
107 20
111 10
114 5-7
118 16
146 10

Proverbs

4 18 [illegible]
9 9
23 7
23 27
28 13

Isaiah

[illegible]
11 6
28 10
40 31
40 31
45 7
52 7
52 7
53 1
53 3
53 3
53 4
53 5
53 7

Isaiah
53 7
53 7
53 8
55 1
55 7 "Let the wicked forsake his way, and the unrighteous man his thoughts " — *f* 239-14
55 7 "forsake his way, and the unrighteous man his thoughts " — *s* 139-1.

Jeremiah
5 19 "strange gods " — *g* 524-7.
31 34 "they shall all know Me [God], from the least of them unto the greatest." — *f* 242-4.

Lamentations
"aside the right of a man before the face of t[he] Most High," — *a* 49-31.

"the fathers have eaten sour grapes, and the ch[il]dren's teeth are set on edge " — *f* 211-19
"He come whose right it is." — *f* 223-32

Daniel
4 35
7 9

Habakkuk
1 13 "of purer eyes than to behold evil," — *f* 243-2[illegible] *o* 357-4.

NEW TESTAMENT

Matthew
1 23
2 9
3 3 — *f* 208-
3 10
3 15
4 4
5 8
5 13
5 13
5 14
5 17
5 25
5 25
5 26
5 38
5 39
5 48
5 48
5 48
6 6
6 7
6 8
6 9
6 9
6 10 Thy kingdom come — *pr* 16-30
6 10 Thy will be done in earth, as it is in heaven. — *pr* 17-1
6 10 "in earth, as it is in heaven " — *b* 339-24
6 11 Give us this day our daily bread, — *pr* 17-4
6 12 And forgive us our debts, as we forgive our debtors — *pr* 17-6
6 12 "Forgive us our debts," — *pr* 11-2
6 13 And lead us not into temptation, but deliver us from evil, — *pr* 17-8
6 13 For Thine is the kingdom, and the power, and the glory, forever. — *pr* 17-12
6 13
6 19
6 21
6 22
6 24
6 24
6 24
6 25
6 25
6 25
6 25
6 25
7 1
7 2
7 5

Matthew
then shalt thou see clearly to cast out the mot[e] out of thy brother's eye " — *t* 455-14
7 6 "Give not that which is holy unto the dogs, neith[er] cast ye your pearls before swine " — *b* 272-17
7 13
7 16
7 20
7 20 "By their fruits ye shall know them " — *o* 342-2[illegible]
7 29 "as one having authority." — *pr* 14-30
8 10 "I have not found so great faith, no, not in Israel " — *s* 133-6.
8 22 "Follow me; and let the dead bury their dead." — *o* 355-10
8 29
9 6
10 8
10 26
10 28
10 33
11 3 "Art thou he that should come?" — *s* 131-31, [illegible]
11 4-6
11 19
11 19
12 13
12 13
12 25
12 25
12 25
12 27
12 29
12 29
12 33
12 48
12 50 "For whosoever shall do the will of my Fat[her] [illegible] the same is my brother, and
13 15
13 33
13 33
13 35 "[illegible] from the foundation of the world " — *b* 31[illegible]
13 58
15 14
15 19, 20

Matthew

16 : 3 "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" — sp 85–21
16 · 3 "Ye can discern the face of the sky, but can ye not discern the signs of the times?" — g 500–31
16 · 13 "Whom do men say that I, the Son of man, am?" — s 136–11.
16 · 14 "Some say that thou art John the Baptist, some, Elias, and others, Jeremias, or one of the prophets" — s 136–14
16 · 15 "But whom say ye that I am?" — s 137–9
16 16 "Thou art the Christ, the Son of the living God!" — s 137–17.
16 17
16 · 18
16 23
16 23
17 11
19 · 6 *What therefore God hath joined together, let not*
19 19
19 · 24
20 · 16
21 : 31
21 42
21 42
21 44
22 14
22 21
22 29
22 30
22 30
22 37
22 39
23 . 9
23 23
23 27
24 21
24 36
25 12
25 21
25 23
25 23
26 26, 27
26 27
26 40
26 52
27 42
27 46 "My God, why hast Thou forsaken me?" — a 50–6
28 20 "Lo, I am with you alway, even unto the end of the world" — t 440–22
28 20 "Lo, I am with you alway," — b 317–13

Mark

3 24
4 14
4 39
5 41
6 50
8 18
8 18
9 19
9 24
9 25 ...thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" — p 398–2.
9 26 "the spirit [error] cried, and rent him sore and

Mark

came out of him, and he was as one dead," — p 398–4
10 27
11 23, 24
12 30
13 32
13 32
15 34
15 34
16 15
16 15
16 15
16 17, 18
16 17, 18
16 17, 18
16 17
16 17 "them that believe" — a 38–14
16 17 "They shall speak with new tongues" — o 343–22.
16 17 "new tongues," — f 210–1.
16 20 "with signs following" — pr 10–11
16 20 "signs following" — s 110–29, 117–12

Luke

1 33 "of his kingdom there shall be no end," — ap 565–15
2 14 "on earth peace, good-will toward men" — s 150–7; f 226–17.
2 49
4 18
6 38
6 38
7 22
7 34
7 42
7 43
7 48
8 5
8 15
8 45
8 45
8 52
9 · 9
9 : 29
10 · 17
10 : 19
10 21
11 : 14
11 · 15
12 22
12 . 32
13 16
14 · 10
17 21
17 : 21 "is within you," — ap 576–21.
18 8 "When the Son of man cometh, shall he find faith on the earth?" — s 132–26.

Luke

18 : 11 "not as other men" — *pr* 9-1.
18 : 17 "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." — *p* 382-22
19 : 13
20 : 34, 35
20 : 35
22 : 18
22 : 42 "Not my will, but Thine, be done!" — *a* 33-19.
24 : 39 "Spirit hath not flesh and bones, as ye see me have." — *a* 45-27
24 : 39 "flesh and bones" — *b* 313-30.

John

1 : 3
1 : 3
1 : 3
1 : 3 "that was made." — *o* 267-10
1 : 4 *In Him was life, and the life was the light of men* — *g* 501-*.
1 : 4
1 : 5
1 : 6, 8
1 : 11
1 : 14
1 : 20
2 : 19
3 : 8
3 : 8 "tell whence it cometh" — *sp* 78-28.
4 : 23
4 : 23
4 : 29
4 : 29
5 : 14
5 : 17
5 : 18 "himself equal with God," — *s* 133-24.
5 : 19
5 : 26
6 : 33, 6 : 50 "which cometh down from heaven," — *a* 35-26.
6 : 63 "It is the spirit that quickeneth, the flesh profiteth nothing" — *o* 356-15
6 : 70
7 : 16, 17
7 : 23
7 : 24
8 : 11
8 : 43, 44
8 : 44
8 : 44
8 : 44
8 : 44
8 : 44
8 : 43, 46
8 : 51, 52

John

8 : 51
8 : 58
10 : 13
10 : 30
11 : 11
11 : 25
11 : 26
11 : 42
12 : 38
14 : 6
14 : 6 "the way, the truth, and the life," — *o* 353-10.
14 : 6 "I am the way." — *b* 286-11.
14 : 6
14 : 6
14 : 12
14 : 12
14 : 15
14 : 16
14 : 26
14 : 28 "My Father is greater than I" — *b* 333-30.
15 : 18 "If the world hate you, ye know that it hated me
15 : 25
16 : 2, 3
17 : 3
17 : 3
17 : 20
17 : 20
18 : 11
18 : 38
19 : 6, 7
19 : 6
19 : 7
19 : 24
19 : 30

Acts

16 : 31
17 : 23
17 : 23
17 : 23
17 : 28
17 : 28

"worthy of death, or of bonds" — *p* 434-29
"Go thy way for this time; when I have a convenient season I will call for thee" — *a* 40-6
"worthy of death, or of bonds." — *p* 434-29

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." — *r* 479-30
wrath against the day of wrath" — *b* [illegible]
Through breaking the law, dishonorest thou God?" — *o* 343-5
Let God be true, but every [material] man a liar." — *r* 471-20
but every [mortal] man a liar." — *s* 113-24.
For if, when we were enemies, we were reconciled to God by the [seeming] death of His Son, much

Romans

more, being reconciled, we shall be saved by his life." — *a* 45-10

10 14, 15 "How shall they hear without a preacher? and how shall they preach, except they be sent?" — *c* 271-31

14 1 "doubtful disputations" — *o* 342-1.
14 16 "be evil spoken of," — *pr* 4-25

I Corinthians

11 26 "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" — *a* 31-22
13 5 "seeketh not her own" — *g* 538-1
13 7 "hopeth all things, endureth all things," — *pref* xii-23.

15 26 "the last enemy that shall be destroyed," — *f* 210-9
15 50 "Flesh and blood cannot inherit the kingdom of God" — *b* 321-4

II Corinthians

3 17 "Where the Spirit of the Lord is, there is liberty." — *f* 227-18; *r* 481-4
4 4 "the god of this world," — *an* 103-3.
5 1 "eternal in the heavens." — *t* 454-9.

5 8 "willing rather to be absent from the body, and to be present with the Lord." — *f* 216-29, *p* 383-10, *gl* 581-25

"And what concord hath Christ with Belial?" — *f* 216-26, *g* 539-25
"Come out from among them, and be ye separate," — *f* 238-6.

Ephesians

2 12 "having no hope, and without God in the world," — *r* 486-31

2 12 "Work out your own salvation with fear and trembling"

I Thessalonians

4 3 "For this is the will of God." — *gl* 597-22.
5 17 "pray without ceasing" — *pr* 15-21.
5 19, 20 "Quench not the Spirit. Despise not prophesyings." — *r* 490-19

21 · 9 “the bride” — *ap* 561-13.
21 · 14 “the Lamb” — *ap* 561-13
21 16 “lieth foursquare” — *ap* 574-16, 575-8
21 22 And I saw no temple therein for the Lord (
Almighty and the Lamb are the temple of i
ap 576-10
21 22 “no temple [body] therein” — *ap* 576-20.
21. 23 “is the light thereof” — *ap* 558-15.

Revelation
21. 25 “and the gates of it shall not be shut at all by day
for there shall be no night there” — *ap* 575-19
21 · 27 “defileth, . . . or maketh a lie” — *ap* 577-26
21 27 “worketh abomination or maketh a lie” — [illegible]

APPENDIX C

ADDENDUM TO THE CONCORDANCE

ADDENDUM

A

B

force
ph 192-11 a material belief, a blind miscalled *f*,
foregoing
c 266-16 † The author has experienced the *f* prophecy
forever
continue
c 267- 5 They are in and of Spirit, . . . and so *f* continue.
vast
c 266-31 into the vast *f* of Life,

c 267- 9 If this is so, the *f* Father must have
forth
f 241-10 † hypocrisy, malice, hate, revenge, and so *f*,
p 404-29 † envy, dishonesty, fear, and so *f*,
frailty
c 266-30 He is above sin or *f*.

G

gain
c 266-17 lay down their fleshliness and *g*
garments
c 267-27 "let thy *g* be always white." — *Eccl.* 9 8.
generally
c 267- 8 It is *g* conceded that God is Father,
generically
c 267- 6 *G* man is one, and specifically man means
gentleness
gl 592-25 Oil. Consecration, charity, *g*;
given
m 69-11 or to be "*g* in marriage" — *Matt.* 22 30.
glistering
c 267-26 "white and *g*," like the raiment — *Luke* 9 : 29.
glorified
ph 200-29 † Jesus Christ, and him *g*.
God
[illegible]
c 267-12 man and the spiritual universe coexist with *G*.
eternal as
gl 594-11 claim that . . . was as real and eternal as *G*,
infinite
an 103-16 † The maximum of good is the infinite *G*
is Father
c 267- 8 It is generally conceded that *G* is Father,
is one
c 267- 5 *G* is one. The allness of Deity is His oneness.
[illegible]
ph 200-24 the infinite Spirit, named *G*.
offspring of
c 267- 3 offspring of *G* start not from matter or
on the side of
f 201-12 superabundance of being is on the side of *G*,
Science of
s 111-10 as the Science of *G*, Spirit, must,

ph 192-10 Spirit is not separate from *G*.
f 208-13 † absurd to suppose that *G*, produces disease
212- 5 "they shall all know Me [*G*], — *Jer.* 31 : 34.
p 369-26 † psychology, or the Science of Spirit, *G*,
goes
b 284-31 neither sensation nor report *g* from
good (noun)
and evil
ph 187-15 If God made man both *g* and evil,
maximum of
an 103-16 The maximum of *g* is the infinite God

ph 193-13 sins of others should not make *g* men suffer.
o 341-10 * *
gl 594-11 claim that . . . was as real and eternal as God, *g*.
good (adj.)
p 405-18 The *g* man finally can overcome his fear of
govern
f 209- 4 *fear*, or human will *g* mortals.
251-15 † learn how mankind *g* the body
251-17 learn whether they *g* the body through a
251-19 or *g* it from the higher understanding
governs
f 251-15 * *
great
pref ix-30 * *
c 267-10 The *g* I AM made all
grow
f 251- 4 † an abscess should not *g* more painful
grows
f 251- 4 * *

H

hastens
f 251- 2 as it *h* towards self-destruction
hate
f 241-10 envy, hypocrisy, malice, *h*, revenge,
c 266-26 * *
hatred
heat of
p 405- 1 * *

f 201-10 *h*, fear, all sensuality, yield to
p 404-29 *H*, envy, dishonesty, fear,
405- 2 *H* inflames the brutal propensities
have
c 267-14 they *h* the same authority for the
He
c 266-16 Thus *H* teaches mortals to lay down their
heal
f 202-29 yet we rely on a drug . . . to *h* disease, as if
203- 6 shows that matter can neither *h* nor make sick,
b 318-25 and attempts to *h* it with matter.
318-26 † If disease is right it is wrong to *h* it.
heals
b 318-25 * *
heat
of hatred
p 405- 1 * *
heaven
his own
c 266-21 and the saint his own *h* by doing right.
which is in
c 267-17 will of my Father which is in *h*, — *Matt* 12 50

c 266-26 infinite Mind enthroned is *h*.
heavenly
gl 592-25 gentleness, prayer, *h* inspiration
hell
c 266-20 The sinner makes his own *h* by doing evil,
266-27 evil beliefs which originate in mortals are *h*
helpless
p 377-27 * *
hence
an 103-17 * *
f 251- 1 † *h* it is not more imperative
c 267-11 *H* man and the spiritual universe
higher
f 251-25 This process of *h* spiritual understanding
c 267-23 Thought is borrowed from a *h* source
p 419-30 rise into *h* and holier consciousness.
His
c 267- 6 The allness of Deity is *H* oneness.
g 513-26 *H* thoughts are spiritual realities
(*see also* idea)
however
an 103-16 * *
human
belief
p 377-30 Without this ignorant *h* belief, any
mind
f 251-21 acts upon the so-called *h* mind
will
f 209- 4 in proportion as ignorance, *fear*, or *h* will
hypnotic
p 402-31 pleasure or pain of the person under *h* control
hypnotism
f 202-29 † and yet we rely on a drug or *h* . . . as if
hypocrisy
gl 592-28 self-righteousness; vanity; *h*.

I

I
g 533- 6 whereof *I* commanded thee — *Gen.* 3 11.
535-21 the tree of which *I* commanded thee, — *Gen.* 3 17
540- 5 "*I* make peace, and create evil — *Isa.* 45 7
540- 5 *I* the Lord do all these things;" — *Isa.* 45 : 7.
I AM
c 267-10 The great *I A* made all
idea
His
an 103-16 † good is the infinite God and His *i*,
of Spirit
c 264-28 Man is the *i* of Spirit;
spiritual
(*see* spiritual)

mankind
improves
f 251-25 † spiritual understanding improves *m*·
to rule
p 419-26 who, in attempting to rule *m*,
to slay
p 419-26 • •

f 251-15 † learn how *m*· govern the body,

marriage
given in
m 69-11 marry or to be "given in *m*·" — *Matt.* 22 : 30.

marry
m 69-10 *m* or to be "given in marriage" — *Matt.* 22 30

material
belief
ph 192-11 a *m*· belief, a blind miscalled force,
194-16 would presuppose man, . . . a mortal in *m* belief.
body
b 284-31 but neither . . . goes from *m*· body to Mind.
methods
b 318-26 *M* methods are temporary,
pleasures
f 232-28 • •
sense
c 266-22 opposite persecutions of *m*· sense,
b 318-12 We must silence this lie of *m*· sense
things
gl 592-23 knowledge of the nothingness of *m*· things
thought
c 267- 1 Every object in *m*· thought will be destroyed,

materiality
ph 169-25 † whatever good they may seem to receive from *m*.

matter
has no
f 205-10 • •
250-26 *m* has no more sense as a man than
senseless
f 202-29 as if senseless *m*· . . . had more power than
Spirit and
(*see* Spirit)

s 108-26
ph 172- 8
f 203- 5
205-10
c 267- 3
267-23
b 318-25

maximum
an 103-15 The *m*· of good is the infinite God
103-16 • •

Me
f 242- 5 "they shall all know *M*· [God], — *Jer.* 31 : 34.

means
unscientific
f 223-24 supplant unscientific *m* and so-called laws

c 267- 7 specifically man *m*· all men.

men
all
c 267- 7 specifically man means all *m*·.
good
ph 189-14 should not make good *m*· suffer.

mental
assassin
p 419-26 the *m*· assassin, who, in attempting to rule

p 377-26 The cause of all so-called disease is *m*,

mentally
p 404-32 unless it makes him better *m*·,

met
an 103-16 • •

metaphysics
Principle of
p 419-27 the divine Principle of *m*,

method
false
ph 169-14 • •

methods
material
(*see* material)

Mind
divine
(*see* divine)
from material body to
b 284-31 but neither . . . goes from material body to *M*.
infinite
c 266-26 Perfect and infinite *M* enthroned is heaven.
medicine nor
p 404-31 neither material medicine nor *M* can
one
c 267-24 serve as waymarks to the one *M*,
substance is in
c 267- 2 the spiritual idea, whose substance is in *M*,

mind
human
(*see* human)
mortal
(*see* mortal)

s 108-26 † false material sense, of *m*· in matter;

miscalled
ph 192-11 † a material belief, a blind *m* force,

mistaken
p 377-27 a mortal fear, a *m* belief or

mocking
f 241-12 what a *m* spectacle is sin!

more
ph 189-14 • •
f 202-30 as if senseless matter . . . had *m*· power than
250-26 matter has no *m* sense as a man than
251- 1 hence it is not *m* imperative
251- 4 an abscess should not grow *m* painful
251- 5 neither should a fever become *m* severe
c 267-20 *m*· than is detected upon the surface,

mortal (noun)
corporeal
gl 592-22 NOAH A corporeal *m*;

ph 194-16 would presuppose man, . . . a *m*· in

mortal (adj)
fear
p 377-26 a *m*· fear, a mistaken belief or
man
f 250-26 • •
mind
f 202-30 † senseless matter or erring *m*· mind
251- 3 The so-called belief of *m* mind
251-15 • •
251-25 • •

mortals
govern
f 209- 4 as ignorance, . . . or human will govern *m*.
He teaches
c 266-17 He teaches *m* to lay down their fleshliness
must follow
c 266-24 *M* must follow Jesus' sayings

f 251-17 • •
c 266-27 † evil beliefs which originate in *m* are hell.
267-19 in the light of divine Science, *m*· present

mother
c 267-15 the same authority for the appellative *m*,
267-18 my brother, and sister, and *m*." — *Matt* 12 50

N

named
ph 200-24 the infinite Spirit, *n*· God.

necessity
belief in the
f 251-18 belief in the *n*· of sickness and death,

f 205-14 Where then is the *n*· for recreation or

neither
f 203- 6 † matter can *n*· heal nor make sick,
205-10 † matter has *n* intelligence, life, nor
232-32 † *n* place nor opportunity in Science for error
251- 5 † *n*· should a fever become more severe
b 279-13 † Spirit and matter can *n* coexist nor
284-30 † but *n*· sensation nor report goes from
o 358-13 † C. S. is *n*· made up of contradictory
p 415- 2 † disease is *n* a cause nor an effect.

never
f 250- 9 Spirit is the Ego . . . which *n* errs,

Night
gl 592-21 † definition of

nineteen
a 46- 8 • •

Noah
gl 592-22 definition of

nothing
b 288-10 *N*· sensual or sinful is immortal

nothingness
gl 592-23 knowledge of the *n*· of material things

rests
b 283-12 admits of no error, but *r* upon understanding
reveals
ph 172-12 Science *r* the eternal chain of existence
revenge
gl 593- 8 † animal magnetism; envy; *r*.
reversal
c 267-24 by *r*, errors serve as waymarks
right (noun)
c 266-21 and the saint his own heaven by doing *r*.
right (adj)
b 318-25 † If disease is *r* it is wrong to heal it.
rise
p 419-30 *r* into higher and holier consciousness
robes
c 267-26 *r* of Spirit are "white and — *Luke* 9 29.
rule
p 419-26 † assassin, who, in attempting to *r* mankind,

S

said
ph 200-25 † St. Paul *s*: "For I determined — *I Cor* 2 : 2
(*see also* Jesus)
saint
c 266-21 and the *s* his own heaven by doing right.
salvation
p 442-26 "Work out your own *s* — *Phil.* 2 12.
same
c 267-14 the *s* authority for the appellative mother,
267-17 *s* is my brother, and sister, — *Matt* 12 50.
save
ph 200-26 † *s* Jesus Christ, and him crucified." — *I Cor* 2 2.
200-28 † *s* Jesus Christ, and him glorified
sayings
c 266-24 Mortals must follow Jesus' *s*
says
ph 200-27 † C. S *s*: I am determined not to
p 442-25 St Paul *s*, " Work out your — *Phil* 2 12
Science
Christian
ph 200 27 † C *S* says I am determined not to
c 266-19 Universal Love is the divine way in C *S*.
o 358-13 C *S* is neither made up of contradictory
divine
c 267-19 examined in the light of divine *S*,
of God
s 111- 9 as the *S* of God, Spirit, must,
of Soul
p 369-26 • •
of Spirit
p 369-26 psychology, or the *S* of Spirit, God,

———

an 103-17 • •
f 211-23 † transfer of the thoughts . . . *S* renders impossible
232-32 neither place nor opportunity in *S* for error
Scientists
Christian
c 267-13 Christian *S* understand that, . . they have
second
f 204-13 The so-called *s* power, evil, is the unlikeness
seem
ph 189-13 • •
seems
f 231- 1 • •
self-[illegible]

[illegible] us belief; *s*;

life, nor
f 2?6-11 matter has neither intelligence, life, nor *s*.
no
b 284-30 • •

———

b 284-30 neither *s* nor report goes from material body
sense
and Soul
f 249-21 how to divide between *s* and Soul.
corporeal
p 3?- 9 • •
material
(*see* material)
no more
f 2?-26 matter has no more *s* as a man than

sense
pains of
(*see* pains)
religious
c 267-14 in a religious *s*, they have the same authority
senseless
f 202-29 as if *s* matter . . . had more power than
sensual
b 296-10 Nothing *s* or sinful is immortal
sensuality
all
f 201-10 false appetites, hatred, fear, all *s*,

———

gl 593- 7 Error; fear; inflammation, *s*;
sensuous
gl 592-27 PHARISEE. Corporeal and *s* belief;
separate
ph 192-10 † Spirit is not *s* from God.
serve
f 211-23 • •
c 267-24 by reversal, errors *s* as waymarks to the
severe
f 251- 5 neither should a fever become more *s*
shows
f 203- 5 *s* that matter can neither heal nor
sick (adj)
f 203- 6 matter can neither heal nor make *s*,
p 404-30 envy, dishonesty, fear, . . . make a man *s*,
silence
b 318-12 We must *s* this lie of material sense
sin
above
c 266-30 He is above *s* or frailty
and death
b 318-14 brought the belief of *s* and death
and sorrow
f 203-29 • •
belief of
(*see* belief)
disease, or death
p 380- 9 † the demands of *s*, disease, or death,
fear of
p 405-19 man finally can overcome his fear of *s*.
sorrow, and death
f 203-29 † the waves of *s*, sorrow, and death beat in vain
since
c 267-20 *s* inverted thoughts and erroneous beliefs
sinful
b 296-10 Nothing sensual or *s* is immortal
sinner
c 266-20 The *s* makes his own hell
sinners
ph 189-14 • •
sins
of others
ph 189-13 *s* of others should not make good men suffer
sister
c 267-15 as for that of brother and *s*
267-17 my brother, and *s*, and mother " — *Matt* 12 50.
slay
p 419-26 • •
slumbers
f 250- 9 • •
so-called
f 204-13 † The *s* second power, evil, is the unlikeness
232-28 † the *s* pleasures and pains of sense
251- 2 † The *s* belief of mortal mind
251-21 † acts upon the *s* human mind
p 377-26 † cause of all *s* disease is mental,
(† *see also* laws)
solution
pref ix-32 degrees by which she came at length to its *s*,
sorrow
and death
f 203-30 † waves of sin, *s*, and death beat in vain
sin and
f 203-30 • •
sort
f 233- 1 nor opportunity in Science for error of any *s*.
Soul
divine
ph 200-24 • •
Science of
s 122- 8 material senses' reversal of the Science of *S*
131- 9 opposition of sensuous man to the Science of *S*



rests

b 283-12 admits of no error, but *r* upon understanding.

reveals

ph 172-12 Science *r* the eternal chain of existence

revenge

gl 593- 8 † animal magnetism; envy; *r*.

reversal

c 267-24 by *r*, errors serve as waymarks

right (noun)

c 266-21 and the saint his own heaven by doing *r*.

right (adj.)

b 318-25 † If disease is *r* it is wrong to heal it.

rise

p 419-30 *r* into higher and holier consciousness.

robes

c 267-26 *r* of Spirit are "white and — *Luke* 9 29

rule

p 419-26 † assassin, who, in attempting to *r* mankind,

S

said

ph 200-25 † St. Paul *s*: "For I determined — *I Cor* 2:2.

(*see also* Jesus)

saint

c 266-21 and the *s* his own heaven by doing right.

salvation

p 442-26 "Work out your own *s* — *Phil.* 2.12.

same

c 267-14 the *s* authority for the appellative mother,

267-17 *s* is my brother, and sister, — *Matt.* 12.50.

save

ph 200-26 † *s* Jesus Christ, and him crucified." — *I Cor* 2 2.

200-28 † *s* Jesus Christ, and him glorified

sayings

c 266-24 Mortals must follow Jesus' *s*

says

ph 200-27 † C. S. *s* . I am determined not to

p 442-25 St Paul *s*, "Work out your — *Phil* 2·12.

Science

Christian

ph 200-27 † C S says: I am determined not to

c 266-19 Universal Love is the divine way in C S.

o 358-13 C S is neither made up of contradictory

divine

c 267-19 examined in the light of divine *S*,

of God

s 111- 9 as the *S* of God, Spirit, must,

of Soul

p 369-26 • •

of Spirit

p 369-26 psychology, or the *S* of Spirit, God,

———

an 103-17 • •

f 211-23 † transfer of the thoughts . . . *S* renders impossible.

232-32 neither place nor opportunity in *S* for error

Scientists

Christian

c 267-13 Christian *S* understand that, . . . they have

second

f 204-13 The so-called *s* power, evil, is the unlikeness

seem

ph 189-13 • •

seems

f 251- 1 • •

self-righteousness

gl 592-27 PHARISEE. Corporeal and sensuous belief; *s*;

sensation

life, nor

f 243-11 matter has neither intelligence, life, nor *s*,

no

b 284-30 • •

———

b 284-30 neither *s* nor report goes from material body

sense

and Soul

f 213-31 how to divide between *s* and Soul.

corporeal

p 385- 9 • •

material

(*see* material)

no more

f 250-26 matter has no more *s* as a man than

pains of

(*see* pains)

religious

c 267-14 in a religious *s*, they have the same authority

senseless

f 202-29 as if *s* matter . . . had more power than

sensual

b 296-10 Nothing *s* or sinful is immortal.

sensuality

all

f 201-10 false appetites, hatred, fear, all *s*,

———

gl 593- 7 Error, fear; inflammation; *s*;

sensuous

gl 592-27 PHARISEE. Corporeal and *s* belief,

separate

ph 192-10 † Spirit is not *s* from God.

serve

f 211-23 • •

c 267-24 by reversal, errors *s* as waymarks to the

severe

f 251- 5 neither should a fever become more *s*

shows

f 203- 5 *s* that matter can neither heal nor

sick (adj.)

f 203- 6 matter can neither heal nor make *s*,

p 404-30 envy, dishonesty, fear, . . . make a man *s*,

silence

b 318-12 We must *s* this lie of material sense

sin

above

c 266-30 He is above *s* or frailty.

and death

b 318-14 brought the belief of *s* and death

and sorrow

f 203-29 • •

belief of

(*see* belief)

disease, or death

p 380- 9 † the demands of *s*, disease, or death,

fear of

p 405-19 man finally can overcome his fear of *s*.

sorrow, and death

f 203-29 † the waves of *s*, sorrow, and death beat in vain

since

c 267-20 *s* inverted thoughts and erroneous beliefs

sinful

b 296-10 Nothing sensual or *s* is immortal.

sinner

c 266-20 The *s* makes his own hell

sinners

ph 189-14 • •

sins

of others

ph 189-13 *s* of others should not make good men suffer

sister

c 267-15 as for that of brother and *s*.

267-17 my brother, and *s*, and mother" — *Matt* 12 50.

slay

p 419-26 • •

slumbers

f 250- 9 • •

so-called

f 204-13 † The *s* second power, evil, is the unlikeness

222-29 † the *s* pleasures and pains of sense

251- 2 † The *s* belief of mortal mind

251-21 † acts upon the *s* human mind

p 377-26 † cause of all *s* disease is mental.

(† *see also* laws)

solution

pref ix-32 degrees by which she came at length to *its s*;

sorrow

and death

f 203-30 † waves of sin, *s*, and death beat in vain

sin and

f 203-30 • •

sort

f 233- 1 nor opportunity in Science for error of any *s*

Soul

divine

ph 200-24 • •

Science of

s 122- 8 material senses' reversal of the Science of S

131- 9 opposition of sensuous man to the Science of S

mankind
improves
f 251-25 † spiritual understanding improves *m·*
to rule
p 419-26 who, in attempting to rule *m·*,
to slay
p 419-26 • •

f 251-15 † learn how *m·* govern the body,

marriage
given in
m 69-11 marry or to be "given in *m·*" — *Matt.* 22 : 30

marry
m 69-10 *m·* or to be "given in marriage" — *Matt.* 22 : 30

material
belief
ph 192-11 a *m·* belief, a blind miscalled force,
194-16 would presuppose man, . . . a mortal in *m·* belief.
body
b 284-31 but neither . . . goes from *m·* body to Mind.
methods
b 318-26 *M·* methods are temporary,
pleasures
f 232-23 • •
sense
c 266-22 opposite persecutions of *m·* sense,
b 318-12 We must silence this lie of *m·* sense
things
gl 592-23 knowledge of the nothingness of *m·* things
thought
c 267-1 Every object in *m·* thought will be destroyed,

materiality
ph 169-25 † whatever good they may seem to receive from *m·*.

matter
has no
f 205-10 • •
250-26 *m·* has no more sense as a man than
senseless
f 202-29 as if senseless *m·* . . . had more power than
Spirit and
(*see* Spirit)

s 108-26 [illegible]
ph 172-8 [illegible]
f 203-5 [illegible]
205-10 [illegible]
c 267-3 [illegible]
267-23 [illegible]
b 318-25 [illegible]

maximum
an 103-15 The *m·* of good is the infinite God
103-16 • •

Me
f 242-5 "they shall all know *M·* [God], — *Jer.* 31 : 34.

means
unscientific
f 223-24 supplant unscientific *m·* and so-called laws.

c 267-7 specifically man *m·* all men.

men
all
c 267-7 specifically man means all *m·*.
good
ph 193-14 should not make good *m·* suffer.

mental
assassin
p 419-26 the *m·* assassin, who, in attempting to rule

p 377-26 The cause of all so-called disease is *m·*,

mentally
p 404-22 unless it makes him better *m·*,

met
an 103-16 • •

metaphysics
Principle of
p 419-27 the divine Principle of *m·*,

method
false
ph 168-14 • •

methods
material
(*see* material)

Mind
divine
(*see* divine)
from material body to
b 284-31 but neither . . . goes from material body to *M·*.
infinite
c 266-26 Perfect and infinite *M·* enthroned is heaven.
medicine nor
p 404-31 neither material medicine nor *M·* can
one
c 267-24 serve as waymarks to the one *M·*,
substance is in
c 267-2 the spiritual idea, whose substance is in *M·*,

mind
human
(*see* human)
mortal
(*see* mortal)

s 108-26 † false material sense, of *m·* in matter;

miscalled
ph 192-11 † a material belief, a blind *m·* force,

mistaken
p 377-27 a mortal fear, a *m·* belief or

mocking
f 241-12 what a *m·* spectacle is sin!

more
ph 189-14 • •
f 202-30 as if senseless matter . . . had *m·* power than
250-26 matter has no *m·* sense as a man than
251-1 hence it is not *m·* imperative
251-4 an abscess should not grow *m·* painful
251-5 neither should a fever become *m·* severe
c 267-20 *m·* than is detected upon the surface,

mortal (noun)
corporeal
gl 592-22 NOAH. A corporeal *m·*;

ph 194-16 would presuppose man, . . . a *m·* in

mortal (adj.)
fear
p 377-26 a *m·* fear, a mistaken belief or
man
f 250-26 • •
mind
f 202-30 † senseless matter or erring *m·* mind
251-3 The so-called belief of *m·* mind
251-15 • •
251-25 • •

mortals
govern
f 209-4 as ignorance, . . . or human will govern *m·*.
He teaches
c 266-17 He teaches *m·* to lay down their fleshliness
must follow
c 266-24 *M·* must follow Jesus' sayings

f 251-17 • •
c 266-27 † evil beliefs which originate in *m·* are hell.
267-19 in the light of divine Science, *m·* present

mother
c 267-13 the same authority for the appellative *m·*,
267-18 my brother, and sister, and *m·*." — *Matt.* 12 : 50

N

named
ph 200-24 the infinite Spirit, *n·* God.

necessity
belief in the
f 251-13 belief in the *n·* of sickness and death,

f 205-14 Where then is the *n·* for recreation or

neither
f 203-6 [illegible] heal nor make sick
205-10 [illegible]
232-32 [illegible]
251-5 [illegible]
b 279-13 [illegible]
284-30 [illegible]
o 359-13 [illegible]
p 415-2 [illegible]

never
f 250-9 Spirit is the Ego . . . which *n·* errs.

Night
gl 592-21 † definition of

nineteen
a 46-8 • •

Noah
gl 592-22 definition of

nothing
b 2?9-10 *N·* sensual or sinful is immortal

nothingness
gl 592-23 knowledge of the *n·* of material things